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Lucretius

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T. Lucretius Carus,

OF THE NATURE OF THINGS,

In Six Books,

Translated into *English* VERSE;

By *THO. CREECH*, A. M. late Fellow of
Wadham College in *OXFORD*.

In Two VOLUMES.

Explain'd and Illustrated with NOTES and
ANIMADVERSIONS;

Being a compleat System of the *Epicurean* Philosophy.



L O N D O N :

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By THO. CREECH, A.M. late Fellow of
Wadham College in Oxford.
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Being a complete System of the Elements of Philosophy.
A NEW EDITION.
Explained and Illustrated with Notes and

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T H E
P R E F A C E.



TH E Poems of the Antients, translated into modern Languages, are justly compar'd to Flowers, of the Growth of warmer Regions, transplanted thence into our colder Climates: They often die in the Raising; but, if with Difficulty they are brought to bear, the Flowers they produce, wanting the indulgent Warmth of their native Sun, degenerate from their antient Stock; they impair in Liveliness of Colour, and lose their Fragrancy of Smell, or retain at best but a faint Odour. Verse in like manner, when transplanted from the Language of one Countrey into that of another, participates of all the Defects of the Air and Soil: and when antient Wit comes to be taught and confin'd in modern Numbers, the noble Spirit, for want of the Warmth with which the Original was written, evaporates in Transfusing, and often becomes little better than a dead and senseless Image. Hence we see, that, tho' Composing be indeed the nobler Part of Poetry, yet to translate well is scarce a less difficult Task. The Materials, I grant, are found to the Translator's Hands; but then his Fausy is bound up, and confin'd; for he must build according to his Model: and tho' his Invention toil the less, his Judgment must labour the more; otherwise he will never copy his Original, nor do Justice to his Authour.

B

I will

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I will not presume to give my Opinion, either in Praise or Dispraise, of the following Translation in general; The many Testimonies, given in Behalf of it by the Translatour's learned and ingenious Friends, in their commendatory Verses, which, as they were to all the former Editions of this Work, are likewise prefix'd to this, render all that can be said in Praise of it superfluous, and in Blame of it ineffectual: for who will dare to censure a Work, that has deservedly found so favourable a Reception, and gain'd such a general Approbation and Applause? What Mr. Waller writes to Mr. Evelyn on his Translation of the first Book of Lucretius only, may with greater Justice be apply'd to our Translatour:

For here Lucretius whole we find,
His Words, his Musick, and his Mind:
Thy Art has to our Countrey brought
All that he writ, and all he thought.

Waller.

Now all translated Books, whatever Subjects they treat of, are, or ought to be, intended for the Benefit and Instruction of such as understand not the Languages in which the Originals are written, and if they fail of that End, they are always, and at best, but useless Amusements: But if they assert Principles, and advance Maxims and Propositions, that are repugnant to the Doctrine of the Christian Faith, or to the Precepts of Morality and Good Manners, they may prove of ill Consequence to some, particularly to the unwary or less intelligent, Readers. It were better that Books of that Nature, (and most of the Writings of the Antient Heathens are such, in a less or greater Degree,) were never translated at all, than that, by being render'd into modern Languages, they should fall into the Hands of all sorts of Readers; many of whom, not being capable to judge of the Strength or Weakness of the Arguments they find in them, are often seduc'd into Errours. Such Books are a sort of edg'd Tools, that either ought to be kept from the
Weak,

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Weak, and the Illiterate ; or, when they are put into their Hands, they ought to be instructed how to use them without Danger. This being granted in general is sufficient to justify my Undertaking, and to prove the Usefulness of it, in writing the following Notes and Animadversions on this English Lucretius.

I foresee nevertheless, that some will blame, and perhaps censure me severely, for having bestow'd so much Time and Labour on an impious Poet : For this, will they say, is that very Lucretius, who believes, and endeavours all he can to prove, the human Soul to be corporeal and mortal ; and who, by so doing, denies a future State, either of Happiness or Misery ; and takes away all Hopes of our Salvation in a blessed and eternal Futurity : This is he, who flatly denies the Providence of God ; which is the chief Basis and Support of the Christian Religion : and lastly, this is he who teaches, and asserts to be true, that Atheistical Hypothesis of Democritus and Epicurus concerning the indivisible Principles, and the Nature of all Things. This, I confess, seems at first sight to be a grievous Accusation ; but yet, if duly consider'd, it will appear to be of little Moment : For not to mention that, for the same Reason that we ought not, as some pretend, to read Lucretius, we ought likewise to abstain from Reading all, at least most of the Authours of Antiquity, since in their Writings are contain'd many impious, prophane, false, ridiculous, and fabulous Assertions ; insomuch that all our Poets, Orators, Historians, and Philosophers must be rejected and thrown away, as Debauchers of Youth, and Corrupters of Good Manners, if their Writings were once to be try'd by the Standard of our Faith, and by the Doctrine of Christianity ; not to mention, I say, all this, I dare boldly affirm, that whatever Propositions Lucretius advances, contrary to the Christian Religion, are so visibly and notoriously false, and consequently so easily answer'd, that they can not in the least startle any one, who professes our Holy Belief : For Instance ; Lucretius, in his third Book, after having, as he thinks, fully demonstrated the Corporality of the humane

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Soul, brings no less than six and twenty Arguments to prove its Mortality likewise: But all of them, when they come to be maturely consider'd, are of so little Validity, and so obvious to be confuted, that, far from being able to stagger in the least the Faith of a Christian; no Man, I think, tho' but of mean Capacity, can, on such slender and unconvincing Proofs, believe, even if he would, that the Soul dies with the Body. Nor are his Arguments, by which he labours to overthrow all Belief of a divine Providence, and to wrest the Power of Creation out of the Hands, even of Omnipotence itself, more cogent or persuasive; as will, I hope, be made appear in the following Notes and Animadversions; in which I have made it my chief Study to shew the Weakness, and to expose to my Readers the Insufficiency, of them. How well I have succeeded in my Attempt must be left to the Judgment of the Publick: the Design, I am sure, was well-meaning and honest; and if the Performance be answerable, it may justly challenge a favourable Reception: For, what Christian will not be pleas'd to see, that not even the most penetrating Wit of Lucretius has been able to advance any Thing solid against the Power of that infinite God whom he adores; especially considering that if any such Impieties could have been defended, he certainly was capable of defending them:

— Si Pergama dextrâ
Defendi possent, certè hæc defensa fuissent. Virg.

Moreover: What Danger can arise to any Man, tho' but of common Understanding, while he reads that ridiculous Doctrine of the Epicurean Philosophers concerning their Atoms, or minute indivisible Corpuscles, which they held to be the first Principles of all Things? An Opinion so absurd, that even the bare mentioning of it confutes it. So far therefore from being of dangerous Consequence to us is the Reading those Absurdities of the Antients concerning the Nature of Things, that, on the contrary, we may gain from thence the great Advantage of acquiring a more perfect Knowledge

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Knowledge of Nature, and of the wonderful Works of God : For Nature has imprinted on all Men an innate Desire of Truth ; and to know the false Opinions of others, will excite and stir them up to be the more diligent in the Enquiry and Search of it, will render them the more capable to judge and determine concerning it, and to retain in their Minds the more firmly the Convictions it imprints upon them. As Light is then most beautiful when it first rises out of Darkneſs ; ſo Truth is then moſt delightful when it firſt emerges out of Errours. For, as my Lord Roſcommon finely expreſſes it,

*Truth ſtamps Conviction on your raviſh'd Breſt,
And Peace and Joy attend the glorious Guest.*

Essay on tranſlated Verſe.

Nor is all that Lucretius has written, impious, falſe, or ridiculous : on the contrary, many excellent Things are contain'd in his Poem ; many that well deſerve to be read and remember'd even by Chriſtians : How excellently does he declaim againſt Ambition, and all manner of Injuſtice and Cruelty ; againſt Superſtition, and the Fear of Death ; againſt Avarice, Luxury, and Luſt ; againſt all the other Paſſions of the Mind, and diſhoneſt Pleaſures of the Body ! Is he not continually exhorting his Memmius to Sobriety, Temperance, Chaſtity, Magnanimity, and all the reſt of moral Virtues ? Inſomuch that what Diogenes writes of Epicurus ſeems to be true ; That he was falſely accus'd by ſome Perſons of indulging himſelf too much in Pleaſure, and that it was a meer Calumny in them to wreſt, as they did, to a wrong Senſe the meaning of that Philoſopher, and to interpret what he ſaid of the Tranquillity of the Mind, as if it had been ſpoken of the ſenſual Delights of the Body. To the ſame Purpoſe likewise Caſſius, that great General of the Romans, after he had embrac'd the Epicurean Philoſophy, writing to Cicero, explains this Matter in the following Words : They, ſays he, whom we call Lovers of Pleaſure,

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sure, are indeed Lovers of Goodness, and of Justice; and Men who practise and cultivate all manner of Virtues: For there is no true Pleasure without a good and virtuous Life: ij, qui à nobis φιλήδονοι vocantur, sunt φιλόκαλοι καὶ φιλοδίκαιοι, omnesque virtutes & colunt & retinent: καὶ ὅτι ἔστιν ἡδέως ἀνευ τῆς καλῶς καὶ δίκαιως ζῆν· as the same Cassius there cites the very Words of Epicurus: who himself takes Notice of this Calumny, and complains of the Malice and Disingenuousness of his Accusers, who, not understanding it aright, had misrepresented his Doctrine concerning Pleasure: When we assert, says he, That Pleasure is the chief Good and greatest Felicity of Man, we mean not the Pleasures of the Luxurious and Libidinous; not the Pleasures of the Taste, the Touch, or any other sensual Enjoyments, as some ignorant Persons, or such as dissent from our Opinions, or as take them in a wrong Sense, maliciously give out: but what we call Pleasure is, to be exempt from Pain of Body, and to have a Mind serene and void of all Cares and Perturbations: For not the Company of lascivious Boys and Women, not luxurious Eating and Drinking; not to feed on Fish, and the other delicious Meats that load the Tables of the Wealthy; nor any other sensual Delights, can procure a happy Life; But a right and sound Reason, that searches into, and discerns the Causes, why some Things are to be desir'd, others to be avoided; and that chases and expells those Opinions, by Means of which the Mind is disquieted, and vexed with Passions and Anxieties. Thus we see there is nothing so prudent, nothing so true, nothing so virtuous, but what, by being misrepresented, may be made to appear its Contrary. Nor indeed is it probable, that so many excellent and wise Men, who were such great Ornaments and Supports of the Roman Commonwealth, would so assiduously have frequented the Gardens of Epicurus, or have engag'd themselves to one another in the strictest Ties of Friendship, as even their Defamers allow they did, had they not been fully convinced of the good Morals and Innocence of Life of that Philosopher, who first founded their Sect: Galen, in Art. Med. witnesses of him,

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that he constantly exclaim'd aloud against the Use of all venereal Actions, that he neglected the Advantages of Life, that he contemn'd all Daintiness and Excess in Eating, Drinking, and Apparel ; and that he would often say, that Bread and Water, when taken by those that wanted them, afforded the greatest Pleasure. And in his Epistles, which Diogenes Laërtius had the good Fortune to see, he testifies of himself, that he was content to live on brown Bread and Water only : but send me, says he, a little of your Cyprian Cheese, that I may feast myself deliciously, if I should have a Mind to do so. Diocles reports of his Disciples too, that they were satisfy'd with the meanest and the poorest Fare : They scarce, says he, ever tasted of Wine ; and Water was their chief Beverage. To confirm this, 'tis observ'd, that this Abstemiousness of theirs was the Reason that they were the better able to undergo Hardships, when Demetrius besieg'd Athens : during which Siege, says Plutarch in the Life of that Prince, the Philosopher Epicurus supported those of his Sect, sharing with them daily a certain small Number of Beans. Cicero himself, tho' he was a profess'd Enemy to this Sect, yet says in many Places, that the Epicureans were generally good Men, and that none of the Philosophers were less addicted to Vice : And Seneca too witnesses of Epicurus, that he was a Man eminently remarkable for his Temperance and Continence.

Thus liv'd Epicurus, whose very Name nevertheless has for many Ages been us'd as a Proverb, to denote an atheistical voluptuous Wretch, addicted to all manner of Sensualities. Thus too liv'd his Followers, who nevertheless are generally deem'd to have been impious Libertines, and represented as a Herd of Swine, indulging themselves in Pleasure, and wallowing in all manner of Impurities. How groundless this Censure, how unmerited this Reproach, the Reader is left to judge, from the foregoing Testimonies of the Antients, which, among many others that might have been produc'd, I have given in Defence of the Morals and Innocence of Life, both of Epicurus and his Followers.

I wish

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I wish there were as much to be said in Behalf of their Theology: Let me not however be thought to endeavour to patronize and defend their Impieties; if, in a few Words, I give the Opinion of Epicurus concerning the Deity: against whom, I own, he grievously offended in absolutely denying a divine Providence, and in dethroning the Almighty from the Government of the World: But this Impiety of his proceeded from an Excess of Superstition: For he apprehended that the Eternal Happiness, which the Divine Essence enjoys, must be perplex'd and disturb'd with the Affairs of the lower World: nor could he comprehend how the most Perfect and Happy Being, that stands not in Need of any Thing in the Power of Man, could be pleas'd at their good, or offended at their wicked, Deeds. For he imagin'd, and taught, that Business and Cares, and Anger, and Joy, and Gratitude, were inconsistent with perfect Happiness; and proceeded from Infirmary and Weakness, and from Fear and Indigence. But what just Sentiments he had of the Deity we find in his Epistle to Menæceus: God, says he, is an immortal and ever blessed Being: and even common Reason teaches, that nothing can be ascrib'd to the Deity, that is repugnant either to Immortality or Beatitude: That there are Gods we know for certain; but yet they are not such as many believe them to be: He therefore is not impious, who denies the Gods of the Multitude; but who ascribes to the Gods the Opinions of the Multitude: For those Opinions are not Principles known by the Light of Nature; but meerly false Notions, that many conceive of the Gods. Nor will I omit what Epicurus immediately subjoins: The Gods, says he, punish the Wicked, and reward the Good: For, being, as they are, all Virtue and Goodness, they take Delight in whatever is virtuous, and like themselves. And in the Compendium of his Philosophy, which he writ to Herodotus, speaking of the Meteors, we find the following Passage: You ought not, says he, to believe, that the Motion and Conversion of the Heavens, the Rising and the Setting of the Planets, their Eclipses, and the like, are the Labour and Work of any one, or effected by any other Cause, but only
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by his Will and Command, who enjoys at once all Immortality and Beatitude.

Thus, whatever impious Notions Epicurus might once have entertain'd of the Deity, 'tis not unreasonable to believe, that he was at length convinc'd of his Errour in that Particular, and became, from an impious, a very pious Philosopher: He persisted indeed to the last in his erroneous Doctrine concerning the humane Soul; which he held to be corporeal, to consist of minute Corpuscles, and, alike with the Body, to be obnoxious to Mortality. In this, I own, he grievously err'd: but yet, methinks, his Censurers might animadvert with less Severity against a poor shipwreck'd Heathen; since the Sadducees themselves, tho' they were brought up in the Bosom of the Law, struck on the same Rock; considering besides, that by the Consent even of the best of Christians, the Immortality of the Soul is an Ocean that can not be sounded, nor the Danger avoided, without the immeasurable Plummet of Faith.

Let none be offended that I have ventur'd thus far in Defence of Epicurus, contrary to the commonly receiv'd Opinion of that Philosopher: It matters not much to our present Purpose, whether he recanted his Impieties or not; since it can not be deny'd but that Lucretius strenuously asserts them, and labours with all his Force to inculcate his Errours. Assertions of such a Nature ought not to pass uncontroul'd in so corrupt an Age as ours; when even the very Arguments, by which Lucretius endeavours to make good his Impieties, are reviv'd afresh; and alledg'd to justify new-broach'd Opinions, that visibly tend to the Establishment of Deism, and consequently to the Subversion of all reveal'd Religion: For which Reason I have chiefly labour'd in the following Notes, to demonstrate the Weakness and Invalidity of those Arguments, that are brought in Confirmation of Propositions, that are repugnant to our holy Christian Faith.

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Besides ; Books that treat of Subjects that are naturally so crabbed and obscure, as are many of those of which Lucretius argues, can not be turn'd into our Language in such a manner, as, by a bare Translation only, to make them intelligible to a Reader meerly English, and that has no Knowledge of the Languages, in which the Originals were compos'd : For the Terms, tho' dark and difficult, must of Necessity be retain'd ; and yet they will not be understood by a great Number of English Readers : For Example ; the Definition of the Void, which we find in the first Book of Lucretius, v. 334. is translated as follows :

A Void is Space intangible.——

Now I would fain know if those Words do not as much require to be explain'd to a Reader, who understands only the English Language, as to one who knows the Latine, the following Passage of Lucretius, of which they are the Translation ?

——Locus est intactus, inane, vacansque.

And yet how many Sheets have been fill'd, and what Labour has been bestow'd, to explain the Meaning of them, by the Commentators on the Epicurean Philosophy, is notorious to all the Learned World. The Least of Epicurus, both mathematical and physical, the Homæomery of Anaxagoras, the Harmony of Aristoxenus, are, till they are explain'd, no less difficult to understand : and ten thousand other Instances of the like Nature, that the Reader will find in the following Translation, are abundantly sufficient to evince the Usefulness, and even the Necessity of these Notes : For, not to understand what we read is at best but Loss of Time : and to take Things in a wrong Sense, or to gain an imperfect Notice of them, as they must necessarily do, who understand by Halves, what they read, is always alike dangerous, and often proves of bad Consequence ; especially,
when

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when the weak and unwary amuse themselves in the Lecture of such Authours as treat of Subjects like those of which our Poet disputes: Such Readers, like Men who sail in unknown Seas, ought to be shewn the Rocks and Shelvings; otherwise they are in great Danger of being lost: For they are ever the most subject to take the strongest Impressions; and 'tis no easy Task to eradicate from the Minds of the less intelligent Part of Mankind, and dispossess them of, those Opinions, which they have swallowed with greedy Delight, and been long accustomed to believe: Such an inveterate Credulity, like a Disease of long standing, and that has gain'd a Head, is not easy to cure; and, what is yet worse, we often find, that the stiffest Obstinacy attends the most erroneous Belief.

To apply what I have been saying to the Matter in Hand: There is Reason to suspect, that some have not been wanting, and, I fear, are still to be found, who, not being capable of themselves to form a true Judgment of these Arguments of Lucretius, and for want of a right Discernment, have imbib'd some of his false Notions, and yielded too easy an Assent to them: they have taken the Shadow for the Substance of Reason; and thus have been wretchedly seduc'd into Errour. The following Notes are chiefly intended, not only to undeceive such Persons; but also to prevent others from falling into the like Mistakes: and if they compass that Effect, I shall have no Reason to think my Labour misemploy'd, nor to fear the Censure of the Publick.

Having given this short Account of the Reasons that induc'd me to compose these Annotations, it remains only to acquaint the Reader with the Helps I have had, and with the Method I have observ'd in this Undertaking.

As to the first of those Points, the alphabetical Catalogue of the Names of the Authours cited in the Notes and Animadversions, which the Reader will find in the second Volume, immediately before the Index, is a sufficient Indication that I have spar'd no Pains, nor wanted any Assistance, that

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could be requir'd to render this Work as perfect in its Kind, as any thing of this Nature can be expected to be; and that whatever Defects shall be found in it must be imputed to my Want of Judgment and Capacity; since I was abundantly supply'd with all the Materials, that were requisite to accomplish my Undertaking. And throughout the whole Work I seldom advance any Thing of my own; but have collected only the Opinions of others, and left the Reader to judge and determine concerning them.

In the Text itself I have taken Care to supply all the Verses which Mr. Creech had not translated; and that were never before in any of the former Editions of this English Lucretius. Those that were omitted towards the End of the fourth Book, where the Poet treats of the Nature of Love, are taken from Mr. Dryden's Translation of that Part of our Authour. Of all the other Verses, that are now first inserted, I have given an Account in their due Places, in the Notes upon them: Mean while I have included all the Verses, that are thus supply'd, between Crotchets, as a Mark of Distinction to let the Reader know, that they were not in any of the former Editions. Besides, I have prefix'd to every Book a several Argument, in which may be seen at one View, not only the several Subjects treated of in each of the six Books; but likewise the Manner in which they are handled, the Method of the Poet's Disputation, and the Connexion of the following Book to that which precedes it. And each Book concludes with an Animadversion, briefly recapitulating the Contents of it, and condemning or approving the Maxims and Arguments contain'd and asserted in it. This Method our Translatour himself has observ'd in his Latine Edition of Lucretius; from whence the Animadversion, which the Reader will find at the End of each Book, is chiefly taken. Moreover, to make this Edition more perfect than any of the former, where in many Places several of the Poet's Arguments and Propositions are join'd together, without any Distinction, where one ends or the other begins, I have been careful to distinguish

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distinguish them from one another, by beginning each Argument and Proposition with a Break ; so that the Reader will readily discern where it begins, and where it ends : and that too the more easily, because each Note begins by expressing the Number of the Verses that each Argument or Proposition contains.

As for the Translatour's own excellent and learned Notes on Lucretius, which have hitherto been printed at the End of all the former Editions, and all together by themselves, I have now disposed them into the several Places, to which he had directed them, and they properly belong: insomuch that the Reader will now find them, not as before, in a Body by themselves, but intermix'd with my Annotations, without the least Alteration, and in their proper Place.

Each Note has a Number prefix'd before it, which directs to the Number in the Margin of the Text ; which last Number, for the greater Ease of the Reader, marks every fifth Verse of the Translation, and shews how many Verses are contain'd in each Book.

It will be observ'd, that in the Notes, that are merely explanatory, I often differ from the Sense of my Authour, I mean, Mr. Creech : for I exactly follow the Sense of Lucretius ; whose Meaning that Interpreter has mistaken in many Places of this Translation. This I the more confidently affirm, because I have his own Authority to strengthen my Assertion: For, in his Latine Edition of Lucretius, he often gives his Authour an Interpretation far different from, nay, sometimes quite contrary to, what he makes him say in this Translation. One manifest Instance of this, among many others, may be seen in the Note on the 547th Verse of the 5th Book, to which I refer the Reader : and will here only observe, that our Translatour's Mistakes of this Nature have often forc'd me to the Necessity of giving the original Text of Lucretius ; to the End, that such as understand the Latine may be convinc'd, that I have not taken upon me to blame and correct him without Reason. And to exempt my self from all manner of Imputation upon
that

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that Account, I have scarce, through the whole Course of these Annotations, ever accus'd this Translation of Errour, except only in Passages to which Mr. Creech himself, in his Latine Edition of our Authour, has given a different Interpretation from what we find in this Translation, in-somuch that, by pointing out those Mistakes to the Reader, I have not only done Justice to Lucretius, but, in some Measure, even to his Translatour likewise; of whom I may say, without any Derogation to his Fame, that he had not so thoroughly digested his Authour when he translated him, as he had done afterwards, when he came to publish his Latine Notes upon him. And here by the Way I can not but wish, that he had not been so severe on Du Fay, the Editour of the Lucretius in Usus Delphini, in lashing him at the unmerciful Rate he does, in many Places, in those Notes, for Errours of which himself had once been guilty, and into which they had both been alike led by Lambine; especially too since it is most evident, that he is often indebted to that Interpreter, I mean Du Fay, for the true understanding of the Sense of his Authour. This will manifestly appear to any one, who will compare the Notes of those two Interpreters together, and reflect on the Difference of Time in which they were publish'd.

But I have not taken upon me to correct our Translatour, only where he has palpably mistaken the Sense of his Authour, but in those Places likewise, that he has render'd obscurely or imperfectly. One Instance of this, among too many others, the Reader may observe in the Note on the 986th Verse of the second Book, where Lucretius, enumerating all the Conjuncts and Events, or Properties and Accidents, of the Epicurean Atoms, has included them all in the following Verses;

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*Sic ipsis in rebus item jam materiâ
Intervalla, viæ, connexus, pondera, plagæ,
Concursus, motus, ordo, positura, figuræ,
Cum permutantur, mutari res quoque debent.*

lib. 2. v. 1021.

To translate all which Mr. Creech employs only these two Verses and a half;

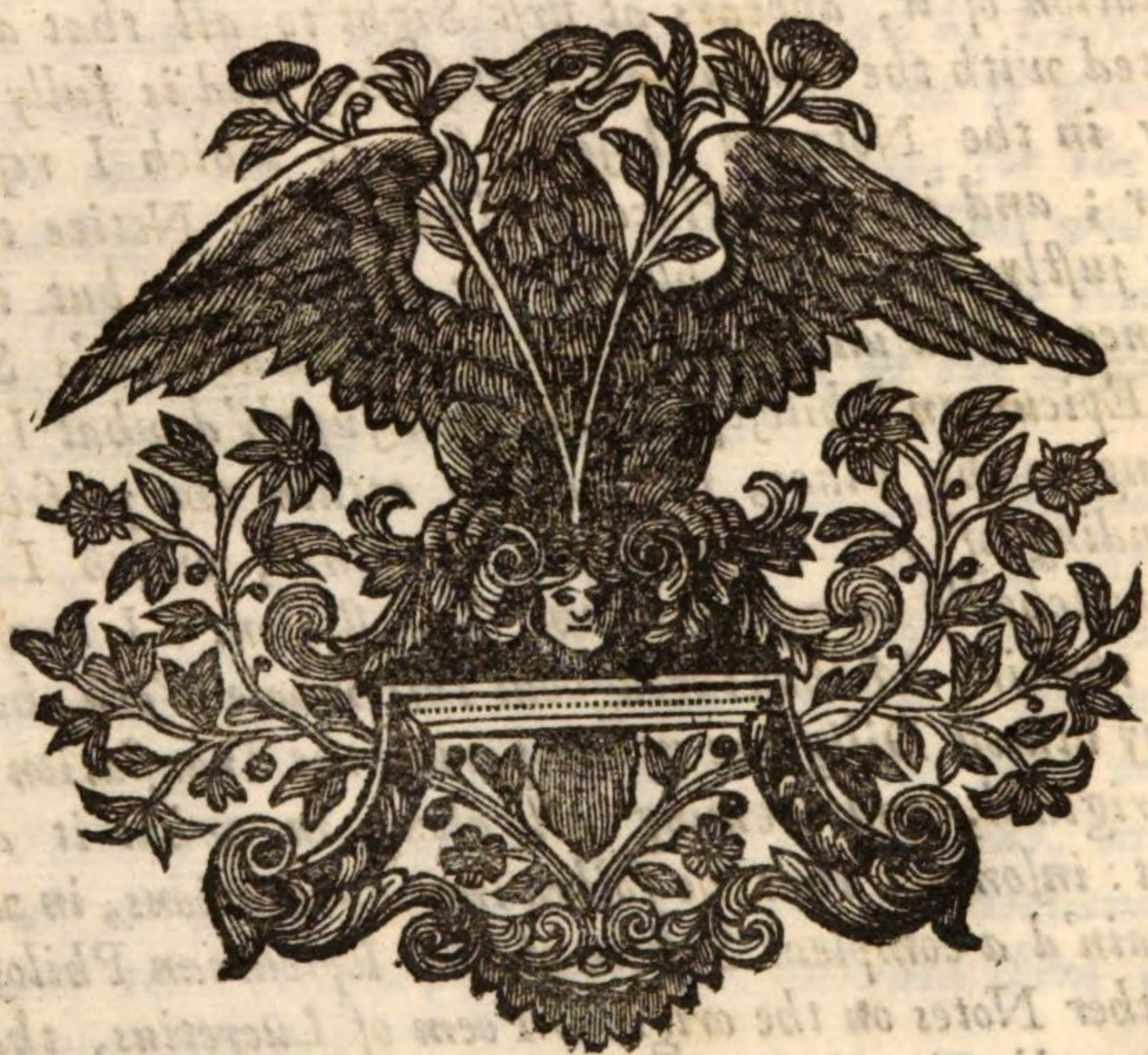
———— In Bodies so,
As their Seeds Order, Figure, Motion do,
The Things themselves must change, and vary too.

Now how lamely and imperfectly the full Sense and Meaning of the above Passage of Lucretius is express'd in this Translation of it, appears at first Sight to all that are acquainted with the Epicurean Philosophy, and is fully made appear in the Note on those Verses, to which I refer the Reader; and in this Place will only take Notice that I might justly have been blam'd for discharging but ill the Province I had undertaken, to explain Lucretius's System of the Epicurean Philosophy, had I not supply'd what I found wanting in this Place, in Order to attain the perfect Understanding of the Sense of the Original, which I found thus wretchedly mangled in the Translation. I have observ'd the like Method throughout this whole Work, having us'd my utmost Diligence in comparing the Translation with the Original, and shewing all along in what it differs from it: insomuch that the following Annotations, in which is contain'd a compleat System of the Epicurean Philosophy, are rather Notes on the original Poem of Lucretius, than on Mr. Creech's Translation of it.

To conclude: Tho' I have swell'd this Work to two Volumes, yet I have made my Notes and Animadversions as short as I could, without omitting any thing, that I thought might conduce to the Explication of the Sense and Meaning

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Meaning of the Poet, to the right Understanding of the few historical and fabulous Passages contain'd in him, to the explaining of the several Terms and Expressions that are not known to the Generality of Readers ; to the Intelligence of any Thing that seem'd difficult to understand, or in a Word, to the Illustration of the Whole.





THE
LIFE
OF
LUCRETIOUS.



THE present Design does not require an exact Search into the Rise of Philosophy; nor a nice Enquiry, whether it began amongst the Brachmans; and from them, as Lucian, in Fugitivis, ranks the Countries, visited Æthiopia, Ægypt, Scythia, Thrace and Greece; or whether Curiosity, or Necessity, was the Parent of it: The Chaldeans were invited to Astronomy by the advantageousness of their wide-extended Plains: and the Overflowing of the Nile forc'd the Egyptians to be curious in the Properties of Figures: But I shall take it for granted, that Philosophy came from the East: the Truth of this, not to mention the weak Oppositions of Laërtius, in his Preface, the Travels of Thales and Pythagoras, of Democritus, Plato, and others, sufficiently evince: and the Egyptians af-

a firm,

firm, that the several Methods of Philosophy of the above-mention'd Antients are only their Notions disguis'd, dress'd after a Greek Fashion, and in that Garb propos'd to their Admirers. Thus 'tis probable, that Democritus receiv'd his Notions from Moscus, the Phœnician, or from the Priests of Egypt; whose Ambition for Antiquity made them embrace some of those absurd Opinions: or, if he travell'd farther, he perhaps learnt the whole System of his Philosophy, the fortuitous Beginning of the World, and the Origine of Man, from the Indians, that being now the Opinion of the principal Philosophers in China, whither the Learning of all India long ago retir'd.

This Hypothesis, tho' commended to Men as the strongest Expedient against Cares, and as the exactest Method to obtain Tranquility, found not nevertheless many Admirers, till Epicurus, by an almost infinite Number of Volumes which he writ on that Subject, endeavour'd to illustrate and recommend it to the World: Yet notwithstanding he was so voluminous a Writer, he, as Plutarch assures, added only one Improvement to the Hypothesis of Democritus, which is the Declination, or inclining Motion, of an Atom.

What Epicurus was in his Morals, is not easy to determine: for sometimes he seems to have been temperate and modest; otherwise Seneca would not have so often us'd his Sentences as Ornaments, in his most serious Epistles: At other Times, he seems to have been a most loose and dissolute Voluptuary: for such his Books declare him, if we may credit Tully, who, *De Fin. lib. 2. Sect. 7.* makes a very confident Appeal to Mankind for the Sincerity of his Quotations: so that upon the whole Matter we can not but be amaz'd at the unsettled Humour of the Man.

After

After his Death, tho' in his Will he had made great Provision for the Perpetuity of his Sect, his Opinions were but coldly receiv'd, and the School decay'd, till C. Memnius, a Man of antient Nobility, restor'd the Garden, and, as Cicero acquaints us, design'd to raise a publick Building for the Advancement of Epicurism: His Fame and Authority drew many after him; and we find register'd at once as famous, Velleius, Patro, and our Authour Lucretius: Of whose Life Antiquity has transmitted to us but few Particulars; perhaps for the same Reason that Ælian with Reluctance mentions Diagoras, because he was an Enemy to the Gods: Θεοῖς ὃ ἐχθρὸς Διαγόρας, ὃς ἔ μοι ἡδίων ἐπιπλεῖσον μεμνηθεὶς αὐτοῦ says that Authour, lib. 2. cap. 23. What we know of him is as follows.

His Name was TITUS LUCRETIVS CARUS, and no other: for what Lambinus pretends, that besides his first Name Titus, by the Latines call'd Prænomen, and which answers to what we call our Christian Name; besides the Name of his Family, Lucretius, and his surname, Carus, he may have been call'd either, T. Lucretius Vespillo Carus; or thus, T. Lucretius Ofella Carus, is meer Conjecture, and grounded on no Authority whatsoever. Carus was a Roman Surname, of which Ovid and many others make mention: but we no where find, how it came to be given to Lucretius: However it is not improbable, but that it was confer'd upon him, either on Account of his excellent and sprightly Wit, his Affability, and Sweetness of Temper and Manners; or for some other the like endearing Qualities, that render'd him agreeable to those with whom he convers'd.

That he was a Roman, and born at Rome, is agreed on all Hands; and even his own Testimony assures us of it. Therefore what Cornelius Nepos writes of T. Pomponius Atticus, that it was the Gift of Fortune, that, preferably to all other Places, he

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was born in that City, where the Seat of the Empire of the whole Earth was establish'd, that he might have the same Countrey and Sovereign, may well be apply'd to Lucretius; of whom we may say, that the same City, which was his Countrey, was Mistress of the World.

His very Name directs us to the noble and antient Family of the Lucretij, which, being divided into many Branches, comprehended under it the Tricipitini, the Cinnæ, the Vespillones, the Triones, the Offellæ, and the Galli; and gave to Rome many Consuls, Tribunes, and Prætors, who were great Supports and Ornaments of the Commonwealth.

From which of the above Branches our Lucretius sprung is not known; there being nothing any where recorded of his Parentage. There liv'd indeed in those Days one Quintus Lucretius; but whether he was Brother of our Poet Lucretius, or in what Degree of Relation they were to one another, is altogether uncertain.

It has been observ'd by some, and the Truth of it is uncontest'd, that the Parentage of the best Poets of Antiquity is almost unknown; as if it had been industriously conceal'd: and in this they are thought to have affected something of Divinity.

The Time of his Birth is almost as doubtful; some placing it in one Year, some in another: in which, as in most Things else, the Authours, who have deliver'd it down to us, make good that inverted Taunt of Seneca; who in his Treatise, *De morte Claudij*, says: *Citius inter horologia quam Authores conveniet.* Clocks will be found to agree sooner than Authours.

Eusebius, the Son of Pamphilus, brings him forth in the 171st Olympiad: when Cn. Domitius Ahenobarbus, and C. Cassius Longinus were Consuls, which was in the 657th Year after the building of Rome: But Lydiat leaves it doubtful, whether these

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these were Consuls in the first Year of the 171st, or the fourth of the 170th Olympiad. Vossius makes him born in the second Year of the 171st: whilst others place his Birth in the 172d Olympiad; when L. Licinius Crassus, and Q. Mucius Scævola were Consuls: that is to say, in the 658th Year of Rome: So that the Difference between them is not great, and the Age, in which he liv'd is certain.

About this Time the Romans began to apply themselves to the Study of the Philosophy of the Greeks: Supposing therefore Lucretius to be nobly descended, and a Man of sprightly Wit; it is an easy Inference, that he receiv'd a suitable Education; and, by his Parents or other Relations, was sent in his Youth to study at Athens. This is the more probable to be true, because it was then the Custom of the Romans to send their Youths thither to be instructed in the Learning of the Greeks. Thus, some Years after, Virgil too study'd there, as we learn from himself, when, writing to Messala, he says;

*Etsi me vario jactatum laudis amore,
Irritaque expertum fallacis præmia vulgi,
Cecropius suaves expirans hortulus auras,
Florentis viridi sophiæ complectitur umbra.*

And the learned Propertius too earnestly desir'd

*Illic vel studiis animum emendare Platonis;
—— aut hortis, docte Epicure, tuis.*

Zeno, together with the courteous, good-natur'd Phædrus, as Tully calls him, was then Master of the Gardens; and these were the Preceptors of our Lucretius; as they were likewise of Pomponius Atticus, Memmius, Velleius, Poetus, Cassius, and many others,

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others, who in that Age render'd themselves very illustrious in the Republick of Rome.

How Lucretius spent his Time, how studiously he improv'd it, let this Poem be Witness. That he fitted himself for the best Company, is evident by what Cornelius Nepos tells us of the great Intimacy between him, Pomponius Atticus, and Memmius: and no doubt but he was intimate likewise with Tully and his Brother, who make such honourable mention of him.

If we look into his Morals, we may discover him to be a Man suitable to the Epicurean Principles, dissolv'd in Ease and Pleasure, flying publick Employment, as a Derogation to Wisdom, and a Disturber of Peace and Quietness; and avoiding those distractive Cares, which he imagin'd would make Heav'n itself uneasy.

As most of the other Poets, he too seems to have had his Share in sensual Pleasures; and if the Account, which Eusebius gives of his Death, be true, it will strengthen this Opinion. But it is hard to say for certain what sort of Death Lucretius dy'd: nor is it much easier to determine in what Year of his Life his Death happen'd. Some make him die on the very Day when Virgil was born, in the forty third Year of his Age, when Pompey the Great was the third Time Consul, and Cæcilius Metellus Pius was his Colleague; in the Year of the City 701. at which Time there were great Commotions in the Republick; For Clodius was then kill'd by Milo; Memmius and many others, being convicted of Bribery, were banish'd from Rome into Greece; and Cæsar, who was then forty four Years of Age, was laying waste the Provinces of Gaul. According to Eusebius, he dy'd by his own Hands in the forty fourth Year of his Age, being dementated by a Philtre, which, either his Mistress, or his Wife, Lucilia, for so some call her, tho' without Authority, in a fit of Jealousie,

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Jealousie, had given him; not with Design to deprive him of his Senses, or to take away his Life, but only to make him love her. Donatus, or whoever was the Authour of the Life of Virgil, that goes under his Name, writes, that he dy'd three Years before, when Pompey the Great, and M. Licinius Crassus were both of them the second time Consuls. Others, who allow that, having lost his Senses, he lay'd violent Hands on his own Life, yet place his Death in the twenty sixth Year of his Age, and believe that his Madness proceeded from the Cares and Melancholy that oppress'd him on Account of the Banishment of his beloved Memmius: to which others again add likewise another Cause; the fatal Calamities under which his Countrey then labour'd: And indeed it is certain, that, a few Years before his Death, Lucretius was an Eye-Witness of the wild Administration of Affairs in the Days of Clodius and Catiline, who gave such a Blow to the Republick of Rome, as not long after occasion'd its total Subversion. Of these Commotions he himself complains in the beginning of his first Book, where, addressing himself to Venus, he implores her to intercede with the God of War, to restore Peace and Quiet to his native Countrey.

Hunc tu, Diva, tuo recubantem corpore sancto
Circumfusa super, suaves ex ore loquelas
Funde, petens placidam Romanis inclyta pacem.
Nam neque nos agere hoc patriai tempore iniquo
Possumus æquo animo: neque Memmi clara pro-
Talibus in rebus communi cense saluti. (pago
Lucr. lib. i. v. 39.

There are yet some other Accounts given of the Time and Manner of his Death; but since in so great a Variety of Opinions we can fix on no certainty, nor determine which of them is true, it would

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would be loss of Time to dwell any longer upon them.

The only Remains, this great Wit has left us, are his Six Books of the Nature of Things, which contain an exact System of the Epicurean Philosophy : they were read and admir'd by the Antients : and, if Ovid could presage,

*Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies.*

Lucretius lofty Song shall live in deathless Fame,
Till Fate dissolves at once this universal Frame.

But because some are in doubt concerning the Number of Books written by Lucretius, and believe that he writ more than six, it will not be improper to convince them of their Errour. They ground their Opinion chiefly on a Passage in Varro ; which, say they, makes it evident, that Lucretius left one and twenty Books, and that this is not the beginning of his Poem, which is commonly taken to be so ; since Varro cites a quite different Verse as the Beginning of it.

The Passage of Varro, which they alledge in favour of their Opinion, is in his fourth Book, *De lingua Latina*, where we find these Words: *Loca Secundum antiquam divisionem prima duo, cœlum & terra : à qua bipartita divisione Lucretius suorum unius & viginti Librorum initium fecit hoc :*

Ætheris & terræ genitabile quærere tempus.

These Words indeed are very plain and positive ; nevertheless I insist, that unless there were another Poet Lucretius among the Antients, who was Author of the one and twenty Books spoken of in that Passage of Varro ; and that there was, I own, no mention is made in any of the Records of Antiquity,

tiquity, I insist, I say, that there must be a Fault in the above Passage of that Authour; and believe, that instead of Lucretius it was formerly written Lucilius. Whoever reflects on the following Reasons, will, if I mistake not, be of my Opinion.

In the first Place, it is believ'd upon good Grounds, that Varro writ that Treatise of the Latine Tongue about the Time that Cæsar was Dictator; or rather a little before: if so, 'tis highly probable, that Copies of Lucretius could not so soon be got abroad: for he dy'd but in the fourth Year before the Dictatorship of Cæsar: and after his Death, his Poem of the Nature of Things was first begun to be corrected by his intimate Friend Tully: a Task which may seem to require some time; and, it may be, even a longer than that, which pass'd from the Death of Lucretius to the writing of that Treatise by Terentius Varro.

Moreover; Faults of the like Nature were very frequent in the Writings of the Antients; where Lucilius, Lucretius and Lucullus, in like manner as Cœlius and Cecilius, and the like, were often put by Mistake one for another: Thus, for Example, Priscian, lib. 18. observes, that in Sallust. Hist. lib. 5. there was a Mistake of this Nature: At Lucilius audito Marium Regem Proconsulem per Lycæoniam cum tribus legionibus in Ciliciam tendere, &c. which that Grammarian thus corrects: At Lucullus audito Marium Regem Proconsulem, &c. For Sallust there treated of the War that Lucullus was carrying on against Mithridates. In like manner, Macrobius, lib. 3. Saturnal. cap. 15. M. Varro in lib. de Agriculturâ refert M. Catonem, qui Uticæ periit, cum hæres testamento Lucilij esset relictus, &c. I read, says he, testamento Luculli, &c. Macrobius nevertheless is there mistaken in one thing: for, as Plutarch witnesses, Lucullus left not Cato his Heir, but only appointed him to be Guardian of his Son, as being his Unkle.

b

And

And many the like Instances might easily be produc'd.

But to remove all manner of Objections concerning the Beginning of his Poem, and to evince beyond Reply the first Book now extant, to be the first Lucretius writ, besides the Invocation, with which, according to the Custom of all Poets, he begins his Poem, I will, in Opposition to the above Passage of Varro, produce the Authority of old Priscian, who, after having said, that Words of the first Declension form the Genitive Plural in *arum*, and by Contraction in *um*, by way of Example adds, *Amphorum* for *Amphorarum*: *Æneadum* for *Æneadarum*: For so, says he, Lucretius has it in his first Verse, *Ita enim Lucretius in primo versu*:

Æneadum genitrix, hominum divumq, voluptas.

Besides; Is there the least Ground of Probability, that Lucretius ever writ above six Books; since not one of the antient Grammarians, or other Writers, neither Festus, Nonius, Diomedes, Priscian, Probus, Carisius, Donatus, Servius, Tertullian, Arnobius, nor Lactantius, who so frequently bring Quotations from the fifth, sixth, and all the foregoing Books of this Poet, ever cite so much as one single Verse from the seventh, eighth, &c.? This, morally speaking, would be impossible, had Lucretius written fifteen Books, of the Nature of Things, more than are now extant. This makes me the rather wonder at the Positiveness with which some assert, that the seventh Book of Lucretius is prais'd in Priscian; who nevertheless does not so much as mention any such Book.

Moreover: In my Opinion Lucretius himself sufficiently determines this Controversy: for, in his sixth Book, reminding his Reader of what he had been treating of in the first, he says,

Nunc

Nunc omnes repetam quàm claro corpore sint res
Commemorare, quod in primo quoque carmine
claret.

Lucret. lib. 6. v. 936.

This sufficiently proves the first of the Books now extant, to be the first he writ; since in that he has endeavour'd to evince, omnes — quam claro corpore sint res, that no Bodies are so solid, as not to contain some Void: quod in primo quoque carmine claret. See Book I. v. 402. And he seems expressly to call the sixth Book his last in these excellent Verses,

Tu mihi supremæ præscripta ad candida calcis
Currenti spatium præmonstra, callida Musa,
Calliope, requies hominum, Divûmque voluptas,
Te duce ut insigni capiam cum laude coronam.

Lucret. lib. 6. v. 91.

From whence we may easily infer, that he never so much as propos'd to himself to write above six Books; since he tells us he is now hastening, ad præscripta candida supremæ calcis, to the End of the Race he had determin'd with himself to run: and therefore he invokes his Muse,

To lead him on, and shew the Path to gain
The Race, and Glory too, and crown his Pain.
Creech.

Lastly, to strengthen all the foregoing Arguments, we may observe, that in these six Books only is contain'd the whole Doctrine, and all the Philosophy of Epicurus, inasmuch as it relates to the Explication of Nature, or natural Causes and Effects; and there is nothing left for any one to say farther upon that Subject.

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Add to this the manifest and pertinent Connexion of one Book to another; the judicious Method he has observ'd in handling the several Subjects of which he treats; and his Artfulness in the Disposition of them: They seem naturally to follow one another. In the first Book he treats of the Principles of Things; in the last, of Meteors and of the Heavens: Has not this Method been constantly practis'd by all who have treated of the Knowledge of Nature? Even Epicurus himself observ'd the very same Disposition, as appears by the few surviving Remains of that Philosopher, his three Epistles to Herodotus, Mœnecœus, and Pythocles.

But as for the Reasons above alledg'd, I am verily persuaded, that Lucretius never writ more than these six Books of the Nature of Things; so, on the other Hand, I am readily inclin'd to believe, that some of his Verses are, perhaps, wanting: for, as with almost all the antient Authours; so more especially with this Poet, some have assum'd to themselves too great a Liberty, and alter'd, added, or taken away many Things, as we have made it appear in several Places in our Notes: Servius cites this Fragment from Lucretius,

— Superi spoliatus luminis Aër.

which may perhaps have been his, tho' it be nowhere found in any of his Books; nor can it easily be discover'd where it has been left out. To restore it to its due Place would require an Accuracy of Judgment as great, if possible, as was their Disingenuity, who at first left it out.

I now return to Lucretius, who, as Eusebius declares, writ these six Books of Epicurean Philosophy, in his lucid Intervals, when the Strength of Nature had thrown off all the disturbing Particles; and his Mind, as 'tis observ'd of Mad-men, was
sprightly

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sprightly and vigorous. Then, in a poetical Rapture, he could fly with his Epicurus beyond the flaming Limits of this World; frame and dissolve Seas and Heavens in an Instant; and, by some unusual Sallies, be the strongest Argument of his own Opinion: for it seems impossible that some Things, which he delivers, should proceed from Reason and Judgment; or from any other Cause, but Chance, and unthinking Fortune.

After his Death, as I hinted before, Cicero, as Eusebius witnesses, revis'd and corrected his Writings. Lambinus contradicts this; but the Arguments he brings again the Assertion of Eusebius are but weak, and of little Validity.

Virgil, who was eager and assiduous in the study of them, has borrow'd from him in many Places, as both Macrobius and Gellius testify: the last of whom calls him *Poëtam ingenio & facundiâ præcellentem*: and Cornelius Nepos has plac'd him inter *elegantissimos Poëtas*: So that if some great Divines have given him the ill Name of *Canis*, it was not for any Rudeness in his Verse, but due rather to his Grecian Master: the Eternity of Matter, and the like absurd Assertions having corrupted most of the Philosophies of Athens.

As a Corollary to these few remaining Memoirs of the Life of Lucretius, I will here give the Opinions of several learned Men, concerning him and his Writings.

TESTI-

TESTIMONIES of antient and
modern learned Men, concern-
ing L U C R E T I U S and his
WRITINGS.

M. Cicero to his Brother *Q. Cicero*, Book II. Epist. 11.

THE Poems of *Lucretius*, as you observe, are not written with much Brightness of Wit, but with a great deal of Art.

Upon which Passage of *Cicero*, the learned *P. Victorius*, in his Castigations on *Tully's* Epistles, makes the following Remark.

If any one, says he, thinks it strange, that some have been of Opinion, that the Poems of the most elegant and excellent Poet *Lucretius* are written with no great Brightness of Wit, let him blame the Judgment of *Quinctus*: for we may reasonably mistrust, that, since *M. Cicero* defends and commends him in the manner he does, he was not altogether

M. Cicero ad *Q. Cicer. fratrem*, lib. 2. Epist. 11.

L U C R E T I I poemata, ut scribis, non ita sunt multis
luminibus ingenij, multæ tamen artis.

Ad eum locum *Ciceronis* ita doctissimus *P. Victorius*: Castig.
in *Cic. Epist.*

Quod si cui mirum videtur, judicatum esse quandoque *Lucretium* elegantissimum & ornatissimum poetam, non satis multis ingenij luminibus poemata scripsisse; is judicium *Quincti* reprehendat: nam suspicari possumus, cum, quo modo potest, eum tueatur & ornet *M. Cicero*, non valde, etsi videatur illud confirmare, fratris judicio de hac

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together of his Brother's Opinion, tho' he seems indeed to confirm it: but that he would not thwart a testy Man, who perhaps, because he writ Verses himself, was blinded with Envy, and did not perceive the Truth: Besides, he might be of that Opinion, because Lucretius compos'd not his Poem to boast his shining Wit, but to explain, with his utmost Art and Industry, the whole Philosophy of Epicurus.

The same *Victorius Var. Lect. lib. 17. cap. 16.*

The Copiousness and Purity of the Latine Tongue appear chiefly in Lucretius.

M. Vitruvius in his Treatise of Architecture, Book IX.
Chap. 3.

Those, whose Minds are instructed with the Delights of Learning, can not but with Veneration carry in their Breasts, as they do the Images of the Gods, so too that of the Poet Ennius. Those, who are pleasingly diverted with the Poems of Attius, seem to have present with them, not only his Virtues, but his Figure and Resemblance likewise. In like manner, many will, in After-ages, seem to dispute, as it were, Face to Face with Lucretius, concerning

hâc re steterisse: noluisse tamen iracundo homini adversari: qui fortasse, quod ipse quoque versus scribebat, invidiâ motus verum non videbat: potuit tamen sic judicare, quod Lucretius poema suum non contexuit, ut ingenium ejus elucescat; sed rationem ab Epicuro traditam summâ industriâ & artificio explicavit.

Idem Var. Lect. lib. 17. cap. 16.

In Lucretio maximè puritas Latinæ linguæ copiaque apparet.

M. Vitruvius de Architect. lib. 9. cap. 3.

Itaque qui literarum jucunditatibus instructas habent mentes, non possunt non in suis pectoribus dedicatum habere, sicuti

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concerning the Nature of Things, as they will with Cicero, of the Art of Rhetorick.

Quintilian, Book X.

For Macer and Lucretius are indeed worth the reading; but not as if they contain'd the whole Body of Eloquence: Each of them is elegant in the Subject he treats of; but the one is low, the other crabbed and obscure.

Upon which Passage of *Quintilian, Gifanius* thus.

This Opinion of Quintilian is, the greatest Part of it, unanimously condemn'd by the Antients and Moderns.

Barthius.

There are many Things in Lucretius, that are not to be found elsewhere.

The

ficuti Deorum, sic & Ennij poëtæ simulacrum. Attij autem carminibus qui studiose delectantur, non modò virtutes, sed etiam figuram ejus videntur secum habere præsentem. Item plures post nostram memoriam nascentes cum Lucretio videntur, vel coràm de rerum naturâ disputare: de arte verò rhetoricâ cum Cicerone.

Quintilianus, lib. 10.

Nam Macer & Lucretius legendi quidem, sed non ut phrasin, id est, corpus eloquentiæ faciant: elegantes in suâ quisque materiâ; sed alter humilis, alter difficilis.

Ad eum locum Quintiliani ita Gifanius.

Hoc Quintiliani judicium magnam partem uno consensu damnatur à veteribus & recentioribus.

Barthius Adversar. lib. 1. cap. 9.

Multa sunt in Lucretio, quæ alibi frustra quæras.

Idem

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The same Authour.

So great is the Beauty of the pure and simple, that is to say, of the antient, and almost only Latinity, that it easily prevails with intelligent Readers, and such as are not superstitious, to contemn, in comparison of it, the borrow'd Charms of a gawdy and painted Diction. This comes into my Mind, chiefly when I read the Poems of Catullus and Lucretius: For, of all the Latine Poets, who have surviv'd to our Days, these two deserve the Preference: and therefore no Diligence can be misemploy'd, no Pain nor Study superfluous, that may tend to the right Understanding of them, or to prevent their being corrupted.

Lactantius.

All the Errours, that Lucretius advances, were long before asserted by Epicurus.

Petrus

Idem ibid. lib. 23. cap. 1.

Illibatae, simplicisque, hoc est, praeae, & velut unicae Latinitatis, ea gratia est, ut vel transmarinas delicias, fugo oblitae, & picturatas, prae se facile contemnere faciat lectores non ineptos, aut superstitiosos. Id quod in mentem mihi venit, cum Catulli & Lucretij poemata lego praecipue: siquidem hi duo sunt omnium Latinorum scriptorum, qui ad nos pervenerunt, principes: ideoque nulla cura iis supervacua impendi potest, nisi quae vel non capiuntur, vel corrumpuntur.

Lactantius, lib. de Opificio Dei. cap. 6.

Epicuri sunt omnia, quae delirat Lucretius.

Petrus

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Petrus Crinitus.

T. Lucretius Carus is believ'd to be descended of the Family of the Lucretij, which at Rome was held to be very antient and noble. He was a little older than Terentius Varro, and Marcus Cicero, as some have written: This is the rather to be taken Notice of, because in the Annals, which we have from the Greeks, there are many Things erroneously related, and perversly set down contrary to the Truth of Chronology. He is represented to have been a Man of a vast and soaring Wit in writing of Verses. He was wont to apply himself to the Muses at several Intervals of Time, not without a certain Fury and Rapture of Mind, as the Authours of Antiquity deliver. Quintilian witnesses, That Æmilius Macer and Titus Lucretius excel in Elegance of Style; but that the Poem of Lucretius is very difficult and obscure: This was occasion'd, not only by the Subject itself, but by reason of the Poorness of the Tongue, and the Newness of the Doctrine he taught, as he himself testifies. He writ six Books of the Nature of Things ;
in

Petrus Crinitus Florentinus.

T. Lucretius Carus ex Lucretiorum familiâ natus creditur; quæ Romæ insignis, & pervetusta habita est. Paulo antiquior fuit Terentio Varrone, & M. Tullio, ut quidam scripserunt; quod est observatum diligenter, quoniam in his Annalibus, quos à Græcis habemus complura falsò exposita sunt, contraque rationem temporum perversè figurata: Ingenio summo traditur fuisse, & in scribendis carminibus maximè excitato. Solebat enim per intervalla temporum ad carmen accedere, non sine quodam animi furore, ut veteres Authores ostendunt. Fabius Quintilianus Æmilium Macrum, & T. Lucretium præstare elegantiam testatur; sed ipsius Lucretij carmen, multum difficultatis retinere. Quæ res non modo propter ipsam materiam illi contigit; sed propter egestatem

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in which he has follow'd the Doctrine of Epicurus ; and the Example of the Poet Empedocles, whose Wit and Poetry he praises with Admiration. There are some who write, that the Poem of Lucretius was corrected by Tully : It is not therefore improbable, that, by reason of his suddain Death, he left it uncorrect and imperfect. Quinctus, the Brother of Cicero held in high Esteem the Poetry of Lucretius ; and allows his Work to have a great deal of Artfulness, and Wit : Besides, that it ought not to be wonder'd at, that some of his Verses seem rough, and almost like Prose. This was peculiar to the Age in which he writ, as Furius Albinus fully witnesses in Macrobius, whose Words are as follows : No Man ought to have the worse Esteem for the antient Poets upon this Account ; because their Verses seem to be scabrous : for that Style was then in greatest Vogue ; and the following Age had much ado to bring themselves at length to relish this smother Diction : Therefore, even in the Days
of

tem linguæ, & rerum novitatem, ut ille inquit. Scripsit libros sex de naturâ rerum, in quibus doctrinam Epicuri, & Empedoclem poetam secutus est, cujus carmen atque ingenium admiratur. Neque desunt, qui scribant fuisse Lucretij opus à M. Tullio emendatum. Quocircâ verisimile est, propter importunum obitum, ab eo imperfectum, atque inemendatum relictum. Q. frater plurimum Lucretij versibus concessit ; & in ejus opere multum esse artis, atque ingenij refert : neque mirari oportere, si Lucretij versus duriores interdum videntur, & quasi orationi solutæ similes. Fuit hoc proprium illis temporibus, ut optimè testatur apud Macrobius Furius Albinus, cujus verba hæc sunt : Nemo debet antiquiores poetas eâ ratione viliores putare quòd eorum versus nobis scabri videntur. Ille enim stylus tum maxime placebat ; diuque laboravit ætas secuta, ut magis huic molliori stylo acquiesceret. Itaque minimè defuerunt, imperantibus etiam Vespasianis, qui Lucretium pro Virgilio, & Lucilium pro Horatio legerent.

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of the Emperours the Vespasians, there were not wanting some, who chose to read Lucretius rather than Virgil, and Lucilius than Horace.

Franciscus Floridus Sabinus.

T. Lucretius was an excellent Philosopher, and often gives very satisfactory Reasons of the Things that seem to happen contrary to Nature.

Hieronimus Mercurialis.

Lucretius was the first who explain'd the Nature of Things in the Roman Tongue; and he borrow'd many Things from Democritus, Epicurus, and Hippocrates.

Julius Scaliger.

Lucretius was a divine Man, and an incomparable Poet.

Casaubon.

Franciscus Floridus Sabinus Lection. subfic. cap. 1.

Titus Lucretius Carus, excellens Philosophus, ejusmodi rerum, quæ contra naturam fieri videntur, rationem libentissimè reddere solet.

Hieronimus Mercurialis, Var. Lect. lib. 4. cap. 16.

Lucretius primus rerum naturas Romanâ linguâ explanavit; ac plurima ab Epicuro, Democrito, & Hippocrate mutatus est.

Julius Scaliger in Aristot. Hist. Anim. lib. 10. sect. 35.

Lucretius divinus vir, arque incomparabilis poëta.

Casaubon.

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Casaubon.

Lucretius is the best Authour of the Latine Tongue.

Justus Lipsius.

There are some antiquated, and almost obsolete, Words to be found in Lucretius, Ennius, and other Antients: but, tho' they are now out of Use, and banish'd from our present way of speaking, yet, out of the Respect due to Antiquity, they ought to be carefully retain'd, and religiously preserv'd in the Writings of the Antients.

Melchior Junius.

The Diction of Lucretius is pure, plain, and elegant, tho' he defends the Opinions of Epicurus.

Aldus

Casaubonus, Not. in Johan. c. 5.

Lucretius Latinitatis author optimus.

J. Lipsius, Var. Lect. lib. 1. cap. 14.

Antiquiora quædam verba, & penè obsoleta, in Lucretio, Ennio, aliisque vetustioribus invenire est; ab usu sanè nostro, & sermone remota: sed in veterum tamen scriptis antiquitatis reverentiâ diligenter retinenda, & religiosè conservanda.

Melchior Junius, Method. Eloq. c. 8.

Lucretius author purus, nitidus, elegans; licet Epicuri ille dogmata defendat.

Aldus

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Aldus Pius.

Lucretius, even in the Judgment of the Antients, is both a very great Poet and Philosopher, but full of Lies: for having follow'd the Epicurean Sect, his Opinions concerning God, and of the Creation of Things, are quite different from the Doctrine of Plato, and of the other Academicks: for which Reason some believe, that he ought not to be read by Christians, who adore and worship the true God. But since Truth, the more it is inquir'd into, shines the more bright, and appears the more venerable; Lucretius, and all that are like Lucretius, even tho' they be Lyars, as they certainly are, ought, in my Opinion, to be read.

Adrianus Turnebus.

Lucretius, in his pleasing Poem, has season'd his Verses with a certain delightful Relish of Antiquity.

Dionysius

Aldus Pius in Epist. ad Albert. Pium, Carporum Principem, ac Cæsareum Oratorem apud Pontif. Max.

Lucretius & poëta & Philosophus quidem maximus, vel antiquorum judicio: sed plenus mendaciorum. Nam multò aliter sentit de Deo, de creatione rerum, quàm Plato, quàm cæteri Academici; quippe qui Epicuream sectam secutus est. Quamobrem sunt, qui ne legendum quidem illum censent Christianis hominibus, qui verum Deum adorant, colunt, venerantur. Sed quoniam veritas, quantò magis inquiritur, tantò apparet illustrior, & venerabilior; Lucretius, & qui Lucretio sunt similes, legendi quidem mihi videntur, & mendaces, & ut certè sunt.

Adrianus Turnebus, Advers. lib. 18. cap. 6.

Lucretius, in jucundo suo poemate; quodam antiquitatis sapore condit suos versus.

Dionysius

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Dionysius Lambinus in his Epistle Dedicatory to
Charles IX. the most Christian King.

If, among the few Remains of the Writings of the Antients, which have escaped as from a Shipwreck, there be any sort of Learning, from whence many and great Advantages have accru'd to us, it is from their Poems, &c. But you will say, that Lucretius argues against the Immortality of the Soul, denies the Providence of the Gods, overthrows all Religion, and places the chief Good in Pleasure. This is not the Fault of Lucretius, but of Epicurus, whose Doctrine Lucretius follow'd. His Poem, tho' he advances in it some Opinions, that are repugnant to our Religion, is nevertheless a Poem: nay, and a beautiful noble Poem too, distinguish'd, illustrated, and adorn'd with all the Brightness of Wit, &c.—What tho' Epicurus and Lucretius were impious, are we, who read them, therefore impious too? How many Assertions are there in this Poem, that are consentaneous to the
Opinions

Dionysius Lambinus in Epist. Dedicatoriâ ad Carolum IX.
Regem Christianissimum.

Si quod est in his paucis Scriptorum veterum tanquam ex naufragio reliquiis, literarum genus, unde multæ magnæque utilitates ad nos permanârint, poëmata sunt, &c. At, inquires, Lucretius animorum immortalitatem oppugnat, Deorum providentiam negat, religiones omnes tollit, summum bonum in voluptate ponit. Sed hæc Epicuri, quem sequitur Lucretius, non Lucretij culpa est. Poëma quidem ipsum, propter sententias à religione nostrâ alienas, nihilominus poëma est. Tantumne? Imò verò poëma venustum, poëma præclarum, poëma omnibus ingenij luminibus distinctum, insignitum, atque illustratum, &c. At Epicurus & Lucretius impij fuerunt. Quid tum postea? Num idcirco nos quoque, qui eos legimus, impij sumus? Primum, quàm multa sunt in hoc poëmate cum aliorum Philosophorum sententijs, ac decretis

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Opinions and Maxims of the other Philosophers! How many probable! How many excellent, and almost divine! These let us lay hold on, these let us sieze, these let us approve of.—Besides; are we so credulous and easy of Faith, as to believe, that what Assertions soever all manner of Writers have left recorded in their Works, are as true, as if they had been pronounc'd from the Oracle of Apollo? And since we daily read many Things that are fabulous, incredible, and false, either to give some Respite to our Minds, or to make us the more willingly acquiesce in, and the most constantly adhere to, such as are uncontrovertibly true; what reason is there, that we should condemn nor neglect Lucretius, a most elegant and beautiful Poet? &c.—I return to our great and excellent Poet Lucretius, the most polite, most antient, and most elegant of all the Latine Writers; from whom Virgil and Horace have in many places borrow'd, not half, but whole Verses. He, when he disputes of the indivisible Corpuscles, or first Principles of Things; of their Motion, and of their various Figuration; of the Void; of the Images,

decretis consentanea! Quàm multa probabilia! Quàm multa deniq; præclara ac propè divina! Hæc sumamus, hæc arripiamus, hæc approbemus.—Deinde, adèone faciles & creduli sumus, ut quæ sunt à quibuscumque scriptoribus memoriæ prodita, literisque mandata, ea tanquam ex Apollinis oraculo edita, vera esse judicemus? Quòd, si multa quotidie fabulosa, incredibilia, falsa denique legimus, vel ut animos relaxemus, vel ut in iis, quæ sine controversiâ vera sunt, libentiùs acquiescamus, constantiùsque maneamus; quid est, quòd Lucretium elegantissimum, cultissimumque poetam aspernemur? &c.—Ad Lucretium nostrum revertor, poetam egregium ac præstantem: scriptorem omnium Latinorum politissimum, vetustissimum, elegantissimum; ex quo Virgilius & Horatius non solum dimidiatos, sed integros sæpè versus mutuari solent. Hic, ubi de rerum primordijs, seu corpusculis individujs; de eorum motu, & figuris; de inani; de

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Images, or tenuious Membranes, that fly off from the Surface of all Bodies; of the Nature of the Mind and Soul; of the rising and setting of the Planets; of the Eclipse of the Sun and Moon; of the Nature of Lightning; of the Rainbow; of the Avernus; of the Causes of Diseases, and of many other Things, is learned, witty, judicious and elegant. In the Introductions to his Books; in his Comparisons; in his Examples; in his Disputations against the Fear of Death; concerning the Inconveniences and Harms of Love; of Sleep and of Dreams, he is copious, discreet, eloquent, knowing, and sublime.—We not only read Homer, but even get him by Heart, because, under the Veils of Fables, partly obscene, and partly absurd, he is deem'd to have included the Knowledge of all natural and human Things. Shall we not then hear Lucretius, who, without the Disguise of Fables, and such Trifles, not truly indeed, nor piously, but plainly and openly, and, as an Epicurean, ingeniously, wittily, and learnedly, and in the most correct and purest of Styles, disputes of the Principles

de imaginibus, seu simulacris, quæ è summo rerum corpore mittuntur; de animorum natura; de ortu, obituque siderum; de solis & lunæ defectu; de fulminis natura; de arcu cœlesti; de Avernus; de causis morborum; & multis de alijs rebus disputat, subtilis, argutus, limatus, enucleatus est. In librorum præemiis; in nonnullis similitudinibus, in exemplis; in disputationibus de morte contemnendâ; de amore fugiendo; de somno & insomniis, gravis, copiosus, amplius, magnificus, elatus, ornatus est. Quid enim? Homerum, propterea quòd in quibusdam fabularum partim turpium, partim absurdarum involucris, omnium rerum naturalium, atque humanarum cognitionem conclusam continere existimatur, non solum legimus, verum etiam ediscimus; Lucretium, sine fabularum taliumque nugarum integumentis, de principiis, & causis rerum; de mundo; de mundi partibus; de vitâ beatâ; de rebus cœlestibus ac terrenis; non verè illum
d quidem,

ciples and Causes of Things ; of the Universe ; of the Parts of the World ; of a happy Life ; and of Things celestial and terrestrial. And, tho' in many Places he dissent from Plato, tho' he advance many Assertions, that are repugnant to our Religion, we ought not therefore to despise and set at nought those Opinions of his, in which not only the ancient Philosophers, but we, who profess Christianity, agree with him. How admirably does he dispute of the restraining of Pleasures, of the bridling the Passions, and of the attaining Tranquility of Mind ! How wittily does he rebuke and confute those who affirm, that nothing can be perceiv'd, and nothing known ; and who say that the Senses are fallacious ! How fully he defends the Senses ! &c.—How beautiful are his Descriptions ! How graceful, as the Greeks call them, his Episodes ! How fine are his Disputations of Colours, of Mirrours, of the Loadstone, and of the Avernus ! How serious and awful are his Exhortations to live continently, justly, temperately, and innocently ! What shall we say of his Diction ; than which nothing can be said

quidem, neque piè, sed tamen simpliciter, & apertè, & ut Epicureum, ingeniosè, & acutè, & eruditè, & purissimo sermone loquendi non audiemus ? Non enim, si multis locis à Platone dissidet ; non, si multa cum religione nostrâ pugnantia dicit ; idcirco ea etiam, quæ cum illorum & Christianorum sententia congruunt, spernere debemus. Quàm præclare de coercendis voluptatibus, de sedandis animorum motibus, de mentis tranquillitate comparandâ disputat ! Quàm subtiliter, & argutè eos, qui nihil percipi, nihilque sciri posse affirmant, qui sensus omnes fallaces esse dicunt, coarguit, ac refellit ! Quàm copiosè sensus defendit ! &c.—Quàm pulchræ sunt apud eum descriptiones ! Quàm venusta, ut Græci appellant, episodica ! Bellæ de coloribus, de speculis, de magnetibus, de Avernibus, disputationes ! Quàm graves ad continenter, justè, moderatè, innocenter vivendum cohortationes !—Quid de ejus sermone statuemus ? Quo quid purius, quid incor-

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said or imagin'd to be more pure, more correct, more clear, or more elegant? I make not the least scruple to affirm, that in all the Latine Tongue no Authour speaks Latine better than Lucretius; and that the Diction, neither of Cicero, nor of Cæsar, is more pure.

Obertus Gifanius in the Life of Lucretius.

I have retain'd the common Title, Of the Nature of Things: for, besides that the antient Copies have it so, and that Sosipater in the second Book of his Gram. mentions the third Book of Lucretius, Of Natural Things, our Poet himself confirms it in Book V. v. 381. where he says,

These Truths, this Rise of Things we lately know;
Great EPICURUS liv'd not long ago:
By my Assistance young Philosophy
In Latine Words now first begins to cry. Creech,
Lucretius

incompactius, quid nitidius, quid elegantius dici aut cogitari potest? Equidem hoc non dubitanter affirmabo, nullum in totâ linguâ Latinâ scriptorem Lucretio Latinè melius esse locutum: non M. Tullii, non C. Cæsaris orationem esse puriorem.

Obertus Gifanius in vitâ Lucretii.

Operis vero indicem vulgarem, de rerum naturâ retinui: præter enim quod in vet. cod. ille reperiatur, etiam Fl. Sosipater libro grammat. 2. Lucretius, inquit, de rebus naturalibus libro III. & poeta eum ipse confirmat. lib. 5. v. 336,

Denique natura hæc rerum ratioque reperta est
Nuper, & hanc, primus cum primis ipse repertus
Nunc ego sum, in patrias qui possim vertere voces.

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Lucretius is in the right to say this of himself : for he was the first, who, in the Latine Tongue, writ of the Nature of Things ; tho' afterwards many others follow'd his Example ; as C. Amasinius, Catus, M. Cicero, Varro, and Egnatius : of the last of whom Aur. Macrobius cites the third Book.— But the same Subject had, many Ages before, been treated of in Greek by Empedocles, whom Lucretius held in great Veneration, as appears by the following Elogy, which he gives of him in his first Book, where, speaking of Sicily, he says, that that Island,

Tho' rich with Men and Fruit, has rarely shown
A Thing more glorious than this single ONE :
His Verse, compos'd of Nature's Works, declare
His Wit was strong, and his Invention rare ;
His Judgment deep and found ; whence some began,
And justly too, to think him more than Man.

Creech, Book I. v. 748.

Him

Verè hoc de se prædicat poëta : nam princeps ille de rerum naturâ Latine scripsit : quem postea consecuti sunt alii multi ; C. Amasinius, Catus, M. Cicero, Varro, Egnatius, cujus lib. 1. de rerum naturâ ab Aur. Macrobio adducitur.— Empedocles autem multis sæculis ante idem argumentum Græcè tractaverat : quem Lucretius magnoperè est admiratus, eumque hoc elogio ornavit unico :

Nil tamen hoc habuisse viro præclarius in se,
Nec sanctum magis, & mirum, carumque videtur.
Carmina quinetiam divini pectoris ejus
Vociferantur, & exponunt præclara reperta ;
Ut vix humanâ videatur stirpe creatus.

Lucret. lib. 1. v. 730.

Hunc

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Him therefore our Poet carefully imitated ; For, what Aristotle says of Empedocles, that he writ in the same Style as Homer, and was a great Master of his own Language, as being full of Metaphors, and making use of all other Advantages that might conduce to the Beauty of his Poetry, all these Perfections, I say, tho' they are scarce to be found in any other of the Latine Poets, manifestly discover themselves in Lucretius : for he excells all the rest in Purity of Diction, and, if I may use the Expression, in Sublimity of Eloquence : besides, he has adorn'd his whole Poem with an infinite Number of excellent Metaphors, as with so many Badges of Distinction and Honour. Tully, who was well able to judge, calls him a very artful Poet : and would I had Leisure enough to shew, not only what he has borrow'd from Homer and others, but chiefly from Ennius, whom of all the Latine Poets he most admir'd, and study'd to imitate, but what Virgil likewise has taken from Lucretius : for that would make manifest what I have often said, that Ennius is the Grandfather, Lucretius the Father, and Virgil the Son : they being the most illustrious Triumvirate of the Epick Latine Poets.

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Hunc igitur studiosè poëta noster imitatus est : nam quæ Empedocli tribuit Aristoteles, ὅτι καὶ ὁμηρικὸς καὶ δεινὸς καὶ ἡ γρηγορία γέγονε, μεταφορικὸς τε ὢν, καὶ τοῖς ἄλλοις τοῖς καὶ ποιητικὴν ἐπιτάγμασι χρώμενος, quæ haud scio an in ullo alio poëtâ Latino invenias, ea in Lucretio omnia mirè elucent : nam orationis splendore, & ut ita dicam, grandiloquentiâ cæteros anteit : tum translationibus innumerabilibus, iisque præclaris, totum opus, quibusdam veluti insignibus, distinxit. Multæ eum vocat artis M. Tull. optimus existimator : atque utinam tantum nobis fuisset otii, ut non ea tantum quæ ab Homero, sed ab aliis, maximè Ennio suo, nam hunc è Latinis scriptoribus mirè coluit, & exprimere studuit, & rursus quæ à Tito Virgilius sumpfissent, indicare : sic enim clarissimum fieret, quod sæpè soleo dicere, avum esse Q. Ennium, patrem Lucretium, P. Virgil. Maronem filium : hi enim ex Epicis poetis Latinis triumviri sunt præstantissimi, Idem

The same *Gifanius* in his Preface to *Sambucus*.

Some there are, who will chiefly blame me for bestowing so much Labour on an impious Poet; for this, will they say, is the very *Lucretius*, who endeavours to evince that the Soul is mortal; and thus takes away all Hope of our Salvation, and of a happy Futurity; who denies the Providence of God; which is the main Basis and Support of the Christian Religion; and, lastly, who asserts in his Poem that most absurd Doctrine of *Democritus* and *Epicurus* concerning the indivisible Corpuscles or Principles of all Things. This being a grievous Accusation, did indeed at first very much startle me; but having maturely weigh'd this Objection, I was persuaded that it was not of such Moment, as to make us neglect the Labours of this most excellent Poet, or suffer them to be totally lost: For, by the same reason, we ought to condemn many of the Writings of *Cicero*; since, in them as well as in this Poem, the same Doctrine of the Providence of God,

Idem *Gifanius* in Præfatione ad *Johan. Sambucum*, Cæsareæ Familæ Domesticum.

Ecce autem & hoc erunt qui maximè sint reprehensuri, meque, qui in poetâ impio tantam posuerim operam, imprimis accusabunt: is est enim *Lucretius*, inquit, qui & animos esse mortales omninò docere nititur, atque ita omnem salutis nostræ ac beatæ vitæ spem tollit; & Dei providentiam esse negat, in quâ nostræ & Christianæ pietatis est prora ac puppis constituta; qui denique absurdissimam illam *Democriti* & *Epicuri* de corpusculis individuis rationem suis versibus expressit. Quæ accusatio, ut est gravissima, ita me sanè magnoperè primum commovit: verùm re omni diligentius perspectâ deprehendi, eam etsi maximi momenti orationem, eò tamen valere non debere, ut præstantissimi poetæ opus & labores intereant vel contemnantur: nam eâdem ratione *M. Tullij* scripta complura condemnes oporteret; ut in quibus

God, of the Nature of the Soul, but above all of the Atoms, is propos'd, and often strenuously defended: Nay, we must in that Case be oblig'd to neglect almost all the Writers of Antiquity.—And, to say all in a Word, almost all the Authours of the preceding Ages, the Poets, the Historians, the Oratours, and the Philosophers, must all be lay'd aside, if their Writings were once to be try'd by the Standard of our Religion, and by the Precepts of Christianity.—The Assertions we find in Lucretius, that are contrary to the Christian Faith, are indeed of the greatest Moment: but then they are so evidently false, that they can by no Means lead a Christian into Errour.—What Danger can accrue to us from the ridiculous Doctrine of his Atoms, since it is so easy to be refuted? On the contrary, we may from thence reap this great Advantage, that, having discover'd the Falsity of his Assertions concerning the Nature of Things, we shall be the more diligent to find out the Truth; and, having found it, to retain it the more strongly in our Memory.—It can not be deny'd, but that Lucretius is a sage and discreet Writer;

bus eadem quæ in hoc poemate de providentiâ & animi naturâ, maximè vero de atomis illis ambigitur, ac sæpe acerrimè propugnatur: immò necesse erit omnes ferè antiquos scriptores rejiciamus—&, ut verbo dicam, pænè omnium ætatum scriptores, poetæ, historici oratores, ac philosophi abjiciendi sunt omnes; si eorum scripta ad Christi ac Dei nostri præcepta, nostræque pietatis normam exigantur.—Jam in Tito nostro quæ Christianæ adversantur Religioni, maximi quidem illa sunt ponderis; sed tam sunt perspicue falsa, ut nemini ea fraudi esse possunt Christiano—Admirabilis autem & ridicula de minutis illis corpusculis sententia, quid habet quæso periculi, cum nullo negotio refelli possit? Immò utilitatem hanc ea res adfert summam, quòd dum in falsa ea incidimus de rerum obscuritate & naturâ decreta, accuratius etiam de vero ipso cognoscendo laboremus, ejusque rationes melius percipiamus, perceptas memoriæ infigamus firmitus.—Certè in hoc poetâ omnia gravitatis

Writer ; nor is there in all his Poem any Token or Footstep of Intemperance ;—Nay, there are many excellent Things contain'd in it, and many that well deserve to be read and remember'd : For, in the first place he teaches, that they only are fit to be trusted with the Administration of the Government, who excell others in Prudence, Wisdom, and Moderation. How discreetly, and strongly too, does he argue for the Restraint of Ambition, and for avoiding the Miseries of intestine Divisions and Civil Wars; the Calamities that in his Days afflicted the Republic of Rome ! He extols Philosophy, and the Studies of the Wise in a Style incredibly sublime. How beautiful is his Poetry when he treats of Serenity of Mind, and of the Contempt of Death ! In how many places, and in how excellent and almost divine a Diction does he confute the Superstition of the Vulgar, and their fabulous Belief of the Torments of Hell ! How elegantly does he detect the Frauds, and deride the Vanity of Astrologers ! Not to mention with how great Severity he dissuades from Avarice, and shews the many Ills that arise from the Greediness of Riches ; nor how wholesome are his

In-

vitatis sunt plena ; nulla intemperantiæ nota aut vestigium.—quin præclara in eo continentur multa, multa lectione & observatione dignissima. Primum enim docet eos esse dignos quibus respublica regunda credatur, qui ingenio, sapientiâ ac modestiâ cæteros antecellunt. De ambitione verò coercendâ, de crudelitate, bellisque fugiendis civilibus, quæ pestes tum rempublicam lacerabant, quàm graviter differit ! Philosophiam verò ac sapientium studia incredibili orationis majestate extollit. Tum de animi tranquillitate, de contemnendâ morte pulcherrimis canit versibus. Hinc & superstitiones vulgi quàm multis locis ; de inferis illa figmenta, quàm præclarâ ac propè divinâ oratione revincit ! Eleganter etiam astrologorum vanitatem ridet, fraudesque detegit : ut nihil jam dicam, quantâ cum severitate avaritiam pellendam esse doceat, quæque ex divitiarum infinitâ cupiditate mala existant. Rursus de frugalitate victûs, cultûsque moderatione,

&

Instructions concerning Temperance, Frugality of Living, and Modesty of Apparel. As to what relates to the Restraint of the other Cupidities of the Mind, and sordid Pleasures of the Flesh, so excellent indeed are the Instructions he gives us, that what Diogenes writes of Epicurus seems to be true, that he was falsely accus'd by some for indulging himself too much in Pleasure and Voluptuousness; and that it was a downright Calumny in them to wrest his Meaning, and interpret what he meant of the Tranquillity of the Mind, as if it had been spoken of the Pleasures of the Body: of which likewise our Poet most elegantly sings in the Beginning of his fifth Book.—Concerning some of the Phenomenons of the Heavens, he advances indeed several Opinions that are false, or rather ridiculous; but yet they are consonant to the Epicurean Doctrine: and, on the other hand, how true are many of his Assertions concerning Thunder; the Nature, Force, and Swiftmess of Lightning; the Magnitude of the Sea; the Winds; and many other Things of the like Nature! With how wonderful a Sweetness does he sing the first Rise of the World, of the Earth, of the Heavens, and of all the several kinds of

& ἀνταρξία sanctissimè præcipit. Quod autem ad reliquas animi cupiditates, corporisq; turpissimas voluptates refrænandas attinet, de iis profectò tam scribit copiosè & sanctè, ut verum esse videatur id quod de Epicuro scribit Diogenes, falsò accusari eum à quibusdam, quòd voluptati nimium tribueret; meramque esse illorum calumniam, qui ea, quæ vir ille de animi tranquillitate intellexisset, ad corporis voluptates detorquerent: quâ de re etiam initio libri secundi poëta noster elegantissimis canit versibus.—De rebus autem sublimibus etsi nonnulla adferat falsa, aut potius ridicula, decretis tamen suæ doctrinæ consentanea, quàm multa rursus verè, de tonitru, de fulminis naturâ, vi, & mobilitate, de maris magnitudine, de ventis, rebusque id genus aliis profatur! Mirâ porrò suavitate mundi, ac terræ, cœlique & omnium animantium ortum canit: tum de sermonis, imperiorum, legumque

of Animals! As likewise the Origine of Speech, of Government, of Laws, and of all the Arts! How full and satisfactory are his Disputations of the Flames of Mount Ætna, of the Averni, and of the Causes of Diseases! How excellently has he describ'd, as it were in a Picture, that memorable and dreadful Plague, which desolated Athens, and the whole Countrey of Attica!

Thomas Scauranus.

Carus alone, of all th' Ausonian Bards, In Search of Truth imploy'd his painful Muse, Greedy to view the secret Holds of Nature, And tow'ring, soar ev'n to th' immortal Gods: But oft, alas! he swerves, by thee misled, O Epicurus, from the Paths of Truth.

Quintus Serenus in his Poem of Physick.

If, after many Years of kind Endeavours, No tender Off-spring bless the nuptial Joys; Whether the Female or the Male be curst With Barrenness, shall be unsung by me: The fourth of great Lucretius solves the Doubt.

Michael

gumque, & omnium artium origine, multaue alia lepidissimis versibus libro quinto prodidit; Denique de Ætnæ ignibus quam copiosè, de Avernis, de morborum causis, de nobilissimâ illâ ac teterrimâ Atheniensium pestilentia, quàm egregio & admirabili carmine omnia, quasi in tabellâ depicta, minoribus nobis exposuit!

Thomas Scauranus.

Ausonios inter vates Lucretius unus

Scrutator veri sedulus ipse fuit:

Abdita naturæ cupiens irrumpere claustra,

Et superos acie mentis adire Deos:

Sæpè tamen recto deflectit tramite, & errat,

Deceptus dictis, ô Epicure, tuis.

Quint. Serenus, lib. de Medicinâ.

Irrita conjugii sterilis si munera languent,

Nec sobolis spes est, multos jam vana per annos;

Fœmineo fiat vitio res, necne filebo:

Hoc poterit magni quartus monstrare Lucreti.

Michael

The Life of L U C R E T I U S.

Michael Du Fay in his Epistle Dedicatory to the Dauphin of *France*, only Son to the most Christian King *Lewis XIV.*

Tho' in the Writings of *Lucretius* there are some Opinions that disagree with the Doctrine of the Christian Religion ; yet, of all the Latine Authours, he is esteem'd to be the most judicious and elegant. For, laying aside the Veil of Fables, he disputes plainly, accurately, and with great Strength of Wit, concerning the whole Nature of Things : His Language is intirely correct and pure, his Diction exceeding elegant, his Style plain and easy, tho' at the same time majestick and sublime : His Poem abounds with a wonderful Plenty of moral Sentences ; and the admirable Connection, observ'd through the whole, is indeed surprizing : By the Lecture of it, not to mention the other Advantages, we may acquire a nobler Magnanimity against the Blows of Fortune, a greater Fortitude against the Fear of Death, a stronger Constancy against Superstition, and a more constant Temperance against the burn-

Michael Du Fay in Epist. dedicatoriâ ad Serenissimum Delphinum, *Ludovic. XIV. Regis Christianissimi filium unicum.*

Quamvis enim apud *Lucretium* reperiantur ejusmodi sententiæ, quæ à Christianæ Religionis institutis abhorreant ; tamen inter Latinos authores & gravissimus habetur & elegantissimus. Nimirum dilucidè, remotis etiam fabularum involucris, purâ Latinitatis integritate, præstanti sermonis elegantia, divino carminis nexu, mirâ sententiarum ubertate, gravique simul ac simplici styli majestate, de totâ rerum naturâ subtiliter & acutè disputat. Unde, ut cætera taceam, possit & elatior animi magnitudo contra fortunæ impetus ; & major fortitudo contra mortis timorem ; & fortior constantia contra superstitionem ; & temperantia constantior adversus æstum

burning Rage of Lust. Add to this, that, excepting a few foolish Assertions and Impieties, he delivers many Things that are consonant to Truth and Reason; more, to good Manners; and that some of his Disputations are almost Divine. As Bees therefore gather from each Flower only what is useful and proper to make Honey; so too, most judicious Prince, do you accurately and diligently collect from this Authour, only what seems to conduce to the Knowledge of Things, and to the acquiring an Elegance of Style.

æstum libidinis comparari. Huc accedit, quòd, si à paucioribus ineptiis, atque impietatibus discefferis, multa quidem tractat, quæ veritati, ac rationi; plura, quæ bonis moribus consentiunt; & quædam etiam apud eum propè divina disputantur.—Itaque ut apes ex singulis floribus id unum decerpunt, quod ad mel conficiendum aptum est, & utile: ita tu, Princeps sapientissime, quæ ad rerum cognitionem, & verborum elegantiam videntur plus valere, ea duntaxat diligenter & accuratè colliges.

Mr. DRYDEN in his Preface to the second Volume of Poetical Miscellanies.

I Have in the next Place to consider the Genius of Lucretius.—If he was not of the best Age of Roman Poetry, he was at least of that which preceded it; and he himself refin'd it to that Degree of Perfection, both in the Language and the Thoughts, that he left an easy Task to Virgil, who, as he succeeded him in Time, so he copy'd his Excellencies: for the Method of the Georgicks is plainly deriv'd from him.

Lucretius

Lucretius had chosen a Subject naturally crabbed; he therefore adorn'd it with Poetical Descriptions, and Precepts of Morality, in the beginning and ending of his Books: which you see Virgil has imitated with great Success in those four Books, which, in my Opinion, are more perfect in their Kind than even his divine *Æneids*. The Turn of his Verses he has likewise follow'd in those Places which Lucretius has most labour'd, and some of his very Lines he has transplanted into his own Works, without much Variation.

If I am not mistaken, the distinguishing Character of Lucretius, I mean of his Soul and Genius, is a certain kind of noble Pride, and positive Assertion of his own Opinions. He is every where confident of his own Reason, and assuming an absolute Command, not only over his vulgar Readers, but even his Patron Memmius. For he is always bidding him attend, as if he had the Rod over him, and using a magisterial Authority, while he instructs him. From his time to ours, I know none so like him, as our Poet and Philosopher of Malmesbury. This is that perpetual Dictatorship, which is exercis'd by Lucretius; who, tho' often in the Wrong, yet seems to deal *bonâ fide* with his Reader, and tells him nothing but what he thinks; in which plain Sincerity, I believe he differs from our Hobbes; who could not but be convinc'd, or at least doubt, of some eternal Truths which he has oppos'd: But for Lucretius, he seems to disdain all manner of Replies, and is so confident of his Cause, that he is beforehand with his Antagonists; urging for them whatever he imagin'd they could say; and leaving them, as he supposes, without an Objection for the future. All this too with so much Scorn and Indignation, as if he were assur'd of the Triumph, before he enter'd into the Lists.

From

From this sublime and daring Genius of his, it must of necessity come to pass, that his Thoughts must be masculine, full of Argumentation, and that sufficiently warm: From the same fiery Temper proceeds the Loftiness of his Expressions, and the perpetual Torrent of his Verse, where the Barrenness of his Subject does not too much constrain the Quickness of his Fancy: For there is no Doubt to be made, but that he could have been every where as poetical, as he is in his Descriptions, and in the moral Part of his Philosophy, if he had not aim'd more to instruct in his Systeme of Nature, than to delight: But he was bent upon making Memmius a Materialist, and teaching him to defy an invisible Power: in short, he was so much an Atheist, that he forgot sometimes to be a Poet.

These are the Considerations which I had of that Authour, before I attempted to translate some Parts of him: And accordingly I lay'd by my natural Diffidence and Scepticism for a while, to take up that dogmatical way of his, which, as I said, is so much his Character, as to make him that individual Poet.

As for his Opinions concerning the Mortality of the Soul, they are so absurd, that I can not, if I would, believe them. I think a future State demonstrable even by natural Arguments: at least, to take away Rewards and Punishments, is only a pleasing Prospect to a Man, who resolves beforehand not to live morally: But on the other side, the Thought of being Nothing after Death is a burthen insupportable to a virtuous Man, even tho' a Heathen. We naturally aim at Happiness, and can not bear to have it confin'd to the Shortness of our present Being; especially when we consider that Virtue is generally unhappy in this World, and Vice fortunate. So that 'tis Hope of Futurity alone, that makes this Life tolerable in Expectation of a better. Who would not commit all the Excesses,

The Life of L U C R E T I U S.

to which he is prompted by his natural Inclinations, if he may do them with Security while he is alive, and be incapable of Punishment after he is dead? If he be cunning and secret enough to avoid the Laws, there is no Band of Morality to restrain him: For Fame and Reputation are weak Ties: Many Men have not the least Sense of them: Powerful Men are only aw'd by them as they conduce to their Interest; and that not always when a Passion is predominant; and no Man will be contain'd within the Bounds of Duty, when he may safely transgress them. These are my Thoughts abstractedly, and without entring into the Notions of our common Faith, which is the proper Business of Divines.

But there are other Arguments in this Poem, which I have turn'd into English, not belonging to the Mortality of the Soul, which are strong enough to a reasonable Man, to make him less in love with Life; and consequently in less Apprehensions of Death. Such are the natural Satiety, proceeding from a perpetual Enjoyment of the same Things, the Inconveniences of old Age, which make him incapable of corporeal Pleasures; the Decay of Understanding and Memory, which render him contemptible and useless to others: These and many other Reasons, so pathetically urg'd, so beautifully express'd, so adorn'd with Examples, and so admirably rais'd by the Prosopopeia of Nature, who is brought in speaking to her Children, with so much Authority and Vigour, deserve the Pains I have taken with them.

'Tis true, there is something, and that of some Moment, to be objected against my Englishing the Nature of Love, from the fourth Book of Lucretius: and I can less easily answer why I translated it, than why I thus translated it. The Objection arises from the Obscenity of the Subject, which is aggravated by the too lively and alluring Delicacy of

of the Verses. In the first Place, without the least Formality of an Excuse, I own it pleas'd me: and let my Enemies make the Worst they can of this Confession: I am not yet so secure from that Passion, but that I want my Authour's Antidote against it. He has given the truest and most philosophical Account both of the Disease and Remedy which I ever found in any Authour: for which Reasons I translated him. But it will be ask'd why I turn'd him into this luscious English, for I will not give it a worse Word? Instead of an Answer, I could ask again of my supercilious Adversaries; whether I am not bound, when I translate an Authour, to do him all the Right I can, and to translate him to the best Advantage? If to mince his Meaning, which I am satisfy'd was honest and instructive, I had either omitted some Part of what he said, or taken from the Strength of his Expression, I certainly had wrong'd him: and that Freeness of Thought and Words being thus cashier'd in my Hands, he had no longer been Lucretius. If nothing of this Kind be to be read, Physicians must not study Nature, Anatomies must not be seen; and somewhat I could say of particular Passages in Books, which to avoid Prophaneness I do not name: But the Intention qualifies the Act; and both mine and my Authour's were to instruct as well as please. It is most certain, that bare-fac'd Bawdery is the poorest Pretence to Wit imaginable.—But neither Lucretius nor I have us'd the grossest Words; but the cleanliest Metaphors we could find, to palliate the Broadness of the Meaning; and, to conclude, have carry'd the poetical Part no farther, than the philosophical exacted.

Commendatory P O E M S,

To Mr. C R E E C H,

Upon his Translation of Lucretius into English.



O W happy had our English Tongue been made,
Were but our Wit industrious as our Trade ?
Would we from hence to distant Countries go ;
What Greece or Rome e'er yields in England sow,
And teach th' Unlearned what the Learned know. }
In this the French excel, but we take care
Not what they write, but only what they wear ;
Vain tho' they be, in them less Care we find
To dress the Body, than adorn the Mind.

There, to know all, you only French shall need ;
And the Worlds Learning in one Language read.

Why should our Isle be by her Sons deny'd,
What if obtain'd, would prove her greatest Pride ?
Should some object our Language will not bear,
Let them but read thy Book, 'tis answer'd there.
Thou, above all, seem'st for this Task design'd ;
Charming thy Pen, and matchless is thy Mind ;
With all Youth's Fire, and Ages Judgment blest,
Learning itself is seated in thy Breast :

Thou hast Lucretius English'd—
Nor has it suffer'd by the Change of Tongue,
We read, and find Lucretius all along.
Thee sure the God of Poets did inspire,
And warm'd thy Breast with his peculiar Fire ;
Pick'd from his several Sons thy happier Hand
To bless with foreign Wit thy Native Land.
Thy Pen might make Theocritus appear
In English Dress, and wound the list'ning Ear.
The Heavenly Virgil here has suffer'd wrong,
Taught by unskilful Hands the English Tongue :
He begs thy Aid, for him the Land beside,
Can all these ask, and can they be deny'd ?
Horace we have in Paraphrastick Dress,
(They who enlarge his Poems, make them less)
Tho' baulk'd before, would see us once agen,
And courts th' Assistance of thy juster Pen :
On these, and such as these, if such there are,
Imploy those Hours Convenience lets thee spare.
For this in Wadham's peaceful Walls reside,
Books be thy Pleasure, to do well thy Pride.

[a]

Believe

Commendatory P O E M S.

Believe me, Youth, for I am read in Cares,
And bend beneath the weight of fifty Years ;
Dear bought Experience told me what was true,
And Friendship bids me tell those Truths to you.

Quit not for publick Cares thy College-Life,
Nor take, that sort of Settlement, a Wife.
Trust not the glitt'ring Court, or noisy Town
Hang not on this Fool's Laugh, nor that Knaves Frown ;
But, as thou art, Lord of thy self appear,
Thy Hours thy own, not clogg'd with Hopes or Fear.
Thus we may ev'ry Year expect to see
Things we shall wonder at, and worthy Thee.

London, Jan, 25.

1682.

To his Ingenious Friend Mr. CREECH, on his Excellent Translation of Lucretius.

'T Was bold for Youth Lucretius Heights to storm,
But Youth alone had Vigour to perform.
The stately Fabrick stood by all admir'd,
But none to copy the vast Frame aspir'd :
All own'd some sacred Pow'r the Work did guide,
Aids which our Author to the World deny'd.
What to attempt did so much wonder raise,
Perform'd so well must challenge greater Praise :
With thine thy Country's Fame thou here dost show,
What British Wit, and British Speech can do.
Lucretius English'd ! 'Tis so rich a Prize,
We gaze upon't, and scarce believe our Eyes.
We read, and see the Roman Genius shine,
Without Allay in each bright Page of thine ;
Then pause, and doubting still, again repair,
Again we find the Learn'd Lucretius there.
Thy Pains oblige us on a double Score,
True to thy Author, to Religion more.
Whilst learnedly his Errors thou dost note,
And for his Poyson bring'st an Antidote.
From Epicurus Walks thus weeding Vice,
No more the Garden, but a Paradise.

London,
Decemb. 29. 82.

N. Tate.

To

Commendatory P O E M S.

To Mr. CREECH upon his Translation of Lucretius.

S I R,

WHEN your Book the first time came abroad,
I must confess I stood amaz'd and aw'd;
For, as to some good Nature I pretend,
I fear'd to read lest I should not commend
Lucretius English'd! 'twas a Work might shake
The pow'r of English Verse to undertake.
This all Men thought, but you are born, we find,
T'outdo the Expectations of Mankind;
Since you've so well the noble Task perform'd,
Envy's appeas'd, and Prejudice disarm'd:
For when the rich Original we peruse,
And by it try the Metal you produce;
Tho' there indeed the purest Ore we find,
Yet still in you it something seems refin'd:
Thus when the great Lucretius gives a loose,
And lashes to her speed his fiery Muse;
Still with him you maintain an equal Pace,
And bear full stretch upon him all the Race,
But when in rugged Way we find him rein
His Verse, and not so smooth a stroke maintain;
There the Advantage he receives, is found,
By you taught Temper, and to choose his Ground,
Next his Philosophy you've so exprest
In genuine Terms, so plain, yet neatly drest,
Those Murd'ers, that now mangle it all Day
In Schools, may learn from you the easy way
To let us know what they would mean and say:
If Aristotle's Friends will shew the grace
To wave for once their Statute in that Case.
Go on then, Sir, and since you could aspire,
And reach this height, aim yet at Lawrels higher:
Secure great injur'd Maro from the wrong
He unredeem'd has labour'd with so long,
In Holbourn Rhyme, and lest the Book should fail,
Expos'd with Pictures to promote the sale;
So Tapsters set out Signs, for muddy Ale.
You're only able to retrieve his Doom,
And make him here as fam'd as once at Rome:
For sure when Julius first this Isle subdu'd,
Your Ancestours then mixt with Roman Blood;
Some near ally'd to that whence Ovid came,
Virgil and Horace, those three Sons of Fame;
Since to their Memory it is so true,
And shews their Poetry so much in you.
Go on in Pity to this wretched Isle,
Which ignorant Poetasters thus defile,
With lousy Madrigals for Lyrick Verse;
Instead of Comedy with nasty Farce.
Would Plautus, Terence e'er have been so lewd
T'have drest Jackpudding up to catch the Croud?

Commendatory P O E M S.

Or Sophocles five tedious Acts have made
 To shew a whining Fool in Love betray'd
 By some false Friend or slipp'ry Chamber-maid,
 Then e'er he hangs himself, bemoan his Fall
 In a dull Speech, and that fine Language call?
 No, since we live in such a fulsom Age,
 When Nonsense loads the Press, and choaks the Stage;
 When Block-heads will claim Wit in Natures spight,
 And every Dunce, that starves, presumes to write,
 Exert your self, defend the Muses Cause,
 Proclaim their Right, and to maintain their Laws
 Make the dead Antients speak the British Tongue;
 That so each chatt'ring Daw who aims at Song,
 In his own Mother-Tongue may humbly read
 What Engines yet are wanting in his Head
 To make him equal to the mighty Dead.
 For of all Nature's Works we most should scorn
 The thing, who thinks himself a Poet born,
 Unbred, Untaught, he Rhymes, yet hardly spells,
 And senselessly, as Squirrels jangle Bells,
 Such things, Sir, here abound, may therefore you
 Be ever to your Friends, the Muses, true:
 May our Defects be by your Powers supply'd;
 Till as our Envy now, you grow our Pride.
 Till by your Pen restor'd, in Triumph borne,
 The Majesty of Poetry return.

London,
 Jan. 10. 82.

Tho. Otway.

To the unknown DAPHNIS on his Excellent Translation of Lucretius.

THOU great young Man, permit among the Croud
 Of those that sing thy mighty Praises Loud,
 My humbler Muse to bring her Tribute too;
 Inspir'd by thy vast Flights of Verse
 Methinks I should some wond'rous Thing Rehearse
 Worthy Divine Lucretius, and Diviner You!
 But I of feeble Seeds design'd,
 While the slow moving Atoms strove
 With careless Heed to form my Mind,
 Compos'd it all of softer Love:
 In gentle Numbers all my Songs are drest;
 And when I would Thy Glories sing,
 What in strong manly Verse should be express'd
 Turns all to womanish Tendernefs within;
 Whilst that, which Admiration does inspire
 In other Souls, kindles in mine a Fire.
 Let them admire thee on—— whilst I this newer way
 Pay thee yet more than they,

For

Commendatory P O E M S.

For I more owe, since thou hast taught me more
Than all the mighty Bards that went before;
Others long since have pall'd the vast Delight,
In Duller Greek and Latine satisfy'd the Appetite :
But I unlearn'd in Schools disdain that Mine
Should treated be at any Feast but Thine.

Till now I curst my Sex and Education,
And more the scant'd Customs of the Nation,
Permitting not the Female Sex to tread
The mighty Paths of learned Heroes dead :
The Godlike Virgil, and great Homer's Muse
Like Divine Mysteries are conceal'd from us,

We are forbid all grateful Themes,
No ravishing Thoughts approach our Ear;
The fulsome Gingle of the Times

Is all we are allow'd to understand, or hear.

But as of old, when Men unthinking lay,
E'er Gods were worship'd, or e'er Laws were fram'd,
The wiser Bard that taught them first t' obey,
Was next to what he taught ador'd and fam'd ;
Gentler they grew, their Words and Manners chang'd ;
And Savage now no more the Woods they rang'd ;
So Thou by this Translation dost advance
And equall'st Us to Man. Oh how shall We

Enough Adore, or Sacrifice enough to Thee !

The Mystick Terms of rough Philosophy
Thou dost so plain and easily express,
Yet deck'st them in so soft and gay a Dress,
So intelligent to each Capacity,
That They at once instruct, and charm the Sense
With heights of Fancy, heights of Eloquence ;
And Reason over all unfetter'd plays,
Wanton and undisturb'd as Summers Breeze

That gliding murmurs o'er the Trees,
And no hard Notion meets or stops its way ;
It pierces, conquers, and compels

As strong as Faiths resistless Oracles
Faith the religious Souls Content,

Faith the secure Retreat of routed Argument.

Hail sacred Wadham ! whom the Muses Grace,
And from the rest of all the reverend Pile
Of noble Palaces, design'd thy Space
Where they in soft retreat might dwell.

They blest thy Fabrick, and they said——do Thou

Our darling Sons contain ;

We Thee our sacred Nursery ordain,

They said, and blest, and it was so.

And if of old the Fanes of Sylvan Gods

Were worshipt as Divine Abodes ;

If Courts are held as sacred Things,

For being the awful Seats of Kings :

What Veneration should be paid

To Thee that hast such wond'rous Poets made ?

Commendatory P O E M S.

To Gods for fear Devotion was design'd,
And safely made us bow to Majesty:
Poets by Nature awe, and charm the Mind,
Are born, not made, or by Religion, or Necessity.
The learned Thyrsis did to Thee belong,
Who Athens Plague has so divinely sung;
Thyrsis to Wit, as sacred Friendship true
Paid mighty Cowley's Memory its due.
Thyrsis, who while a greater Plague did reign
Than that which Athens did depopulate
Scattering rebellious Fury o'er the Plain,
That threaten'd Ruin to the Church and State,
Unmov'd he stood, and fear'd no Threats of Fate;
That loyal Champion for the Church and Crown
Still did his Sovereign's Cause espouse,
And was above the Thanks of the mad Senate-House.

Strephon the Great, whom last you sent abroad,
Who writ, and lov'd, and look'd like any God.
For whom the Muses mourn, the Love-sick Maids
Are languishing in melancholy Shades;
The Cupids flag their Wings, their Bows unty,
And useless Quivers hang neglected by;
And scatter'd Arrows all around them ly:
By murmuring Brooks the careless Deities are laid,
Weeping their rifled Power now noble Strephon's dead.

Ah sacred Wadham! couldst thou never own
But this Delight of all Mankind and thine,
For Ages past of Dulness this alone,
This charming Hero would atone,
And make thee glorious to succeeding time.
But thou like Nature's self disdain'st to be
Stinted to singularity.
As fast as she, thou dost produce,
And over all the sacred Mystery dost infuse.
No sooner was fam'd Strephon's Glory set,
Strephon the soft, the lovely, gay and great,
But Daphnis rises like the Morning Star,
That guides the wand'ring Traveller from afar,
Daphnis, whom every Grace, and Muse inspires,
Scarce Strephon's ravishing Poetick Fires
So kindly warm, or so divinely cheer.

Advance, young Daphnis, as thou hast begun,
So let thy mighty Race be run;
Thou in thy large poetick Chace
Begin'st where others end the Race.
If now thy graceful Numbers are so strong,
If they so early can such Graces show
Like Beauty, so surprizing, whilst so young:
What Daphnis, will thy riper Judgment do,
When thy unbounded Verse in their own Streams shall flow?

What

Commendatory P O E M S.

What Wonders will they not produce,
When thy immortal fancy's loose
Unfetter'd, unconfin'd by any other Muse?
Advance young Daphnis then, and may'st thou prove
Still happy in thy Poetry and Love.
May all the Groves, with Daphnis Songs be Blest,
Whilst every Bark, is with thy Disticks drest :
May timorous Maids learn how to love from thence,
And the glad Shepherd, Arts of Eloquence :
And when to Solitudes thou wouldst retreat,
May their tun'd Pipes, thy welcome celebrate ;
Whilst all the Nymphs strow Garlands at thy Feet,
May all the purling Streams, that murmuring pass
The shady Groves, and Banks of Flowers,
The low reposing Beds of Grass,
Contribute to thy softest Hours.
Mayst thou thy Muse and Mistress there caress,
And may one heighten t'others Happiness ;
And whilst thou thus Divinely dost converse,
We are content to know, and to admire thee in thy Verse.

London, Jan.

A. Behn.

25. 1682.

To Mr. C R E E C H, on his Translation of Lucretius.

Accept this Praise, and so much more your Due,
From one that envies and admires you too.
I thought indeed before I heard your Fame,
No Lawrels grew but on the Banks of Cham ;
Where Chaucer was by sacred Fury fir'd,
And everlasting Cowley lay inspir'd.
Where Milton first his wondrous Vision saw,
And Marvel taught the Painter how to draw :
Besides an Issue which we blush to own,
Most of the Scriblers that infest the Town,
Lay at our Doors expos'd ; tho' after-times
Shall have the Pleasure, not to hear their Rhimes,
But now my pious Errour I condemn,
A Prophet's born out of Jerusalem.
And yet I wish, learn'd Youth, I wish thee ours,
Your vain Antiquity, your boasted Tow'rs,
Your stately Walls that Sheldon's Pomp express,
Nay Bodley's sacred Offerings move me less :
Hail wondrous Poet full of Excellence,
That read'st in every Language, Wit, and Sense ;
Thou great Lucretius ; how I'm pleas'd to see
That so corrupt an Age can relish thee ?
And Thou his equal, greater Friend to Truth,
Who kindly dost instruct our lazy Youth
And tak'st this easiest way their Souls to fire,
To make them understand, and yet admire.

Commendatory P O E M S.

All Hail,——

Let me at least thy Piety commend,
And own a Kindness that you've done my Friend,
Reviv'd a new; so when I've met before,
An old Acquaintance on a foreign Shore,
With pleasing Doubt, his Person I review,
And scarce believe my Senses tell me true:
Are you then he whom I so dearly lov'd?
But Lord! how much you're chang'd, how much improv'd!
Your Native Roughness all is left behind,
But still the same good Man, tho' more refin'd.
Here then our former Friendship we restore,
And talk of Wonders that we did before.

King's Coll. Camb.
Jan. 1. 1682.

J. A.

To Mr. CREECH on his Translation of Lucretius.

What to begin would have been Madness thought,
Exceeds our Praise when to Perfection brought;
Who could believe Lucretius lofty Song
Could have been reach'd by any modern Tongue?
Of all the Suitors to immortal Fame,
That by Translations strove to raise a Name,
This was the Test, this the Ulysses Bow,
Too tough by any to be bent but you.
Carus himself of the hard task complains
To fetter Grecian Thoughts in Roman Chains,
Much harder thine in an unlearned Tongue
To hold in Bonds so easie, yet so strong,
The Greek Philosophy and Latine Song.
If then he boasts that round his sacred Head
Fresh Garlands grow, and branching Lawrels spread,
Such as not all the mighty NINE before
E'er gave, or any of their Darlings wore,
What Lawrels should be thine, what Crowns thy Due,
What Garlands, mighty Poet, shou'd be grac'd by you?
Tho' deep, tho' wondrous deep his Sense does flow,
Thy shining Style does all its Riches show;
So clear the Stream, that thro' it we descry
All the bright Gems that at the bottom lye,
Here you the troublers of our Peace remove,
Ignoble Fear, and more Ignoble Love:
Here we are taught how first our Race began,
And by what Steps our Fathers climb'd to Man;
To Man as now he is, with Knowledge fill'd
In Arts of Peace and War, in Manners skill'd,
Equal before to his fellow-Grazers of the field.
Nature's first State, which well transpos'd; and own'd,
(For Owners in all Ages have been found,)
Has made a modern Wit so much renown'd,

When

Commendatory P O E M S.

When Thee we read, we find to be no more
Than what was sung a Thousand Years before.

Thou only for this noble Task wert fit,
To shame thy Age to a just Sense of Wit,
By shewing how the learned Romans writ.
To teach fat heavy Clowns to know their Trade,
And not turn Wits, who were for Porters made,
But quit false Claims to the Poetick Rage,
For Squibs and Crackers, and a Smithfield Stage,
Had Providence e'er meant that in despite
Of Art and Nature, such dull Clods shou'd write,
Bavius and Mævius had been sav'd by Fate
For Settle and for Shadwel to translate,
As it so many Ages has for Thee
Preserv'd the mighty Work that now we see.

Cambridge,
Decemb. 18. 1682.

R. Duke.

To Mr. C R E E C H, on his Translation of Lucretius.

W HAT all Men wish'd, tho' few cou'd hope to see,
We are now blest with, and oblig'd by Thee.
Thou from the antient learned Latine store,
Giv'st us one Authour, and we hope for more.
May They enjoy thy Thoughts—let not the Stage
The Idlest Moment of thy Hours engage.
Each Year that Place some wond'rous Monster breeds,
And the Wit's Garden is o'er-run with Weeds.
There Farce is Comedy, Bombast call'd strong,
Soft Words, with nothing in them, make a Song.
'Tis hard to say they steal them now adays,
For sure the Antients never wrote such Plays.
These scribbling Insects have what they deserve,
Not Plenty, nor the Glory for to starve.
That Spencer knew, that Tasso felt before,
And Death found surly Ben. exceeding poor.
Heaven turn the Omen from their Image here,
May he with Joy the well-plac'd Lawrel wear:
Great Virgil's happier Fortune may he find,
And be our Cæsar, like Augustus, kind.

But let not this disturb thy tuneful Head,
Thou writ'st for thy Delight, and not for Bread.
Thou art not curst to write thy Verse with care,
But art above what other Poets fear.

What may we not expect from such a Hand,
That has, with Books, himself at free Command!
Thou know'st in Youth what Age has sought in vain,
And bring'st forth Sons without a Mother's Pain:
So easy is thy Sense, thy Verse so sweet,
Thy Words so proper, and thy Phrase so fit,

Commendatory P O E M S.

We read, and read again, and still admire
 Whence came this Youth, and whence this wondrous Fire.
 Pardon this Rapture, Sir, but who can be
 Cold and unmov'd, yet have his Thoughts on Thee?
 Thy Goodness may my several Faults forgive,
 And by your help these wretched Lines may live:
 But if, when view'd by your severer sight,
 They seem unworthy to behold the Light;
 Let them with speed in deserv'd Flames be thrown,
 They'll send no Sighs, nor murmur out a Groan,
 But dying silently your Justice own.

London,
 Feb. 6.

E. W.

Ad Thomam C R E E C H, De versione Lucretii.

UT nos dum legimus Lucreti nobile Carmen
 Angliaco sermone, stupemus!
 Ut dum Roma suum jactat scelerata Poetam
 Sancta suum magis Anglia jactat!
 Felix! bis Felix Adolescens divite venâ
 Ac studio cultissime Vatum!
 Haud Te Vulgus iners Scriptorum robore juncto
 Pro meritis laudare valemus,
 Cui Terræ-motus, cui voce Tonitrua sævâ,
 Cui Fulmen, nec inane profundum
 Pegaseum remorentur iter, magnoq; Britannam
 Avertant molimine Musam,
 Infinitum intras spatium, & Cunabula rerum
 Scrutaris, Vacuumq; Atomosque
 Mente piâ citus inspectas, Et millia diffi-
 cultatum quam plurima pennis
 Scandens æthereis, jam tandem erroris apertâ
 Dispellis ratione tenebras:
 Metrum Lector habes Adamante perennius ipso,
 Dulce Metrum, & sublimius Astris.

De Calle Equino
 Aug. 30. 1683.

E. L.

Ad

Ad T. C. Amicum suum ex paucis ingenijque
perpoliti.

Doctus es, interpres CREECHI, castusq; piusque
Et CARO quicquid carius esse potest?
Ut nocet ingenijs non docti mos Epicuri,
Vita tui vatis morsq; inhonesta probant.

E. Bernhardus,

To Mr. C R E E C H, on his Accurate Version for
L U C R E T I U S.

'T I S true, persuaded that there was rich Ore,
I boldly launch'd, and would new Worlds explore :
Deep Mines I saw, and hidden Wealth to lie
In Rocky Entrails, and Sierra's high :
I saw a fruitful Soil, by none yet trod,
Reserv'd for Hero's, or some Demi-God ;
And urg'd my Fortune on ; ———
'Till rugged Billows, and a dangerous Coast
My vent'rous Bark, and rash Attempt, had cross't ;
When landing, unknown Paths, and hard Access,
Made me despond of preconceiv'd Success ;
I turn'd my Prow, and the Discovery made,
But was too weak, too poor my self to trade,
Much less to make a Conquest, and subdue ;
That glorious Enterprize was left for you.
Columbus thus, only discover'd Land,
But it was won by great Corteze's Hand ;
As with rich Spoils of goodly Kingdoms fraught,
They immense Treasure to Iberia brought ;
So you the rich L U C R E T I U S (unknown
To' th' English World) bravely have made your Own,
And, by just Title, you deserve the C R O W N.

}

Whitehall,
Decem. 15, 1682,

J. Evelin.

To Mr. CREECH, on his Translation of
LUCRETIVS into English Verse.

There's scarce a paultry Dawber in the Town,
(So much like Apes we doat on what's our own,)
But will pretend t' express the Air, and Grace
Of each great Monarch, and admired Face.
See how the dull neglected Trifles lye,
And scarce can gain a glance from Passers by :
Unless we reckon the unthinking Fry
Who glare in Shoals at gawdy drapery ;
But when with charming Stroaks and powerful Lines
Some curious Titian the great Work designs ;
The lively Figures all our Passions move,
And as if Real, we obey, and Love ;
The envious, pleas'd on force, here gazing stands
Whilst all true Artists wond'ring clap their Hands :
Each Novice may the likeness grossly hit,
He only Paints with Genius and with Wit,
That finds, or makes all beautiful that fit ;
No Scar, or Faults of Nature do appear,
Yet something that resembles them is there,
Strangely by wondrous Art made tempting fair.
Such is thy Genius, CREECH, such is thy Art,
We have LUCRETIVS like in ev'ry Part,
Yet no Decays of Age, no Roughness shown,
'Tis Masterly, and Great, the Beauty's all thy Own.

London,
Feb. 10. 82.

To Mr. CREECH, immediately after the Second
Edition of his LUCRETIVS, occasioned by two
of the foregoing Copies.

Doing you Right will my own Credit raise,
I get my self, but add not to your Praise ;
As some to Wit have put in their Pretence,
From keeping Company with Men of Sense.
Yet, Sir, believe me, no such mean Designs
Drew from my hasty Pen such worthless Lines.
From Cham the sharers of your sacred Flame,
Had made their generous Presents to your Fame,
Their Verse so Noble, and so brave their Love,
All but their boundless Theme they soar'd above.

This

Commendatory P O E M S.

This made that willing Fool, my Mule aspire
(Tho' unacquainted with an equal Fire,)
To pay the Tribute she presum'd was due
In common Gratitude to Them and You.

Think not, learn'd Youths, we lov'd or honour'd less,
Because none here their Sentiments express;
Or that posselt of unexhausted Store,
Like Indians made by useless Riches Poor,
We knew not how to prize the noble Ore.
We lov'd his Judgment, we admir'd his Heat,
And knew the endless Treasures of his Wit.
But they must now to double Value rise,
With new Attractions please our wondring Eyes,
Since to their Charms our Town indebted stands,
For the sweet Touches of your Master Hands.
And he may quit those Sums our want did owe,
So nobly lent from a vast Fund by You.

S. John's Oxon,
Feb. 22. 1683.

T. Hoy.

To Mr. CREECH, on his LUCRETIVS.

OThers, dear Friend, more early might appear
Thy pompous Train of Fancy's Robes to bear;
They first did bear the Trumpet of thy Fame,
And therefore first to these thy Triumphs came;
I was made Thine, not by Report, or Noise,
But by weigh'd Judgment, and deliberate Choice:
Much more I heard than I could well believe;
But more I saw than Fame it self could give,
Than e'en a Friends best Thought might own, much less
These scanty Verses perfectly express:

Thy Work, thy First-born Work, thy earlier Piece
As Carus dear, and lovely as Lucrece:
This e'en thy Foes admire, but lewdly feign
That Thou art not so charming as thy Strain:
As if but once, by chance thou wert inspir'd,
And thy whole Self not much to be desir'd:
Believe me, Sir, tho' little else I boast,
My Sense is not in envious Mazes lost:
I cannot scorn: nay, rather much admire
E'en Cottages to which the Gods retire;
E'en silent Oaks, or rough unpolish'd Wood,
On which the Deity of Wit hath stood:
But thou'rt not so (tho' so I once had heard)
I'm by thy Self, as by thy Verse, endear'd:
My CREECH as smooth as Love, or Wit, or Wine,
As sweet as rapt'rous Thoughts, or Joys Divine,
From all that's weak, or mean, or trivial, free;
As Whigs from Sense, or Faith, or Loyalty:

Great

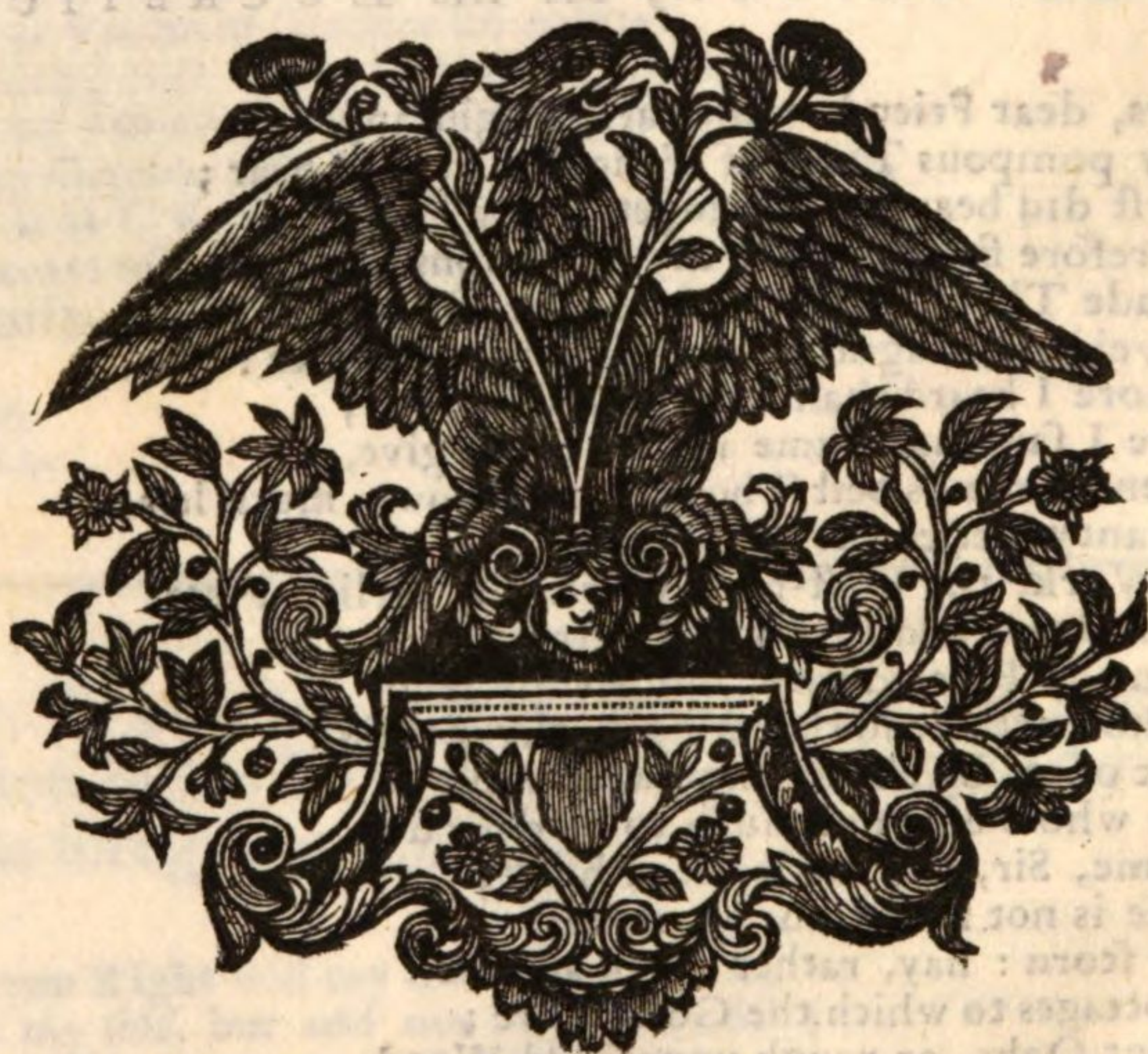
Commendatory P O E M S.

Great as the proud Man's Hopes, or Fool's Pretence :
And full of sacred Art, and solid Sense :
Witness these Ears of mine, which Fate would have
Deaf to the Foppish, Foolish, and the Grave ;
When they their usual Bars with ease remov'd,
And gladly heard the charming Voice they lov'd :

But if this Book not perfectly commends,
Nor Envy shews thy Worth, nor we thy Friends,
Then haste, my CREECH, and all thy Glories show,
Encrease those Debts the Learn'd already owe ;
And like bold Scipio daunt the guilty Bar,
Transmitting to thy Judges all thy Fear :
And say,——My gentle Criticks, hold your Peace,
This Day I've conquer'd Italy and Greece ;
And you, my Friends, accompany my Call,
Whilst glorious I ascend the Starry Capitol.

Cambridge,
July 20. 1683.

Jo. Barnes, Fellow of
Emanuel College.



Mr. DRYDEN's Opinion of the following Translation of LUCRETIVS, by Mr. CREECH; taken from his Preface to the second Volume of Poetical Miscellanies.

I Now call to mind what I owe to the ingenious and learned Translatour of Lucretius. I have not here design'd to rob him of any Part of that Commendation, which he has so justly acquir'd by the whole Authour; whose Fragments only fall to my Portion. The Ways of our Translation are very different: he follows him more closely than I have done; which became an Interpreter of the whole Poem. I take more Liberty, because it best suited with my Design, which was to make him as pleasing as I could. He had been too voluminous, had he us'd my Method in so long a Work; and I had certainly taken his, had I made it my Business to translate the whole. The Preference then is justly his; and I join with Mr. Evelyn in the Confession of it, with this additional Advantage to him; that his Reputation is already establish'd in this Poet; mine is to make its Fortune in the World. If I have been any where obscure in following our common Authour; or if Lucretius himself is to be condemn'd, I refer my self to his excellent Annotations, which I have often read, and always with some new Pleasure.

TITUS

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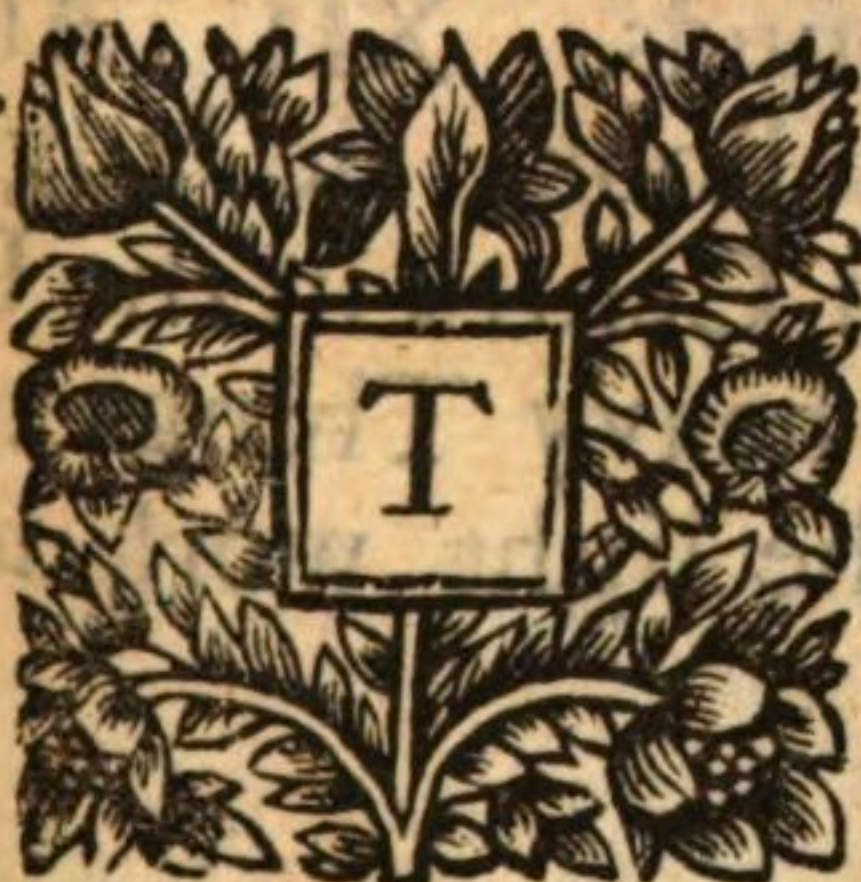
T. LUCRETIVS CARUS

OF THE

NATURE OF THINGS.

BOOK I.

The Argument of the First Book.

- I.  HE Poet invokes Venus. II. Then from v. 64 to v. 191 he dedicates to Memmius his Books of the Nature of Things : praises Epicurus, whose Philosophy he follows, endeavours to clear his Doctrine from the Charge of Impiety, and briefly proposes the Arguments of this and the following Books. III. He enters upon his Subject, and from v. 192 to v. 315 teaches, That Nothing can be made of nothing, and that nothing can be reduc'd into Nothing. IV. From v. 315 to v. 380, That there are some little Bodies which, tho' imperceptible to the Eye, may be conceiv'd by the Mind, and of which all Things are made. V. To these Corpuscles from v. 380 to v. 479, he subjoins a Void, or an empty Space : And VI. from
- B

VI. from v. 479 to v. 526, he proves, that there is nothing but Body and Void; and that all the other things, which seem to be, as Weight, Heat, Poverty, War, &c. are only Conjuncts or Events, Properties or Accidents of Body and Void. VII. From v. 526 to v. 573, he teaches, that the first little Bodies, or Principles of Things, are perfect Solids, and consequently, from v. 573 to v. 667, that they are Indivisible, Least, (for Body cannot be divided into Infinite) and eternal. VIII. In the next Place, from v. 667 to v. 729, he confutes the Opinion of Heraclitus, who held that Fire is the Principle of all Things; and of others who believ'd the like of Air, Water, or Earth. IX. Then from v. 729 to v. 840, he proves against Empedocles, that Things are not compos'd of the four Elements. X. From v. 840 to v. 926, he refutes Anaxagoras. XI. Lastly, from v. 926 to v. 1049 he teaches, that the Universe is Infinite on all sides, that the Corpufcles are infinite in Number, and that the Void cannot be included in any Bounds. XII. And from v. 1049 to the End of this Book, he laughs at those who believe there is a Centre in the Universe, down to which all heavy Things are continually striving, while the light work upwards of their own Accord.



T. LUCRE-



T. LUCRETIVS CARUS.



IN D *V E N U S*, Glory of the blest
Abodes,
Parent of *R O M E*; chief Joy of
Men and *G O D S*:
Delight of all, Comfort of Sea
and Earth:
To whose kind Pow'rs all Crea-
tures owe their Birth:

5 At *T H Y* Approach, *G R E A T G O D D E S S*, strait remove
Whatever Things are rough, and Foes to Love:
The Clouds disperse, the Winds most swiftly waste,
And rev'rently in Murmurs breathe their Last:

The

N O T E S.

Lucretius begins his Poem with an Invocation of Venus; a gay and beautiful Goddess, a Friend of Mars, and, as the Fables say, sometimes too immodestly familiar with him: But by whose Power all Animals are generated, by whose Charms all Nature is govern'd, and who alone can give all Beauty and Gracefulness. He therefore makes choice of her, as the fittest Patron for a Man, who is going to treat of the Nature of Things; He asks of her to bestow Smoothness on his Verse, and to procure a Peace for Rome; which she may easily obtain from her dreadful Servant the God of War: For while the Republick was engag'd in Arms, neither

himself, nor his Memmius, to whom he inscribes this Poem, could find leisure to attend to the Studies of Philosophy. Now whatever may be the Opinion of others, he, by this Invocation, excellently well performs the Part of a Poet, who intends to treat of Nature, and of an Epicurean Philosopher likewise: For he derides while he invokes; and as we seldom find a more beautiful, so we never can a more reproachful Image of Venus, and of Mars. But they seem too wittily pious, who believe, that the Poet, a profess'd Enemy to Providence, was compel'd by the Deity, as it were in sport and Derision, to implore the Aid of a

The EARTH, with various Art, (for THY warm Pow'rs
 10 That dull Mass feels) puts forth her gawdy Flow'rs :
 [For THEE does subtle Luxury prepare
 The choicest Stores of Earth, of Sea, and Air :
 To welcome THEE, she comes profusely drest
 With all the Spices of the wanton EAST :

To

N O T E S.

most notorious Goddesses : Nor are others less trifling, who observe, that Venus took care of Gardens, and therefore was the most proper Patroness for the Epicureans, who chiefly dwelt, or at least spent most of their time in Gardens : Nor they neither, who discover I know not what Mysteries, that ly conceal'd under the Names of Venus, Mars, Coelus, &c. Such Trifles are beneath the disdainful and soaring Wit of Lucretius, for, as Cicero tells us in the first Book of the Nature of the Gods, Sect. 59. the Epicureans despis'd the Mysteries of the Antients, no less than they did their Religion. Hence too the Grammarians with their Venus Genetrix, unless they will allow Lucretius to have been inspired with so divine and prophetick a Fury, as to have foreseen that Venus would one day be honour'd with that Title by Julius Cæsar. We need not then look any farther for a Reason for the Invocation : Lucretius was a Poet, and therefore neglected not the Rules of his Art ; an Epicurean, and therefore craftily conform'd with the Superstition of his Countrey : Besides, the Practice of the Poets is not more obvious, than the wantonness of the Epicureans is notorious : and therefore both like a Poet, and according to the Principles of his Philosophy too, he might very well apply himself to Venus, that is, to the common natural Appetite to Procreation, which nevertheless he treats as a Goddess, and gives her all her Titles, as if he really expected

some assistance from her ; yet even here he shews his Spight to Religion, and scatters bitter Reflections on the then fashionable Devotion.

1. Venus.] We learn from Cicero, in Book III. of the Nature of the Gods, that there were four of this Name : The two chief of them were, she who was born of the Froth of the Sea, and another who was Daughter of Jupiter and Dione. They are often confounded one for the other, both in regard to their Actions and their Name ; for the Greeks call'd either of them Aphrodite, from *αφρός*, Froth : but the Latins, Venus, because as the same Cicero says, *ad omnes veniat*, she comes to all ; for she was the Goddess of Pleasure ; & *trahit sua quemque voluptas*.

2. Parent of Rome] Because the Romans deduc'd their Origin from Æneas, who was the Son of Venus by Anchises.

9. With various Art] Because the Earth produces Flowers and Fruits of all Kinds and Colours.

10. For thee, &c.] This and the four following Verses are an Improvement of our Translator upon his Author, who only says,

—tibi suaveis dædala Tellus
 Summittit Flores—

Which Thought is fully express'd in the two immediately preceding Verses.

14. The wanton East] He means Arabia Fœlix, a Countrey, that produces so great an Abundance of

- 15 To pleasure *THEE*, ev'n lazy Luxury toils:]
 The roughest *SEA* puts on smooth Looks, and smiles :
 The well-pleas'd *HEAV'N* assumes a brighter Ray
 At *THY* Approach, and makes a double Day.
 When first the gentle *SPRING* begins t' inspire
 20 Soft Wishes, melting Thoughts, and gay Desire,
 And warm *FAVONIVS* fans the amorous Fire:

First

NOTES.

of Aromatick Spices, that when they are in Bloom, their Fragrancy may be perceiv'd at a great distance off at Sea. Thus Milton, in his *Paradise lost*,

—As when to them, who sail Beyond the Cape of Hope, and now have past

Mozambick, off at Sea North-East Winds bear

Sabæan Odours from the spicy Shore

Of Arabie the Blest, with such Delay

Well-pleas'd they slack their Course, and many a League

Pleas'd with the grateful Smell old Ocean smiles.

And Waller in like manner:

So we th'Arabian Coast do know At Distance, when the Spices

blow :

By the rich Odour taught to steer,

Tho' neither Day, nor Stars appear.

Pliny says, that the Inhabitants of this Countrey use no Wood but what is sweet-scented, and that they even dress their Meat with that of the Trees from which distill the *Frankincense* and *Myrrh*. *Nec alia ligni genera in usu sunt, quam odorata; cibosq; coquunt Turis ligno, & Myrrhæ.* lib. 12. cap. 17.

19. When first, &c.] From this Passage of our Poet, Virgil has borrow'd Part of his excellent Description of the Spring, which we find in *Georg.* 2. v. 328.

Avia tum resonant avibus virgulta canoris,

Et Venerem certis repetunt armenta diebus.

Parturit almus ager: Zephyriq; tepentibus auris

Laxant arva finus: superat tener omnibus humor:

Inque novos soles audent se gramina tuto

Credere; nec metuit furgentes pampinus Austros,

Aut actum cœlo magnis Aquilonibus imbrem;

Sed trudit gemmas, & frondes explicat omnes.

Then joyous Birds frequent the lonely Grove,

And Beasts, by Nature stung, renew their Love:

Then Fields the Blades of burry'd Corn disclose,

And while the balmy Western Spirit blows,

Earth to the Breath her Bosom dares expose.

With kindly Moisture then the Plants abound,

The Grass securely springs above the Ground:

The tender Twig shoots upward to the Skies,

And on the Faith of the new Sun relies.

The swerving Vines on the tall Elm prevail,

Unhurt by Southern Show'rs, or Northern Hail;

They spread their Gems the genial Warmth to share,

And boldly trust their Buds in open Air. Dryden.

21. *Favonius*] The West Wind,

so call'd à favore, quia faret genitura,

- First thro' the Birds **T H Y** active Flame does move,
 Who, with their Mates, sit down, and sing, and love:
 They greedily their tuneful Voice imploy
 25 At **T H Y** Approach, the Author of their Joy:
 Each Beast forgets his Rage, and entertains
 A softer Fury, thro' the flow'ry Plains:
 Then rapid Streams, thro' Woods, and silent Groves,
 With wanton Play, all run to meet their Loves:
 30 Whole **N A T U R E** yields to thy soft Charms; the Ways
T H O U lead'st, she foll'wing eagerly obeys:
 Acted by the kind Principles **T H O U** dost infuse,
 Each Bird and Beast endeavours to produce
 His Kind; and the decaying World renews.
 35 **T H E E**, **N A T U R E**'s pow'rful Ruler, without whom
 Nothing that's lovely, nothing gay can come
 From darksome **C H A O S** deep and ugly Womb,
T H E E, now I sing of **N A T U R E**, I must chuse
 A Patron to my Verse; be **T H O U** my **M U S E**;
 40 Polish my Lines, while I to **M E M M I U S** write,
T H Y choice, **T H Y** most deserving Favourite:

Inspire

N O T E S.

turæ, because it favours and helps forward the Generation and Production of Things.

37. Chaos] The confus'd and unorder'd Heap of Matter, of which the Poets suppos'd all things were made in the Beginning: Hence Milton calls it,

The Womb of Nature, and perhaps her Grave.

And Ovid. *Metam.* i. v. 7.

—dixere Chaos; rudis indigestaque moles,
 Nec quicquam nisi pondus iners;
 congestaque eodem
 Non bene junctarum discordia
 semina rerum.

—Rude undigested Mass;
 A lifeless Lump, unfashion'd and unfram'd,
 Of jarring Seeds, and justly
 Chaos nam'd. Dryd.

Chaos was likewise the first of the Gods according to Hesiod in

Theogon. v. 116. where he sets up Chaos, Tellus, and Amor for the Progenitours of the Gods.

40. Memmius] C. Memmius Gemellus, with whom Lucretius had travell'd to Athens, where they study'd Philosophy together: and they were ever afterwards very intimate. He was descended of the noble Family of the Memmii, who deriv'd their Extraction from the Trojans, as Virgil witnesses, *Æn.* 5. v. 116.

Mox Italus Mnestheus, genus à quo nomine Memmi.

Then Mnestheus, from whom the Memmian Race.

This C. Memmius, to whom Lucretius inscribes his Poem, arriv'd to the Dignity of Prætor, and obtain'd Bithynia for his Province: but was soon recall'd, being accus'd by Cæsar of Malgesture in his Office. However, not many Years after his Return

Inspire my Breast with an unusual Flame,
 Sprightly as is his Wit, immortal as his Fame :
 Let Wars tumultuous Noise and Labours cease,
 45 Let Earth and Sea enjoy a solid Peace :
 Peace is *T H Y* Gift alone ; for furious *M A R S*,
 The only Governour, and *G O D* of Wars,
 When tir'd with Heat and Toil does oft resort
 To taste the Pleasures of the *P A P H I A N* Court ;
 50 Where on *T H Y* Bosom *H E* supinely lies,
 And greedily drinks Love at both *H I S* Eyes :
 Till quite o'ercome, snatching an eager Kiss,
H E hastily goes on to greater Bliss.
 Then midst *H I S* strict Embraces clasp *T H Y* Arms
 55 About *H I S* Neck, and call forth all *T H Y* Charms ;
 Caress with all *T H Y* subtle Arts, become
 A Flatterer, and beg a Peace for *R O M E*.

For midst rough Wars how can Verse smoothly flow ?
 Or in such Storms the learned Laurel grow ?
 60 How can my *M E M M I U S* have time to read,
 Who, by his Ancestours fam'd Glory led
 To noble Actions, must espouse the Cause
 Of his dear Countrey's Liberties and Laws ?

And

N O T E S.

turn to Rome, he came to be Tribune of the People ; and in a little time stood Candidate for the Consulship : of which he not only fail'd, but being accus'd of Bribery, was, even tho' Cicero pleaded in his Defence, convicted of it, and banish'd into Greece ; where he dy'd in Exile. Whoever desires to know more of him may consult Gifanius, in his Dissertation de Gente Memmia.

46. Mars] The Son of Jupiter and Juno, or of Juno only without a Father ; as Minerva was of Jupiter only without a Mother. She is said to have conceiv'd him by touching a certain Flower, which Flora shew'd her for that Purpose.

49. Paphian Court] The Court of Venus, who her self was call'd Paphia, from Paphos a City of Cyprus, where she

had a stately Temple. It is now call'd Baffo.

58. For midst, &c.] Lucretius, a few Years before his Death, was an Eye-Witness of the mad Administration of Affairs in the time of Clodius and Catiline, who gave such a Blow to the Republick of Rome, as occasioned its total Subversion, which happened not long after. And this is what he speaks of in these 6. v.

59. The learned Laurel] Because that Tree was sacred to Apollo, the God of Learning. See the Note on v. 152 of the VIth Book.

60. How can, &c.] For as Cicero says, *Nemo bene potest inter Belli strepitus, ac plebis seditiones, æquo animo philosophari*, Tusc. 1. No Man can well apply his Mind to Philosophy amidst the Noise of War and the Seditions of the People.

64. And

And you, my *MEMMIUS*, free from other Cares,
 65 Receive right *REASON*'s Voice with well-purg'd Ears;
 Left what I write, and send you for your Good,
 Be scorn'd, and damn'd, before well understood.
 I treat of Things abstruse, the *DEITY*,
 The vast and steady Motions of the Sky;
 70 The Rise of Things: how curious *NATURE* joins
 The various *SEEDS*, and in one Mass combines
 The jarring *PRINCIPLES*: what new Supplies
 Bring Nourishment and Strength: how she unties
 The Gordian Knot, and the poor Compound dies:
 75 Of *SEEDS* or *PRINCIPLES*, (for either Name
 We use promiscuously; the Thing's the same)
 Of which she makes, to which she breaks the Frame.
 For whatsoe'er's *DIVINE* must live in Peace,
 In undisturb'd and everlasting Ease:

Not

N O T E S.

64. And you, &c.] In these
 14 v. he unfolds to his Memmius, whose Attention he bespeaks, and wishes him free from all Cares and Anxieties, the Argument of his future Disputation: and tells him, he is going to treat of the Nature of the Heavens; and of the Gods; as likewise concerning the first Principles, of which all Things are made, and into which they are again resolv'd. For, as to the Gods, says he, they enjoy a blissful Ease and Idleness, and are exempt from all Cares and Business; nor did they, as most Philosophers believe, either make the World, or do they take care of it. *De Deorum immortalitate nemo dubitavit: quod autem æternum beatumq; sit, id non habere ipsum negotii quicquam, nec exhibere alteri; itaque neque ira neque gratia teneri, quod, quæ talia essent, imbecilla essent omnia.* No Man doubts of the Immortality of the Gods: but whatever is happy and eternal, must have nothing to do it self, nor find out Employment for others: thus it will exempt it self

from Anger and Gratitude, to either of which whatever is subject, must be frail and imperfect: says Epicurus in Cicero, *Lib. 1. de Nat. Deor.*

76. Seeds or Principles] He means the Atoms. And let it suffice to give notice once for all, that he calls them by several other Names likewise; as, *Corpuscles, Elements, first Matter, first Causes, first Bodies, little Bodies, &c.*

78. For whatsoe'er, &c.] Here Lucretius begins his Impiety. Had he contented himself with deriding only the Superstitious Devotion of the Age he liv'd in, had he stopt there, and not propos'd Principles of Irreligion drawn from the Happiness of the Deity, which therefore must be universal, and against all Religion under whatsoever denomination; he might have been read with much Profit and Satisfaction, as an excellent Satirist against the Heathen Worship: for he severely scourges the mad Zeal of Men-Sacrificers; and tho' perchance he has not propos'd a true instance in Iphigenia, yet

yet Histories, both sacred and profane, of former and present Ages, give us too many sad Relations of such Cruelties. But since he openly declares, that the design of his writing is to free Men from the fears of that Heavenly Tyrant, Providence, and to induce perfect Serenity, that boasted *Ἀταραξία* of Epicurus, and in pursuit of this, endeavours to maintain the great Dictate of his Master, *Nihil beatum, nisi quod quietum*; Nothing is happy, but what is supinely idle and at ease: I shall examine his vain pretensions, and in order to it present you with a Summary of the Epicurean Religion.

If any Man considers the inconsistencies that are in the Epicurean Notion of a Deity, how the Attributes disagree, and how the very Being thwarts all their other Philosophy, he will easily agree with Tully, and admit his Censure to be true, *Verbis ponunt, Re tollunt Deos*, In Words they assert, but in Effect deny a God: which is seconded by Dionysius in Eusebius, *ἀλλὰ τὸ το μὲν πρὸς δὲ διλον ὅτι καὶ τὸ Σοκράτης δάναλον καὶ ἀπεπληχὺς Ἀθηναίως ὥς μὴ δοκοῖν τῶν ὅπερ λέγει, Ἀθεῶ εἶναι, κενὰς αὐτοῖς ἀνυποστάτων θεῶν τετραλιδασάμενος ἐξωλεσάμενος σκιάς*. Eusebius, lib. 15. 'Tis evident, that after Socrates was put to Death, being afraid of the Athenians, that he might not seem what really he was, an Atheist, he fashion'd some empty shadows of fantastical Deities: But since Antiquity hath but three Atheists on record, why should we increase the Catalogue? He therefore asserts a Divine Nature, and proves it from the common Consent of Mankind; which does not arise from any innate Ideas, as Gassendus phrases it, those being altogether strangers to his Hypothesis: For every Idea is a Mode of

Thinking, and no Thought can arise, according to the Epicurean Principles, but from a previous Image; and therefore Lucretius makes the Cause of this general Consent to be the constant Deflux of Divine Images, which strike the Mind: Plutarch de Placit. Phil. lib. 1. cap. 7. And Atticus, the Platonist asserts, it to be the common doctrine of the Garden, *τὰς βελτίονας ἀπορροίας τῶν θεῶν τοῖς μελαχέσι μετὰ τῶν ἀθανάτων ὁμοιότητας ἔχειν*, Eusebius, Præp. lib. 25. That the good Emanations from the Gods bring great Advantages to those that receive them: To this the Prayer of Democritus, *ἀγαθῶν εἰδώλων μετέχειν*, That he might receive good Images; and Cicero, de Natura Deor. lib. 1. sect. 107. agrees, and I hope Gassendus's bare Denial cannot stand in Competition with all these. This Divine Nature is branch'd out into many, his Gods are numerous, and even exceed the Catalogue of Apollodorus; and this he gathers from that *ἰσονομία*, or Equability which must be in the Universe, Si enim mortalium tanta multitudo, immortalium non minor, & si quæ interimant, item quæ conservent, Infinita. For since there is so great a Multitude of mortal Things, there is no less of Immortal; and if the Things that dye are infinite, so likewise are those that remain to all Eternity. Their Substance is not immaterial, and Velleius reprehends Plato for his *ἀσώματον*, or Incorporeality, as inconsistent with Sense, Prudence and Pleasure, and yet he cannot allow it to be a Coalition of Atoms, for that would destroy their Necessity of Being, and infer Discerpi-bility; but they have, quasi corpus, and quasi sanguinem, as it were a Body, and as it were Blood: a fancy perchance receiv'd from Homer.

Οὐ γὰρ σίτον ἔδουσ', εἰ πίνουσ' αἰ-
 θοπα οἶνον,
 Τ' ἔνεκ' ἀνείμονες εἴσι καὶ Ἀθάνατοι
 καλέοντες.

They drink no Wine, they eat
 no common Food,
 And therefore nam'd Immortal,
 void of Blood.

They are of the figure of a Man, That seeming the most beautiful, and the only Receptacle of Reason, without which the Gods cannot be virtuous, nor happy: Their Knowledge infinite, and boundless; for Velleius in Tully, to confute Pythagoras, boldly inquires, *Cur quidquam ignoraret Animus Hominis, si esset Deus?* Why the Mind of Man should be ignorant of any thing, if it were a God? Easie and quiet is their Life; and therefore unconcerned with the Affairs of the World; for being full of themselves, why should they look on others, or trouble their Minds with the Consideration of less Perfection, when they can expect no Advantage nor Addition to their Happiness: yet these glorious Beings are to be reverenc'd for the Excellence of their Nature. Our Piety and Religion must be Heroical, not forced by Fear, or raised by Hope: Interest must not bribe, nor Terror affright us to our Duty; but our Devotion must be free, and unbiass'd by the Sollicitations of the one, or the Impulse of the other. These in short are the Deities of Epicurus; and this is the Sum of his Religion: A sufficient Instance, that Men may dream when they are awake, and that absurd Fancies are not only the Consequents of Sleep. Let us look on the Favourers of these Opinions, and what are they but exact Images of Timon's Philosophers?

Ἀνθρώποι κενεῖς οἴσονται ἔμπλεοι
 ἀσχός.

Men, Casks of vain Opinion full.

For, as Tully long ago observed, 'tis their usual Custom to avoid Difficulties by proposing Absurdities; that the less may not be discerned, whilst all Mens Eyes are on the greater. For first, not to require an explication of their unintelligible, quasi corpus, and quasi sanguis, it is very easie to be prov'd, and a direct Consequence from their established Principles, that the matter of the Deities is perfectly like that of our Bodies, and so discernible; nor can they find any secure Retreat for their Gods, beyond the Reach and Power of troublesome Atoms, which scattering every where must disturb their Ease, destroy their Quiet, and threaten a Dissolution. For since the Images that flow from them, move the Mind, which they assert material, those must be Body:

Tangere enim & tangi sine corpore nulla potest res. Lucret.

For nought but Body can be touch'd, or touch.

And since 'tis the Nature of Body to resist, the greater and heavier the Atoms are, the stronger and the more forcible will be the Stroke on the Divine Substance; and consequently in this Dissolution of Worlds, in these mad Whirls of Matter, their Deities, unless they remove them beyond the infinite Space, must be endangered: For they are not perfect Solids, and above the Power and Force of Impulse, such Combinations being unfit for Sense, or Animal Motion. And thus the Epicureans must necessarily fall into that Absurdity, for which Velleius lashes Anaximander, *Nativos*

tivos esse Deos, & longis Intervallis orientes & occidentes. That the Gods are born, and that there is a long Interval of Time between their Birth and their Death. But since they offer as a Reason, that Immateriality is inconsistent with Sense and Prudence, I shall consider that in its proper place, and now examine how Omniscience can agree to their Gods. Lucretius in his fifth Book, asks the Question, How the Gods could have those Ideas of Man, Sun, Moon and Stars, before they were formed? From whence 'tis easily concluded, that they imagine the Divine Perception arises from the same Causes that Mans does, viz. from some subtle Images that flow from the Surfaces of Things, and enter at the Senses. Now it had been an Attempt worthy the soaring Wit of our Poet, to have described the Passages of these Images; how they reach the Happy Seats intire, how these light Airy things are undisturb'd by the rapid whirls of Matter, and how at last they should all conveniently turn round, and enter at the Eyes of the Deity. For if ours can ascend thither, why not the Forms of these things, that lie scattered thro' the infinite Worlds, reach us? No, their Gods must be as senseless as they are careless; no intruding Images must disturb their Thoughts, or turn them from the Contemplation of their happy Selves; no doubt their Ease will scarce agree with such troublesome Agitations, and like the soft Sybarite, should the Image of a Man digging in-croach upon them, they must necessarily undergo a *ῥῆγμα*.

As for the Figure they please to allow them, we must needs acknowledge it a wonderful chance, that Man (for that's the most proper Opinion) should so much resemble the Divine Nature; but I had rather believe all the Adulteries in the Poets, than

that Man was made after the Image of the Deity without his Direction. Besides what need of all these Members? Why must they have Eyes, unless they have a Looking glass in their hands? Why Mouth, and Teeth, which will never be employed? and why does not that fancied *ἰσονομία*, or Equability in the Universe, require immortal Men, and immortal Beasts? for that would make it more perfect. These are Absurdities fit for the Credulity of an Epicurean, beyond imagination had not these men abetted them, and made good to the utmost that severe Reflection of Tully, *Nihil est tam absurdum quod non aliquis è Philosophis asserat*. There is nothing so absurd, but one or other of the Philosophers has asserted it.

Now I come to consider, whether Providence is inconsistent with the Happiness of the Deity. And here the Epicureans are prest with the Consent of Mankind, there being no Nation but has some shadow of Piety, which must be founded on the Belief of Providence; That being the Basis of all Natural Religion. The Stoick took the notion of their *Πνέμα* & *νοεῖν* ἢ *πυρῶδες*, their intelligent and fiery Spirits from the excellent Order and Disposition of the Universe. The *Νῆς*, Mind of Anaxagoras is sufficiently known. Nor was Aristotle an Enemy to Providence, tho', as 'twas generally thought, and as Atticus the Platonist words it, *μεχρὶ Σηλιῶντος εἵστας τὸ θεῖον τὰ λοιπὰ τὰ κόσμη μέρη διεγείρει τὸ θεῖον διοικήσει*, confining Providence within the Moons Orb, he leaves nothing below to his Direction, and compares him to Epicurus, *τί ἢ διαφέρει πρὸς ἡμᾶς ἢ τὸ κόσμη τὸ θεῖον διοικήσει*, ἢ *μινδεμίαν πρὸς αὐτὸ κοινωνίαν ἀπολιπεῖν*. For 'tis the same thing to us to have no

Deity at all, as to have such a one with whom we can have no Communication. And Athenagoras delivers it as the Doctrine of the Peripatium, ἀπεργόνοντα πάντα εἶνα κατωτέρω τῆ ἐρανῆ: that Providence takes care of nothing below the Skie: And Origen, ὁ ἐλαττον Ἐπικέρει εἰς τινὶ θεόνοιαν ἀσεβῶν Ἀριστοτέλεις. Aristotle's Opinions concerning Providence were somewhat less impious than those of Epicurus: But Authority will prevail little with a proud Epicurean whose Talent it is to scoff at all beside his own Sect, and undervalue every Man that is not delighted with the Weeds of his Garden.

And here it must be observ'd, that as Epicurus circumscrib'd the Deity with the finite Figure of a Man; so he measured all his Actions by the same Model, and thought an intermeddling with the Affairs of the World, would bring Cares, Trouble and Distraction; because he sometimes observ'd a necessary Connexion betwixt these two, in those little Intervals of Business that disturb'd his Ease and Quiet. A fond Opinion, directly contrary to the Consent of the World, and to his own Principles and Practice. For what trouble can it be for that Being, whom a bare Intuition (for he grants him Omniscient) acquaints with all the Springs and Wheels of Nature; who perfectly knows the Frame, and with a Nod can direct and rule the Automaton? for Self-existence necessarily infers Omnipotence. For what can determine the Mode of Existence in that Being, what confine its Power, what circumscribe it, since it depends on nothing but it self? And since the Deity is the most excellent of Beings, how can it want that amiable Attribute, Benevolence? Will not an Epicurean commend it in the Master of the Garden? Will he not be prodigal in his Praises,

and call the Athenian a God for his Philosophy, and make his numerous Books (Laertius calls him πολυγραφώτατον, the most voluminous Writer) an argument for his, Αποθέωσις, Deification? And are all these Commendations bestowed on him, because he made himself unhappy? Or must the Deity be deprived of that Perfection, which is so lovely in Man, and which all desire he should enjoy; because when Dangers press, they seek for Relief to Heaven; and passionately expect descending Succour? Which sufficiently declares, that the Belief of the Providence, is as Universal, as that of the Happiness of the Deity, and founded on the same Reason; for, as Tully argues, fac imagines esse quibus pulsantur animi, species quædam duntaxat objicitur, num etiam cur beata sit? cur æterna? Grant they are Images that strike the Mind, a certain Species only offers it self: why then must it be happy, why eternal? And consequently, the same Reason dictating that Providence is an Attribute, requires as strong an Assent, as when it declares Happiness to be one, since neither can be inferred from the bare Impulse of the Images. For suppose the stroke constant, yet what is this (as Lucretius would have it) to Eternity? And why may not any thing we think upon, be esteemed immortal on the same account? Suppose the Impulse continual, yet what Connexion between that and Happiness? So that the Epicurean's Argument recoils against himself, and he is foiled at his own Weapons.

And now who can imagine such absurd Principles proper to lead any rational Enquirer to Serenity? Will it be a Comfort to a good Man to tell him, as Aristophanes speaks in his Clouds, ἀντὶ Ζηνὸς ὁ Διὸς βασιλεύει, instead of Jupiter a Whirl-wind rules,

80 Not care for us; from Fears and Dangers free,
Sufficient to I T S O W N Felicity:
Nought here below, nought in our Pow'r I T needs;
Ne'er smiles at good, ne'er frowns at wicked Deeds.

Long time Men lay oppress'd with slavish Fear;
85 R E L I G I O N's Tyranny did domineer,
And being plac'd in Heav'n look'd proudly down,
And frighted abject Spirits with her Frown.
At length a mighty M A N of G R E E C E began
T' assert the nat'ral Liberty of Man,

By

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rules, when 'tis his greatest Interest, that there should be a merciful Disposer, who takes notice of, and will reward his Piety. It will be an admirable security no doubt for his Honesty, to assure his malicious Enemies that nothing is to be feared but their own Discovery: And unless their Dreams prove treacherous, or their Minds rave, they are secure in their Villanies, and may be wicked as often as they can fortunately be so; as often as Occasion invites, or Interest persuades. When Commonwealths may be preserved by breaking the very Band of Society, τὸ συνδεσμά τῆς πολιτείας, as Polybius in his History, Book 6. ch. 54, calls Religion; when Treasons may be stifled by taking off from Subjects all Obligations to Duty, but their own weakness; and when a Democles can sit quietly under his hanging Sword; then the denial of Providence, then the Belief of a World made, and upheld by Chance, will be a Remedy against all Cares, and a necessary Cause of that desired, Ἀταραξία, Serenity of Mind.

84. Long Time, &c.] In these 4 verses he describes the Tyranny, as he calls it, of Religion, whom he places in Heaven, looking sternly down on Mankind, and frightening them into a vain and empty Fear of the Gods. And here let all, who, with Cicero,

find a want of Wit in Lucretius, contemplate this Image, and shew me one more beautiful if they can. In what a deplorable State, lie those abject Wretches, oppress'd under the Tyranny of Religion, and how dreadful are the gruff and haughty Looks, with which that heavenly Tyrant threatens them from above! The Devil himself seems to be lashing his Whips over them.

88. At length, &c.] Here the Poet attempts the Praise of Epicurus of Athens, the Son of Neocles; and who first, says he, oppos'd himself to all these Terrors with an undaunted Soul, and being by the Strength of his Mind carry'd beyond the Limits of this World into the infinite ALL, got a thorough Insight into the Power of all Nature, descry'd her in her inmost and most hidden Recesses, and by teaching Mankind, that Things are made without the Care and Workmanship of the Gods, totally overthrew all Religion, as Cicero observes, lib. 1. de Natur. Deor. Quid est enim cur ab hominibus colendos dicas, cum Dii, non modo homines non colant, sed omnino nihil curent, nihil agant? For what reason is there why Men should worship the Gods, since not only they take no care of them, but are intirely void of all Care for any thing, and do nothing? But Gassendus Faber,

- 90 By senseless Terrours, and vain Fancies led
To Slav'ry: strait the conquer'd Fantom fled!
Not the fam'd Stories of the D E I T Y,
Not all the Thunder of the threat'ning Sky,
Could stop his rising Soul; thro' all he past,
95 The strongest Bounds that pow'rful N A T U R E cast:
His vigorous and active Mind was hurl'd
Beyond the flaming Limits of this W O R L D
Into the M I G H T Y S P A C E, and there did see
How Things begin, what can, what can not be:
100 How All must die, All yield to fatal Force;
What steady Limits bound their nat'ral Course.
He saw all this, which others sought in vain.
Thus by his Conquest we our Right regain;
R E L I G I O N he subdu'd, and W E now reign.

}
Left

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Faber, and some others, waste their time to no purpose, while they endeavour to persuade that the Book, which Epicurus writ, *ἐκ τῆς ὁσιότητος*, of Sanctity or Holiness, and the Piety of the Epicureans towards the Gods, are a sufficient Evidence, that the Word, Religion, is us'd in this Place by the Poet, to signify only Superstition, and an idle and vain Fear of the Gods: As if Lucretius did not absolutely renounce all Belief of Providence; or had been that superstitious Man to believe, that God did any thing, or concern'd himself with the Care of Mankind.

93. Not all, &c.] No natural effects whatever give such Impression of Divine Fear as Thunder: This is evident by the Example of some wicked Emperours; who, tho' they were Atheists, and made themselves Gods, yet by their Trembling and hiding themselves when they heard it, confess'd a greater Divine Power than their own. *Cælo tonantem credidimus Jovem*, Horat. And therefore Lucretius in this Place says of Epicurus, as if it were a Thing extraordinary and peculiar to him, that even the Sound

of Thunder made not him superstitious.

98. The mighty Space] *τὸ πᾶν*. The ALL, whatever is in the Nature of Things. Epicurus, and Lucretius after him, distinguish between the ALL, and what they call, *Mundus*, the World. The All is the Whole, or the Universe; the World, only a Part of it: The Epicureans held the ALL to be infinite and eternal, never to have had a Beginning, and that it will never have an End, and to be incapable of Increase or Decrease: But the World to be finite; to have had a Beginning, and to be liable to have an End. Epicurus call'd the ALL, *τῶν ὅλων φύσιν*, the Nature of the Whole: and in Plutarch *τῶν ὄντων φύσιν*, the Nature of Beings. This is what Lucretius calls in this Place, *Omne immensum*, the immense All; and our Translator, the mighty Space.

103. His Conquest] This is that Conquest which Virgil celebrates, *Georg. 2. v. 490.* where he sings a Pæan to the Victor Epicurus.

Ecce qui potuit rerum cognoscere causas;

Atq;

105 Left you should start at these bold Truths, and fly
 These Lines, as Maxims of Impiety :
 Consider that RELIGION did, and will
 Contrive, promote, and act the greatest Ill.
 By that DIANA's cruel Altar flow'd
 110 With innocent and royal Virgins Blood :

Un-

NOTES.

Atq; metus omnes, & inexora-
 bile Fatum
 Subjecit pedibus, strepitumq;
 Acherontis avari.

Happy the Man! alone thrice
 happy he,
 Who could thro' gross Effects
 their Causes see ;
 Whose Courage from the Deeps
 of Knowledge springs,
 Nor vainly fear'd inevitable
 Things :
 But did his Walk of Virtue
 calmly go,
 Thro' all th' Alarms of Death
 and Hell below. Cowl.

105. Left you, &c.] In these
 24 v. he seems to suspect that
 Memmius will be startled at this
 impious Doctrine, that tends to
 the Subversion of Religion, and
 denies the Divine Providence ;
 he therefore endeavours to buoy
 up his Mind, by telling him that
 the Religion, which acknowledges
 Providence, did often formerly
 persuade Men to commit the
 most horrid Crimes. To prove
 this, he brings the Example of
 Iphigenia, who, upon the Account
 of Religion, and even by Com-
 mand of the Oracle, was sacri-
 fis'd to Diana upon her Altar,
 at Aulis, a Port of Boeocia on
 the River Euripus, even her own
 Father assisting at the Sacrifice ;
 and this was done, says he,

To bribe the Gods, and buy a
 Wind for Troy.

For the Story goes, That Aga-
 memnon, King of Mycenæ and

Argos, whom the Greeks made
 choice of to command in their
 Expedition against Troy, had
 kill'd a Favourite Stag, belonging
 to Diana, who, inrag'd at it,
 sent a Tempest among their
 Ships, which forc'd them into the
 Port of Aulis ; where being de-
 tain'd for some time by contrary
 Winds, they at length sent to
 consult the Oracle, who told
 them that Diana would not be
 appeas'd till Iphigenia, the Daugh-
 ter of Agamemnon, was sacrific'd
 to that incens'd Goddess ; and
 this was accordingly done, says
 the Fable, which, as well as what
 is related of Idomeneus, who un-
 der pretence of a Vow, would
 have sacrific'd his eldest Son, took
 Rise, no doubt, from the Story
 of Jephtha, which happened not a
 great many Years before the
 Siege of Troy.

109. Diana] She was Daugh-
 ter of Jupiter and Latona, and
 born at the same Birth with
 Apollo. A Virgin-Goddess,
 whose chief Delight was hun-
 ting of wild Beasts : for which
 reason she was called the God-
 dess of the Woods. She was
 Luna in Heaven, Diana upon
 Earth, and Proserpina in Hell :
 Hence Dryden, or rather Chau-
 cer, in the Knight's Tale :

O Goddess, Haunter of the
 Woodland green,
 To whom both Heav'n, and
 Earth, and Seas are seen :
 Queen of the nether Skies, where
 half the Year
 Thy silver Beams descend, and
 light the gloomy Sphere :

Thou

Unhappy Maid! with sacred Ribbands bound,
 R E L I G I O N 's Pride! and holy Garlands crown'd ;
 To meet an undeserv'd, untimely Fate,
 Led by the G R E C I A N Chiefs in Pomp and State :
 115 She saw her Father by, whose Tears did flow
 In Streams ; the only Pity he could shew.
 She saw the crafty Priest conceal the Knife
 From him, blest'd and prepar'd against her Life :
 She saw her Citizens with weeping Eyes
 120 Unwillingly attend the Sacrifice.
 Then, dumb with Grief, her Tears did Pity crave ;
 But 'twas beyond her Father's Power to save.
 In vain did Inn'cence, Youth, and Beauty plead ;
 In vain the first Pledge of his nuptial Bed :
 125 She fell : ev'n now grown ripe for bridal Joy,
 To bribe the G o d s, and buy a Wind for T R O Y.
 So dy'd this innocent, this royal Maid :
 Such dev'lish Acts R E L I G I O N could persuade !
 But still some frightful Tales, some furious Threats,
 130 By Poets form'd, those grave and holy Cheats,
 May bias thee. Ev'n I could easily find
 A Thousand Stories to distract thy Mind.
 Invent new Fears, whose horrid Looks should fright,
 And damp thy Thoughts when eager on Delight :

And

N O T E S.

Thou, Goddess, by thy triple
 shape art seen
 In Heav'n, Earth, Hell, and
 ev'ry where a Queen.

Πρώτη σ' ἐκάλεσα πατέρα, ἢ σὺ
 παῖδ' ἐμέ. Iphig. in Aul. v. 1220.

I was the first that call'd you Fa-
 ther, and the first that you
 call'd Child.

111. Sacred Ribbands] It was
 the Custom to deck, and trim
 up the Victims with Ribbands of
 several Colours, and other Gaw-
 deries, as if they were to be led
 to their Nuptials, not their
 Death.

114. Led by the Grecian Chiefs] For she was led to the Altar, by
 her own Father Agamemnon, and
 his Brother Menelaus, who com-
 manded the Greeks in the War
 against the Trojans.

124. The first Pledge] Because
 she was the Eldest of all Aga-
 memnon's Children: Thus she
 says to her Father in Euripides,

129. But still, &c.] Lucretius
 once more distrusts, lest Mem-
 mius, giving Credit to the Fa-
 bles of the Poets, of Acheron,
 Cerberus, the Punishments after
 Death, &c. to which he had been
 long accustomed, should still be
 averse to his Opinions: He there-
 fore obviates these Scruples, by
 suggesting to him, that all those,
 and the like Fables are only the
 meer Inventions of Poets; and
 that he himself could invent o-
 thers altogether as dreadful.

135 But

And Reason good——

135 ——— But if it once appear,
That after Death there's neither Hope nor Fear;
Then Men might freely triumph, then disdain
The Poets Tales, and scorn their fanfy'd Pain:
But now we must submit, since Pains we fear
140 Eternal after Death, we know not where.
We know not yet the S O U L ; how 'tis produc'd ;
Whether with Body born, or else infus'd :

Whether

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135. But if, &c.] In these 24. v. he insinuates, that since the dread of Punishments after Death proceeds from the Belief of the Immortality of the Soul, if it be once prov'd that the Soul is mortal, all that vain Fear will vanish : But since the Philosophers have differ'd in Opinion concerning the Soul ; some believing it to be born with the Body, and to dye with it ; others, that it exists before, and is infus'd into Bodies at the Moment of their Birth ; and that being separated from the Body by Death, it goes down into Hell ; or transmigrates into the Bodies of Beasts, certainly Men would be much in the wrong to condemn Providence, seeing eternal Torments are reserv'd for all that despise it.

141. We know, &c.] The Opinions concerning the Soul were very different in the Age of Lucretius. Some of the Antients believ'd it to exist from all Eternity, and that it is incorporeal and immortal : Others, that it is born with the Body, and corporeal, and mortal : Plato held it to be created from all Eternity, and that it was plac'd among the Stars ; till grown weary of celestial, and falling in love with earthly Things, it infus'd it self into Bodies, at the Moment of their Birth. Aristotle, That it was not created from all Eternity, but at the same Time with

the Body : that is to say, that it begins to exist in Heaven, at the time when the Body is born, and is the same Moment infus'd into the Body, and continues in it, till it is separated from it by Death, and then returns back to Heaven : but he held it to be incorporeal and immortal. Hence others fabled, that after Death Souls return into Heaven, from whence they came : Others, that they descend into Hell ; but not all into the same Place : for they imagined that the Souls of Men who had liv'd wicked Lives, were thrown down into Tartarus, which they held to be the lowest Deep of the Infernal Abodes : but that the Souls of those who had liv'd well, were receiv'd into Elysium. Others, as Ennius, held that the Body return'd into Earth, and that the Soul flew away into Heaven ; but that the Shadows or Ghosts, which they held to be certain Images of Souls, go into Hell. Pythagoras believ'd the Soul to exist from all Eternity, and to be immortal and incorporeal, but that after Death it goes from Body into Body, as well of Man as of Beast : and this is what they call Metempsychosis, Transmigration of Souls. But Heraclitus, Democritus, Epicurus, Hipparchus, Hippo, Thales, Hippocrates, Xenophanes, Parmenides, Empedocles, Lucretius, and

Whether in Death breath'd out into the Air
 She mix confus'dly with't, and perish there;
 145 Or thro' vast Shades and horrid Silence go
 To visit brimstone Caves, and Pools below;
 Or into Beasts retires. —————

As our fam'd *ENNIVS* sings, upon whose Brow
 The first, and freshest Crowns of Laurel grow,
 150 That ever learned *ITALY* could show:
 Tho' he in lasting Numbers does express
 The stately *ACHERUSIAN* Palaces,
 Which neither *SOUL* nor *BODY* e'er invades;
 But certain pale and melancholy *SHADES*.

From

NOTES.

and others of the like Gang, held the Soul to be born with the Body, and corporeal, and mortal; but with this difference, that Hippo and Thales believ'd it to consist of Water; Heraclitus, Democritus, and Hipparchus, of Fire; some of the Disciples of Thales, of Air; Hippocrates, of Fire and Water; Xenophanes, of Water and Earth; Parmenides, of Earth and Fire; Empedocles, of all the four Elements, Fire, Air, Earth and Water; Critias, of Blood, &c.

148. Ennius, upon whose Brow, &c.] He was a Latin Poet, who liv'd about a hundred years before Lucretius; who calls him the first of the Latin Poets, not that he liv'd before any of the others; for Livius Andronicus writ Poems before Ennius; but because he was the first of the Latins, that writ an Epick and Heroick Poem after the Example of Homer. He was a Pythagorean, as indeed were most of the Writers of that Age.

150. Italy] A Countrey of Europe very well known: it lies extended in the Shape of a Boot, between the Adriatick or Gulph of Venice, from the North and East; and the Tyrrhene or Tuscan Sea from the South: To the North and West the Alps di-

vide it from Germany and France.

152. Acherusian Palaces] So call'd from Acheron, one of the Rivers of Hell, that was feign'd to receive the Souls of the Dead. What our Translator calls Acherusian Palaces, his Author calls Acherusia Templa, the vast and spacious Places of Hell: for so the Word Templa signifies; as Templa Cœli in Terence is us'd to signify the immense Tract of the Air; and thus too in Lucretius we find Ætheris Templa, tronitralia Templa, in the same Sence.

153. Which neither, &c.] Ennius, as we observ'd before, held the Pythagorean Doctrine of the Transmigration of Souls; and he affirmed that the Soul of Homer was in his Body. But that he might not injure Pluto, he bequeath'd to the infernal Mansions, not the Souls, nor the Bodies, but the Ghosts, Spectres, Images, or Shadows of the Dead, which appearing to us, or seeming to do so, when we are asleep, awake, or in our Sickness, strike a Terrour into our Minds. This was the Opinion of Ennius; which Lucretius hints at in this Place, and by the way takes occasion to deride.

154. Pale Shades He means Ghosts or Spectres, which the Antients

155 From whence he saw old *HOMER*'s Ghost arise,
 An august *SHADE*! down from whose rev'rend Eyes,
 While his learn'd Tongue *NATURE*'s great Secrets told,
 Whole Streams of Tears in mighty Numbers roul'd.

Therefore I'll sing, to cure these wanton Fears,
 160 Why *SUN* and *MOON* mete out the circling Years:
 How *BODIES* first began: But chiefly this,
 Whence comes the *SOUL*, and what her Nature is:
 What frights her waking Thoughts, what cheats her
 When, sleeping, or diseas'd, she thinks she spies (Eyes,
 165 Thin *GHOSTS* in various Shapes about her Bed;
 And seems to hear the Voices of the *DEAD*.

I'm sensible the *LATIN* is too poor
 To equal the vast Riches of the *GRECIAN* Store:

New

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Antients held to be a third Nature, of which, together with Body and Soul, the whole Man consists.

155. Old Homer's Ghost] Homer, the Greek Poet, is too well known to need any thing that we can say in his Commendation. But Cicero in Lucullus mentions this Dream of Ennius, *Visus Homerus adesse Poetæ, Homer seem'd to appear to the Poet: and in the Dream of Scipio, he says, Fit enim ferè ut cogitationes sermonesq; nostri pariant aliquid in Somno, tale, quale de Homero scribit Ennius, de quo videlicet sapissimè vigilans solebat cogitare & loqui.* For it often happens that our Thoughts and Words produce in our Sleep something like that which Ennius writes of Homer, of whom he waking was wont frequently to think and speak.

158. Whole Streams, &c.] For Ennius us'd to say, that the Ghost of Homer came to him from Hell, and bitterly weeping discover'd to him the Nature of Things: a Folly, for which Cicero sufficiently laughs at him in his second Book of the *Academick Questions*.

159. Therefore I'll sing, &c.]

Therefore to deliver his Memmius from all his Fears, he tells him in these 8. v. that he will dispute, not only of the Heavens, of the Gods, and of the Generation of Things; all which he had before promis'd to do; but that he will explain besides the Nature of the Soul, and what those Things are which affect us to that Degree, sometimes when we are awake, sometimes when asleep, that we think we see Persons long since dead, and hear them talking to us: from whence we believe that the Soul exists after her Separation from the Body.

167. I'm sensible, &c.] Having propos'd the Argument of the following Work, the Poet in these 10. v. weighs the difficulty of it: and declares how hard a Task it is to write in Latin Verse the Philosophy of the Greeks, that is to say, of Epicurus and his Followers; as well because of the Poorness of the Latin Tongue, as of the Newness of the Subject: he professes however that he is willing to undergo any Labour for the sake of his beloved Memmius, whom he has undertaken to instruct.

New Matter various NATURE still affords,
 170 And new Conceptions still require new Words.
 Yet, in Respect to You, with great Delight
 I meet these Dangers ; and I wake all Night,
 Lab'ring fit Numbers, and fit Words to find,
 To make Things plain, and to instruct your Mind,
 175 And teach her to direct her curious Eye
 Into coy NATURE's greatest Privacy. (SOULS,
 These Fears, that Darkness, which o'erspreads our
 Day can't disperse ; but those eternal Rules,
 Which from firm Premises true REASON draws,
 180 And a deep Insight into NATURE's Laws.
 And now let this as the first Rule be laid : (MADE.
 NOTHING WAS BY THE GODS OF NOTHING
 From

2 3 N O T E S.

177. These Fears, &c. 1 In these 4 v. the Poet declares, that those causeless and empty Fears, and that inward Darkness, which Religion and Ignorance have produc'd in the Minds of Men, can not be dispel'd and chas'd away by any Beams of outward Sunshine ; but by that Philosophy that instructs us aright in the Nature of Things, and teaches the true Causes of them.

181. And now, &c. 1 At length in these 11 v. he enters upon his Subject, and totally to overthrow all Belief of Providence, he endeavours to prove that Things were originally made without the Help of the Gods ; and therefore are not govern'd and administer'd by them : And that he may go on the more successfully in his Argumentation, he first of all lays down this Principle. That nothing is made of Nothing, which he is going to prove at large : for he had taken notice that the Belief of Providence sprung from hence : That Men had observ'd many Things upon Earth, and in the Heavens, and not being able to discover the causes of them, immediately concluded that the Gods had made them out of Nothing : the

Falsity of which he undertakes to demonstrate.

Thus we see that Lucretius begins his Philosophy with the Denial of the Creation : and we shall find him very copious in his Arguments to justify this absurd Opinion, but not one of them reaches his Design : For, tho' all things now rise from proper Seeds, and grow by just Degrees : tho' they spring only at convenient Seasons of the Year ; yet how does this evince that these Seeds were not the Production of the Almighty Word ? But to confute his impious Opinion, and demonstrate that 'tis impossible Matter should be self-existent ; that it can not be ἀδελφὴ τῶς Θεῶς, Sister to the Deity, as Hierocles, de Fato & Providentia, p. 10. says, the Platonists imagine : it is sufficient to look abroad into the World, and see that Stones and Mud are not Beings of infinite Perfection : for whatsoever is αὐταῖςο, self-existent, as Scaliger calls the Deity, can have no Bounds set to its Excellency : For what can hinder the utmost Perfection in that Being which depends only on it self ? Now if he could have prov'd that Nothing is made of Nothing, Providence

From hence proceeds all our Distrust and Fear;
 That many Things in Heav'n and Earth appear,
 185 Whose Causes far remote and hidden ly,
 Beyond the Ken of vulgar REASON'S Eye;
 And therefore Men ascribe them to the DEITY.
 But this once prov'd, it gives an open Way
 To NATURE'S Secrets, and we walk in Day.
 190 How Things are made, and how preserv'd we'll prove,
 Without the Trouble of the Powers above.
 If NOTHING can be fertile, what Law binds
 All Beings still to gen'rate their own Kinds?
 Why do not all Things variously proceed
 195 From ev'ry Thing? What Use of similar Seed?

Why

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vidence had at once been overthrown: but the Reader will easily discern, that after all his great Labour and the mighty Bustle he makes, he in effect proves no more than what no man denies; that is to say, that Nothing within the Compass and Circumference of Nature is produc'd from Nothing. And therefore Lactantius, 2. Inst. 10. speaking of this Argument of the Epicureans, had reason to say: Sin autem intra Naturæ vires contineri voluerit Epicurus, non esset cur à nobis non laudaretur. Constat enim ex nihilo nihil fieri posse Naturæ viribus. If Epicurus would be content that this Proposition should be interpreted to extend no farther than to Things within the Strength of Nature, we should have no reason not to approve it: For it is most certain, that Nothing is made of Nothing by the Strength and Power of Nature. There is not therefore any reason to fear whatever Arguments can be brought against the Power of God; since those which the most penetrating Wit of Lucretius has been able to advance, are so weak: for if his impious Doctrine could have been defended, he certainly was capable of defending it:

—Si Pergamia dextra
 Defendi possent, certe hac defen-
 sa fuissent.

192. If Nothing, &c. Epicurus in the Epistle to Herodotus has comprehended in a few Words this first Argument which Lucretius brings to prove that Nothing is made of Nothing, ἐδ' ἐν γινεῖ ἐκ τῆς μὴ οὐτιᾶς, πᾶν γὰρ ἐκ πάντων ἐγίνετο δὲν, ἀπερχομένων ὃ ἐδ' ἐν ποσειδέων μύθῳ· which is exactly what Lucretius says more at large in these 18.v. If Things were produc'd from Nothing, then every Thing would proceed from every thing: there would be no need of Seed: but Men would start up out of the Earth, Beasts and Fish would drop out of the Sky, &c. Now since all Things do not proceed from all Things, but certain proper Seeds are necessary, he rightly concludes, That Nothing is produc'd from Nothing. Nor indeed can any thing be objected against this Argument, inasmuch as it extends only to Things within the Power of Nature: for so far it holds good, but no farther.

210. Be-

- Why do not Birds, why Fish not rise from Earth?
 And Men and Trees from Water take their Birth?
 Why do not Herds and Flocks drop down from Air?
 Wild Creatures and untam'd spring ev'ry where?
 200 The same Tree would not rise from the same Root,
 The Cherry would not blush in the same Fruit:
 Nought fixt and constant be; but ev'ry Year (bear.
 Whole N A T U R E change, and all Things all Things
 For did not proper S E E D S on all Things wait,
 205 How then could this Thing still proceed from that?
 But now since constant N A T U R E all Things breeds,
 From M A T T E R, fitly join'd with proper S E E D S ;
 Their various Shapes, their diff'rent Properties
 Is the plain Cause why all from all can't rise.
 210 Besides, why is ripe Corn in S U M M E R found?
 Why not bald W I N T E R with fresh Roses crown'd?
 Why not his Cups o'erflow with new press'd Wine?
 Why sweaty A U T U M N only treads the Vine?
 But because S E E D S, to vital Union cast,
 215 Spring, and appear, but while the Seasons last; (bear,
 While Mother E A R T H has Warmth and Strength to
 And can with Safety trust her infant Buds to the mild Air.
 Things made of N O T H I N G would at once appear
 At any Time, and Quarter of the Year,
 220 Since there's no S E E D, whose Nature might remit,
 And check their Growth, until the Season's fit.
 Besides, no Need of Time for Things to grow:
 For Time would be a Measure e'en too slow:

But

N O T E S.

210. Besides why, &c.] The preceding Argument to prove that Nothing is made of Nothing, was brought from the first Rise and Beginning of Things: He now in 12. v. proves the same Proposition by another Argument, drawn from the constant and never changing Effects of the Seasons in which the things are brought forth. For why should Roses be produc'd only in the Spring, why Fruits in Summer, and Grapes in Autumn, and not any or all of them in Winter, if Matter contributed nothing to their Production, since there is not a greater dif-

position in one Season of the Year than in another, to produce any Thing out of Nothing? This Argument likewise holds good, taking it to extend no farther than to Things within the Strength of Nature.

216. While, &c.] He means in the Spring; the Season When first the tender Blades of Grass appear, And Buds, that yet the Blasts of Eurus fear, Stand at the door of Life, and doubt to cloath the Year.

Dryd.

222. Besides, no need, &c.] His third Argument, contained in

But in one Instant, if from **N O U G H T** began,
 225 A Shrub might be a Tree, a Boy a Man.
 But this is false : Each mean Observer sees,
 Things grow from certain **S E E D S** by just Degrees
 And growing keep their Kind : And hence we know
 That Things from proper Matter rise and grow ;
 230 By proper Matter fed, and nourish'd too.
 Again ; the Earth puts forth no gawdy Flow'rs,
 Unless impregnated with timely Show'rs :
 And living Creatures too, that scarce receive
 Supplies of Food ; nor can beget, nor live.
 235 Wherefore 'tis better to conclude there are
 Many **F I R S T C O M M O N B O D I E S** every where,
 Which join'd, as Letters Words, do Things compose,
 Than that from **N O T H I N G** any Thing arose.
 Besides ; why does weak **N A T U R E** make such small,
 140 Such puny Things for Men ? Why not so tall,

That

N O T E S.

9. v. is brought from the natural Growth of Things. For if Things were made of Nothing, what hinders them from growing bigger out of Nothing likewise ? And thus there would be no Need of Time for them to attain to the Height of their Perfection, and Fullness of Growth : at least, in a Moment of Time, a new-born Babe might start up into a sturdy Youth, &c. For Things grow slowly and by Degrees, because they are encreas'd by a certain Matter, and by certain Principles, which in one Instant of Time can neither be assembled, dispos'd in due Order, nor join'd together. Since therefore all Things are nourish'd and grow by the Help of proper Seeds, they must of Necessity be produc'd from proper Seeds likewise. This Argument too is valid, provided still it be not extended to Things above the Power of Nature.

231. Again, the Earth, &c.] These 8 v. contain his fourth Argument, which he has taken from the Necessity of Food and Nourishment, and is no less co-

gent than the others. For since the Earth can bring forth Nothing without Rain ; and since Animals, when depriv'd of Food and Nourishment, can neither propagate their Kinds, nor even support their own Lives ; who can be so weak as to believe, that either Animals, or the Fruits of the Earth are produc'd out of Nothing, it being most evident that Matter is essentially necessary for the Production and Nourishment of all Things ? Nay, we ought rather to conclude, that there are certain Seeds, of which Things are compos'd, as Words are of Letters.

232. Besides, why, &c.] His fifth Argument, in these 14 v. is taken from the fixt and determinate Size and Duration of Things : For if Men, for Example, were produc'd of Nothing, whence comes it to pass that they are constantly so weak and little ? Whence proceeds this Shortness of Life, and the other Inconveniences and Imperfections of Mankind ? But admit that Men proceed from certain Seeds, and of a certain Matter, and all those Things

That while they wade thro' Seas and swelling Tides,
 Th' aspiring Waves should hardly touch their Sides?
 Why not so strong, that they with Ease might tear
 The hardest Rocks, and throw them thro the Air?
 245 Why can not she preserve them in their Prime,
 Above the Pow'r of all-devouring TIME?
 Why wanton Childhood ends in youthful Rage,
 And Youth falls swiftly into doating Age?
 But because Things on certain SEEDS depend,
 250 For their first Rise, Continuance and End.
 Therefore unfruitful NOTHING Nothing breeds;
 Since all Things owe their Life to proper SEEDS.
 Lastly, Experience tells us that wild Roots,
 Better'd by Art and Toil, bear noble Fruits.

Whence

N O T E S.

Things will be easily accounted for, and even appear necessary and unavoidable.

This Argument holds good with the same Restriction as the former; but not without some Distinction: For Nature seems to have prescrib'd no Bounds to the Size of some inanimate Things: Fire, for Example, if you continue to supply it with still more and more Fuel, it still grows bigger and bigger: But to all Things that have Life, to Plants as well as Animals, Nature has fixt certain Bounds of Growth and Magnitude: For Things grow by the Strength of Natural Heat only; which lessens by Degrees, when either thro' Failure of Strength, or the Opposition of Contraries, it can diffuse and spread it self no farther: Besides, it decays and grows weak with Age.

240. Why not, &c.] Lucretius seems to allude to the Fable of Polyphemus: of whom Virgil, *Æn.* 3. v. 364.

—— graditurque per æquor
 Jam medium, necdum Fluctus
 latera ardua tinxit.

—— Thro' Seas he itrides,
 And scarce the topmost Billows
 touch'd his Sides. Dryd.

243. Why not, &c.] As the Giants were feign'd to be: of whom, Virgil, *Georg.* I. v. 288.

*Ter sunt conati imponere Pelio
 Œtæam
 Scilicet & Œtææ frondosum in-
 volvere Olympum.*

Œtæa on Pelion they thrice strove
 to cast,
 And on them would have heap'd
 Olympus too at last.

But this Fable of the Giants Fight with the Gods was not invented by the Greeks, but came from the Eastern Nations, and arose from the true Story of the building of the Tower of Babel.

253. Lastly, Experience, &c.] The Poet had observ'd, that Corn, Trees, Flowers, &c. are improv'd and better'd by human Industry; from whence he brings his sixth and last Argument, to prove that Nothing is made of Nothing, and reasons thus in these 8. v. All this is occasion'd by certain hidden Seeds. For what would Industry and Labour avail, if those Things were produc'd from Nothing? It would indeed be vain and useless: And whosoever should undertake to cultivate Nothing, would do

- 255 Whence we conclude, that SEEDS of BODIES ly,
 In EARTH'S cold Womb, which, set at Liberty
 By breaking of the Clods, in which they lurk,
 Spring briskly up, and do their proper Work.
 For, were there none, tho' we no Help afford,
 260 Things would be better'd of their own Accord:
 Besides; as NOTHING NATURE'S Power creates;
 So DEATH dissolves, but not annihilates.
 For could the SUBSTANCES of BODIES dy,
 They presently would vanish from our Eye;
 265 And, without Force dissolving, perish all;
 And silently into their NOTHING fall.
 But now since Things from SEEDS eternal rise;
 Their Parts well join'd and fitted; NOTHING dies,
 Unless some Force break off the the nat'ral Ties.
 270 If all Things, over which long Years prevail,
 Did wholly perish, and their MATTER fail,
 How could the Pow'rs of all-kind VENUS breed
 A constant Race of Animals to succeed?
 Or how the EARTH eternally supply,
 275 With constant Food, each his Necessity?

How

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do Nothing. Nay, what can hinder Plants, that are produc'd from Nothing, from improving and growing every Year more fair and fruitful of their own accord?

261. Besides: as Nothing, &c.] Hitherto Lucretius has been proving, That Nothing is made of Nothing. But now, in these 2. v. he proposes another Principle which is a Consequent of the former: viz. That nothing is annihilated, or reduc'd into Nothing.

263. For could, &c.] In these 7. v. he brings his first Argument against the Annihilation of Things, and reasons to this Purpose, from the common Resolution of Compound Bodies. For, says he, if Things resolv'd into Nothing, or were mortal in all their Parts, there would be no need of Force or Violence to dissolve any of them: But as every Thing would be produc'd, and appear on a suddain, without the Endeavour or Force of any other

thing; so without the Force or Violence of any other thing likewise, every thing would perish, not by a Dissolution of its Parts; but withdrawing from our Eyes, would vanish away in a Moment of Time, and thus resolve into Nothing. For the Reason why Force is requisite to dissolve each Thing is, because it consists of Seeds that remain after its Dissolution.

270. If all Things, &c.] His second Argument, to prove that Nothing is reduc'd into Nothing, is contained in these 15. v. Animals, says he, which, as I have already prov'd, are not made out of Nothing, are born daily, and dy daily: The Fountains perpetually supply Waters, of which Rivers and the Sea consist, &c. Now whence could all these Things proceed, if there were not some immortal Seeds, that remain after the Dissolution of the Bodies? For who is so void
 E of

- How could the Springs and Rivers flow so far,
 And fill a Sea? How could th' Air feed each Star?
 For whatsoe'er could into NOTHING waste,
 That infinite Space of Time already pass'd
 280 Had quite consum'd. ———
 But if those BODIES, which compose this ALL,
 Could for so many Ages past endure;
 They are immortal, and from Death secure;
 And therefore cannot into NOTHING fall.
 285 Again: the same Force ev'ry Thing would break,
 Were not the Union made more strong or weak

By

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of Sense, as not to grant that the first Matter of Things, if it were sometimes subject to perish, must have been totally consum'd in the infinite Succession of Years, that has pass'd away since the Beginning of Things; inso-much that nothing of it would be now left to repair and renew the Things that are daily dying?

277. How th' Air feed each Star] For the Epicureans held that the Sun and Stars were Fires, that requir'd Nourishment to feed and keep alive their Flames: and that they were nourish'd by the Vapours and Exhalations that rise from the Earth and Sea. Nor was this the Opinion of Epicurus only, but of the Stoicks likewise. Nay, we may trace this Belief even to before the Age of Zeno.

But to answer this Question of Lucretius, and give a probable Reason of the perpetual Supply of Waters to Fountains and Rivers, we may have Recourse to the Invention that Cowley found out to justify his

——— Eternal Fountain of all Waves,
 Where their vast Court the Mother Waters keep,
 And undisturb'd by Moons in Silence sleep.

and establish an Abyfs, or deep Gulph of Waters, into which the

Sea discharges it self, as Rivers do into the Sea; and thus there is a perpetual Circulation of Water, like that of the Blood in human Bodies: and this Lucretius himself owns in some measure, Book 6. v. 627. For to refer the Original of Fountains to Condensation, and afterwards to a Dissolution of Vapours under the Earth, is one of the most unphilosophical Opinions in all Aristotle. Besides, such an Abyfs of Waters is very agreeable to the Scriptures; for Jacob blesses Joseph with the Blessings of the Heavens above, and with the Blessings of the Deep beneath; that is, with the Dew and Rain of Heaven, and with the Fountains and Rivers that arise from the Deep: and conformably to this, Esdras asks, What Habitations are in the Heart of the Sea, and what Veins in the Root of the Abyfs? Thus too at the End of the Deluge, Moses says, that God stopt the Windows of Heaven, and the Fountains of the Abyfs.

285. Again the same, &c.] In these 13. v. he urges his third Argument, and says, that 'tis evident, that Nothing is annihilated, because the same Force is not sufficient to dissolve all Things, For it is in vain for any Man to object, that the same Force can not dissolve all Things, because the Principles of Bodies are join'd together

By their immortal S E E D S : Nay, more than that ;
 One single Touch would be the Stroke of F A T E.
 For Things, where no eternal S E E D S are found,
 290 Would strait dissolve, and dy with any Wound.
 But since the S E E D 's eternal, and the Frame
 Of B O D I E S, and their Union not the same ;
 Things may secure, and free from Danger stand,
 Until some Force, driv'n by an envious Hand,
 295 Proportion'd to the Texture, break the Band.
 Thus D E A T H dissolves alone ; D E A T H breaks the
 And scatters Things to their first S E E D S again. (Chain,
 Lastly, when Father Æ T H E R kindly pours
 On fertile Mother E A R T H his seminal Show'rs,
 300 They seem to perish there : But strait new Juice
 Ferment, and various Herbs and Trees produce, (shoot,
 Whose Trunks grow strong, and spreading Branches
 Look fresh, and green, and bend beneath their Fruit.
 These Nourishment to Man and Beast do prove :
 305 Hence our Towns fill with Youth ; with Birds each
 Who sit, and sing ; and in a num'rous Throng, (Grove,
 With new-fledg'd Wings clap, and applaud the Song.
 These

N O T E S.

gether by different Textures : For what would that Disparity of Texture avail, when even the Principles themselves, if they can be reduc'd into Nothing, are not able to resist, or hold good, even against the slightest Touch ? But admitting there are certain Principles, which are eternal, then indeed a Reason may be given from the Dissimilitude of their Contexture with one another, why the same Force is not alike sufficient to dissolve all Things.

291. And the Frame, &c.] For the Eternity of the Seeds alone would signify nothing, unless there were a Dissimilitude of them likewise, without which there can be no Union or Connexion of Things : And therefore tho' the first Bodies were eternal, yet the Compounds, would not, for that Reason only remain intire one Moment of Time.

298. Lastly, when, &c.] But

because there are many Things, which, as they dissolve, vanish both from our Sight, and Touch to that Degree, that they seem totally to perish, he, in these 18. v. obviates that Objection, and shews, that even the Rain, which, when it falls upon the Earth, dries away, and chiefly may seem to vanish, does not nevertheless perish, but supplies Matter for the Growth of all manner of Plants and Trees ; and to enable them to bring forth their several Fruits in great Abundance, for the Nourishment and Support of Men, Birds and Beasts : We can not therefore believe, that the least Particle of the Showers intirely perishes, since so many excellent Things are renew'd and repair'd by them. Lastly, he concludes, that Nothing returns to Nothing, since Nature produces one Thing out of another ; and never any Thing new ; but makes

These fat our Cattle, that distended ly
 On fertile Banks, their sprightful Young ones by,
 310 Rev'ling on Milk, which their swoln Udders yield,
 Grow gay, and brisk, and wanton o'er the Field.
 And therefore BODIES can not fall to NOUGHT,
 Since one Thing still is from another brought
 By prov'dent NATURE, who lets NOTHING rise,
 315 Nor BE, except from something else that dies.

Now since we have by various Reasons taught,
 That NOTHING rises from, or falls to NOUGHT;
 Left you dissent, because these SEEDS must ly
 Beyond the Ken, ev'n of the sharpest Eye:
 320 Know there are Bodies, which no Eye can see,
 Yet them, from their Effects, we grant to BE.
 For first the WINDS disturb the Seas, and tear
 The stoutest Ships, and chase the Clouds thro' Air:

Some-

NOTES.

Use of the Matter of another Thing that had been dissolv'd before. See the Note on v. 957. of Book II.

314. Lets nothing rise, &c.] This agrees with the Maxim of Aristotle, lib. 1. de generat. & corrupt. Ἡ τῶδε φθορὰ, ἀμὲν γίνεσθαι, ἢ τῶδε γένεσις, ἀμὲν φθορὰ. The Corruption of one Thing is the Generation of another, and the Generation of one Thing is the Corruption of another.

316. Now since, &c.] But that he may not dispute to no Purpose, while his Memmius will perhaps distrust the Validity of all the Arguments he has hitherto brought to establish his Atoms; because those eternal Principles and Seeds of Things, in themselves, and apart from the Bodies which they compose, are imperceptible to the Sense, and by reason of their Exility too small and subtile not to escape the Sight, even of the sharpest and most piercing Eye, he brings several Instances of corporeal Substances, to which no Man denies an Existence, tho' they are invisible to the Eye. First, of the Wind, in 33. v. whose Force

and Violence, says he, whoever thoroughly considers, how it tosses and disturbs the Sea, with what Fury it drives the Ships, &c. will acknowledge it to be corporeal, tho' no Eye could ever discover its Particles; and this too the more readily, if he reflects, that Winds rush on in the same manner, as rapid Rivers do, when their Waters are swoln with Rain, and bear before them whatever opposes their Course, and that Rivers are Bodies, the Senses themselves most plainly demonstrate. Virgil seems to have imitated this Description of a stormy Wind, in the first Æneid, v. 86. and Lucan. lib. 5. 322. For first, &c.] Virgil. Georg. 1. v. 318. describes the Force of the Wind in like manner:

Omnia ventorum concurrere prælia vidi;
 Quæ gravidam late segetem a radicibus imis
 Sublime expulsam eruerent: ita turbine nigro
 Ferret hyems culmumque levem, stipulasque volantes.

Sometimes thro' humble Plains their vi'lent Course
 325 They bend, and bear down Trees with mighty Force;
 Sometimes they rise so high, their Strength so great,
 With furious Storms they lofty Mountains bear,
 And tear the Woods.—

These must be B O D I E S, tho' unseen they be,
 330 Which thus disturb Heav'n, Earth, and Air, and Sea:
 Which hardest Rocks, and Oaks, and all Things tear;
 And snatch them up in Whirlings thro' the Air:
 They all rush on as headlong Rivers flow,
 Swoln big with falling Show'rs, or melting Snow;

And

N O T E S.

Oft have I seen a suddain Storm
 arise

From all the warring Winds that
 sweep the Skies;

The heavy Harvest from the
 Root is torn,

And, whirl'd aloft, the lighter
 Stubble born:

With such a Force the flying
 Rack is driv'n;

And such a Winter wears the
 Face of Heav'n. Dryd.

And Georg. III. v. 196.

Qualis, Hyperboreis Aquilo cum
 densus ab oris

Incubuit; Scythiæque hyemes
 atque arida differt

Nubila: tum segetes altæ cam-
 piq; nutantes

Lenibus horrescunt flabris, sum-
 mæque sonorem

Dant Sylvæ, longiq; urgent ad
 littora fluctus:

Ille volat, simul arva fuga, si-
 mul æquora verrens.

Like Boreas in his Race, when
 rushing forth

He sweeps the Skies, and clears
 the cloudy North;

The waving Harvest bends be-
 neath his Blast,

The Forest shakes, the Groves
 their Honours cast:

He flies aloft, and with impe-
 tuous Roar

Pursues the foaming Surges to
 the Shore. Dryd.

333. They all, &c.] Thus
 too Virgil describes the Rapi-
 dity of the Po, Georg. i. v. 481.

Proluit infano contorquens vor-
 tice Sylvas

Fluviorum Rex Eridanus, cam-
 posque per omnes

Cum stabulis Armenta trahit—

Then rising in his Might, the
 King of Floods

Rush'd thro' the Forests, tore
 the lofty Woods,

And rousing onward with a
 sweepy Sway,

Bore Houses, Herds, and lab'ring
 Hinds away. Dryd.

And the Violence of a Torrent,
 Æneid. II. v. 305.

—Ceu rapidus montano flu-
 mine torrens

Sternit agros, sternit fata læta,
 boumque labores,

Præcipitesque trahit Sylvas: stu-
 pet inscius alto

Accipiens sonitum saxi de vertice
 pastor.

Thus Deluges, descending on the
 Plains,

Sweep o'er the yellow Year, de-
 stroy the Pains

Of lab'ring Oxen, and the Pea-
 sants Gains;

Unroot the forest Oaks, and
 bear away

Flocks, Folds, and Trees, an un-
 distinguish'd Prey:

The

- 335 And Rocks and Trees o'erturn, and weighty Beams ;
 And whirl their conquer'd Prey in rapid Streams.
 No Bridge can check, no Force the Stream controul ;
 It grows more wild, and fierce, and beats the Mole.
 Ruin and Noise attend where'er it flows,
 340 It rous great Stones, and breaks what dares oppose.
 So rush the Blasts of WIND, which, like a Flood,
 Which way so e'er they tend, drive Rocks and Wood,
 And all before them : Sometimes upward bear
 In rapid Turns, and whirl them in the Air.
 345 'Tis certain then, these WINDS, that rudely fight,
 Are BODIES, tho' too subtile for our Sight ;
 Since they do work as strong, as furious grow,
 As rapid Streams, which all grant BODIES, do.
 The num'rous ODOURS too, whose Smells delight,
 350 And please the Nose, are all too thin for Sight.
 We view not HEAT, nor sharpest COLDS, which wound
 The tender Nerves : Nor can we see a SOUND.
 Yet these are BODIES, for they move the SENSE ;
 And strait sweet Pleasures, or quick Pains commence ;
 355 They shake the Nerves. Now whatsoe'er does TOUCH,
 Or can be TOUCH'D, is BODY, must be granted such.
 Besides ; fresh Cloaths, expanded near the Main,
 Grow wet ; but by the Sun are dry'd again :

Yet

NOTES.

The Shepherd climbs the Cliff,
 and sees from far
 The wasteful Ravage of the wa-
 try War.

Dryd.

349. The num'rous, &c.] In these 8. v. he farther teaches, that it is but reasonable to allow, that there may be in Nature certain corporeal Principles, imperceptible to the Sight : Since all Men confess, that there are such Things, as Odours, Sounds, Heat, and Cold, tho' no Man ever saw any of them : And yet who doubts but that all of them are Bodies, since they affect, and move the Senses, and consequently touch them ? For the Epicureans held that whatever could touch, or be touch'd, that and that only was truly a Body. Thus Aristotle, lib. 4. Phys. ausc.

σῶμα οἷον εἶναι πάν ἀπ' ὅν
 They believe whatever can be touch'd, to be a Body. Hence Epicurus in Laertius, lib. 10. calls the Void, which is oppos'd to Body, a Nature free from Touch. Which Opinion Lucretius follows in this Verse ;

Tangere enim & tangi nisi Corpus nulla potest res.

Nought but a Body can be touch'd, or touch.

357. Besides fresh, &c.] He brings another Example of an invisible Body, in these 6. v. Water, says he, is a Body, and yet Experience teaches, that it is sometimes divided into Particles too small to be seen. Linnen or Woollen Cloaths, spread abroad near

Yet what Eye saw when first the Moisture sate?

360 Or when it rose, and fled before the Heat?

Therefore we must conclude, the Drops t' have been
Dissolv'd to Parts, too subtile to be seen.

Nay more: 'Tis certain, ev'ry circling Year,

The Rings, which grace the Hands, diminish there:

365 Drops hollow Stones; and, while we plough, the Share
Grows less: The Streets, by often treading, wear.

The brazen Statues, that our Gates adorn,

Shew their right Hands diminish'd much, and worn;

By Touch of those that visit or pass by.

370 'Tis certain from all these some Parts must fly;

But when those Bodies part, or what they be,

Malitious N A T U R E grants not Pow'r to see.

Lastly: Not ev'n the sharpest Eye e'er sees

What Parts, to make Things grow by just Degrees,

Na-

N O T E S.

near the Sea, will grow damp, and the Heat of the Sun will dry them again: yet no Man ever saw those Particles of Water either rising from the Sea, and fixing themselves in the Cloaths, or retiring from them.

363. Nay more, &c.] In these 10. v. he gives several other Instances to the same Effect: Rings grow thin with long wearing: Drops of Rain, by often falling on Stones, will make them hollow: the Pavements of the Streets wear with treading on them: Nay, we see that even Brazen Statues will wear with frequent touching. Now from all these Things, thus worn and diminished, certain corporeal Particles must fly away: tho' whoever sees them must be sharper sighted than, aut Aquila, aut Serpens Epidaurius: either an Eagle, or a Serpent.

364. The Rings, &c.] Ovid says this admirably well in lib. 4. de Pont. Epist. 10.

Gutta cayat lapidem, consumitur
annulus usu,

Et teritur pressa vomer adun-
cus humo.

Which he most certainly took from our Author.

367. Brazen Statues] He speaks of the Images of the Tutelar or Guardian Gods, whose right Hand whoever came into the City, or went out of it, was wont to kiss, boni ominis causa, for good Lucks sake. Yet I know not one single Passage in any of the antient Authors, that mentions or confirms this Custom; but it is so plainly describ'd here, that we have no Room left to doubt of it. Why the Antients us'd to kiss the right Hand rather than the Left, Varro teaches, in Excerpt. ex Servio in I. Æneid.

373. Lastly, not, &c.] In the last Place he teaches, in 8. v. that certain corporeal Particles are added to Things that grow and increase, and taken from those that decrease and diminish; but that those Particles too are invisible even to the sharpest Eye. Epicurus has express'd all this very briefly in the Epistle to Herodotus: *ὡς ἂν τὸ μέγεθος μὴ εἶναι ἐν ἀτομοῖς*; the Atoms have no Magnitude: and, *ἐδέποτε γὰρ ἄτομον ὁφθαλμοῦ* for

375 NATURE does add; nor what she takes away,
 When AGE steals softly on, and Things decay.
 Nor what the Salt, to set the Waters free,
 Frets from the Rocks, and beats into the Sea:
 'Tis certain then, that much which NATURE does,
 380 She works by BODIES, undiscern'd by us.
 Yet BODIES do not fill up every Place;
 For beside those, there is an EMPTY SPACE,
 A VOID. This known, this Notion form'd aright,
 Will bring to my Discourse new Strength and Light:
 385 And teach you plainest Methods to descry
 The greatest Secrets of PHILOSOPHY.

A

NOTES.

for an Atom is not visible to the Sense. But Democritus believ'd that some Atoms may be very big.

381. Yet Bodies, &c.] Having thus prov'd that there are certain corporeal Principles of Things, he is now going to enter upon another Subject, and in 6. v. teaches, that, in the Universe, there is another Thing besides Body, that is, a Void: which Void he thus defines, a Place untouch'd, and empty, that is to say, a Space that neither touches, nor is touch'd, that can neither act, nor suffer. Thus in Book III. v. 781, he says,

Or else because, like empty Space, 'tis such
 As is secure from Stroke, and free from Touch.

Laertius, lib. 10. says, that Epicurus call'd the Void an intangible Nature, and a Region. Empiricus, lib. 2. adv. Phys. says, that 'tis call'd an intangible Nature, because of its being exempt from all Impulse by Touch: or, to use the Words of Arnobius, lib. 7. adv. Gent. quod omni tactu sit incontigua, that is to say, because it makes no Resistance to Touch. Thus Epicurus, and Lucretius, call that only a

Void, which is incorporeal in its Nature, that is, which can act Nothing, nor suffer Nothing; but only yields a free Passage thro' it self to all Bodies. Now Empiricus says, that they call'd this intangible Nature, a Void, because it is destitute of Body; a Space, because it contains Bodies; and a Region, because Bodies are mov'd in it. Thus Aristotle, 3. Phys. 7. defines the Void, A Place in which Nothing is: that is to say, as he himself explains it, a Place in which Nothing corporeal, no Body is. He goes yet farther, and says, that it is a Property of the Void to be full and empty: full, when it is fill'd with Body; empty, when it is void of all Body: almost in the same Sense, as we commonly say a Vessel is full, when it is fill'd with any Liquor: but empty, when there is no Liquor in it: unless in the empty Vessel, the Air, which is a Body, supplies the Place of the Liquor; by which means the Vessel is not intirely empty; but would be empty, if neither the Air, nor any other Body came into by This being premis'd, will help us to understand the following Arguments of Lucretius, by which he strives to prove that there is a Void in the Universe.

387. A

A VOID IS SPACE INTANGIBLE : Thus prov'd ;
 For were there none, no Body could be mov'd.
 Because where'er the pressing Motion goes,
 390 It still must meet with Stops, still meet with Foes:
 'Tis natural to BODIES to oppose.
 So that to move would be in vain to try ;
 But all would fixt, stubborn and moveless ly :
 Because no yielding Body could be found,
 395 Which first should move, and give the other Ground.
 But

NOTES.

387. A Void, &c.] The first Argument to prove a Void is contained in these 15. v. and the better to comprehend the Force of it, imagin the Universe, if there be no void or empty Space interspers'd in it, to be a vast Heap of Matter, throng'd, crowded, constipated, and wedg'd in on all Parts to such a Degree, as not to be capable of receiving into its Bulk the least Corpuscule whatever. For, if there be Nothing that is not full, then no Place remains to be fill'd: therefore either a new Body will not be admitted, or it will be plac'd in the very Place that is already taken up by some other Body: and thus the same Place will contain two different Bodies, that must be penetrating into each other on all Sides, which no Man will pretend is possible to be done by the Force of Nature. By this we see too, whether it be possible for any one of the Bodies, that are seated in that immense Mass of Matter, to be mov'd out of its Place, and to take the Place of another. Certainly if it find a Place already full, it must of Necessity drive away the Body, that possesses and fills that Place: And if all Things are full, whether shall that Body be driven? Shall that again thrust away another? The same Difficulty will return upon us, and be continu'd for ever: Therefore, unless there were a Void interspers'd in all Things, all Things would be crowded to such a Degree, that not only Nothing in the whole Universe could be mov'd from its Place; but it would be even impossible to give a Reason, and explain how any Thing can be generated: because a local Motion is absolutely necessary for the Generation of all Things: and without a Void there can be no Motion whatever: Nothing could move any more than do those Flints and Shells, that are sometimes found in the very Heart of huge Stones. and in the Entrails of the hardest Rocks. Aristotle, in 4. Phys. 6. offers almost the same Argument, which he had collected from Democritus and Leucippus, whose Opinions Epicurus follow'd: Δοκεῖ αὐτῶν, says Laertius in Democritus, speaking of that Philosopher, τὰδε ἀρχαὶ εἶναι τῶν δ' ὅλων ἀτομῶν ἢ κενόν. He believ'd Atoms and Void to be the Principles of all Things: but Epicurus more truly held, that the Void affords nothing besides Place and Discrimination: And, indeed, tho' it be mix'd with all Bodies, yet it is in no wise to be admitted as any constituent Part of them; and therefore Plutarch wittily expresses Body, by τὸ δ' ἐν, and Void by τὸ μὴ ἐν: as if he had said, Body is something, Void, Nothing; which Sense we must be sure to bear in Mind, and carry about with us, in order to comprehend aright the true Meaning of our Poet.

But ev'ry one now sees that Things do Move
 With various Turns, in Earth, and Heav'n above:
 Which, were no Void, not only we 'ad not seen,
 But BODIES too themselves had never been;
 400 Ne'er gen'rated; for MATTER, all Sides prest
 With other MATTER, would for ever rest.

Tho free from Pores, tho SOLID Things appear,
 Yet many Reasons prove them to be RARE.
 For Drops distil, and subtile Moisture creeps
 405 Thro' hardest Rocks, and ev'ry Marble weeps.
 Juice, drawn from Food, ev'n to the Head does climb,
 Falls to the Feet, and visits ev'ry Limb.
 Trees grow, and at due Seasons yield their Fruit;
 Because the Juice, drawn by the lab'ring Root,
 410 Does rise into the Trunk, and thro' the Branches shoot.
 Sounds pass thro' well-clos'd Rooms, and hardest Stones:
 And rig'rous Winters Frosts affect our Bones.
 This could not be, were there no EMPTY SPACE,
 Thro' which these Moveables might freely pass.
 415 Besides; why have not BODIES equal Weight
 With those, whose FIGURE is but just as great?
 For, did as many equal BODIES frame
 Both Wool and Lead, their Weight would be the same.
 For ev'ry Part of MATTER downwards tends,
 420 By NATURE heavy; but no VOID descends.
 Wherefore those lighter Things, of equal Size,
 Do less of MATTER, more of VOID comprize.
 But by the heavier more of SEED's enjoy'd:
 And these convincing Reasons prove a VOID.

But

NOTES.

402. Tho free, &c.] In these
 13. v. is contain'd his second Ar-
 gument, by which he proves that
 there is a Void, because some Bo-
 dies penetrate into, and distil
 thro' the Things that seem to be
 most solid. Thus Water soaks
 thro' Stones: Nourishment con-
 veys it self into all the Members
 of Animals: the Sap rises into
 the Trunks and Branches of
 Trees: Sounds pierce thro' Walls,
 and Cold penetrates the Flesh
 and Nerves, nay, even into the
 very Bones: None of which
 could ever be, were there not,
 between the Particles of those

solid Things, some small void
 Spaces, thro' which those Bodies
 work their Way.

415. Besides; why, &c.] The
 third Argument to prove a Void
 takes up these 10. v. and is
 brought from the different
 Weight of Things, that are of
 the same Bulk, and Figure. And
 indeed, why of two Bodies of a
 like Size and Shape, should one
 weigh more than the other, ex-
 cept because in one of them there
 is more of Body, to which
 Weight is natural, and in the o-
 ther more of Void, which has
 no Weight at all.

425. But

- 425 But some object : The Floods to Fish give Way,
 Who cut their Passage thro' the yielding Sea ;
 Because they leave a SPACE, where'er they go,
 To which the yielding Waters circling flow :
 And hence by an Analogy they prove,
 430 That tho the WORLD were FULL, yet Things may move.
 But this is weak. ———
 For, how could Fish e'er ply their nat'ral Oars,
 How cut the Sea, and visit distant Shores.
 Unless the Waves gave way ? How these divide,
 435 Except the Fish first part the yielding Tide ?
 Therefore fight Sense, deny what that will prove,
 Discard all MOTION, and the Pow'r to shove,
 Or grant a VOID, whence Things begin to move.
- Let two BROAD BODIES meet, and part again ;
 440 The Air must fill the SPACE, that's left between.
 And ev'n suppose it flies as swift as Thought,
 Yet common Sense denies it can be brought
 O'er all at once : the nearest first possess'd,
 And thence 'tis hurry'd on, and fills the rest.

But

NOTES.

425. But some, &c.] But because some, and among them Aristotle, lib. 4. Phys. 7. Cic. lib. 4. Academ. & Seneca, lib. 2. nat. Quæst. 7. endeavour to elude the Force of these Arguments, by objecting, that there is no Need of a Void for the Motion of Bodies, since in a Full, Bodies may officiously give Way to one another ; because whatever Body is mov'd, leaves a Space to be possess'd by that Body, which it thrusts out of its Place : as Water gives Way to the Fish that swim forward, and strait flows into the Place they left. But Lucretius answers, that unless the Water gave way, the Fish could not move forward, nor open themselves a Passage, or leave a Space behind them : But the Water could not give Way, unless there were an empty Place for it to retire to. And therefore we must allow a Void mixt with Bodies, or deny the Possibi-

lity of all Motion whatever.

439. Let two, &c.] These 6. v. contain his fifth Argument ; which indeed is strong and valid. For if two smooth broad Bodies meet, and are parted on a sudden, a Void will be caus'd by their Dissolution. For all manner of Matter must have been compress'd and driven away by the Meeting of those two Bodies, and therefore the Space that opens between them, as they part, will be void of all Body : For what can fill it up ? Shall the Air, or any subtile Matter ? Impossible : for how subtile soever you imagine the Matter to be, you will nevertheless leave a Void, because that Air or subtile Matter, whatever it be, can not be imagin'd to possess and fill up in one Instant of Time all the Space that two such broad and flat Bodies will disclose, and lay open at parting.

- 445 But now should some suppose these MARBLES part,
 Made firm by Nature, and polite by Art,
 Because the AIR'S CONDENS'D; they err: 'Tis plain,
 That a wide VOID is made and fill'd again:
 Nor can the AIR CONDENS'D be thus imploy'd;
 450 Or if it could, yet not without a VOID,
 Could all the Parts contract to shorter Space,
 And be combin'd with a more close Embrace.
 Thus tho' you cavil, yet at last o'ercome,
 You must ignobly grant a VACUUM.
 455 Nor are these all; ten thousand Reasons more,
 Clear, firm, convincing, yet ne'er heard before,

Might

NOTES.

445. But now, &c.] Our Translator has render'd this Passage of his Author a little obscurely: but the Meaning of Lucretius is this. It may, says he, be objected against my last Argument, that when these two flat Bodies meet, the Air, that is intercepted between the Surfaces of them is condens'd, or at least lies hid in the Cavities of the Surfaces of those Bodies: for no Bodies are perfectly smooth. Now when those Bodies separate, the intercepted Air is rarify'd, and possesses and fills up all the Space that is disclos'd and laid open by the Separation of those parting Bodies. But Lucretius answers this Objection thus; urging still his former Assertion: When these two Bodies are separated, a Void must of Necessity be made, (for this cannot be deny'd, since they did, at least in some Places, touch one another) and that Void must be fill'd up again with Air: and thus the foregoing Argument holds good, and proves what it advances. However, he insists yet farther: At least, says he, that intercepted Air is not totally condens'd; or even grant that it be so, yet it follows from that Condensation that there is a Void: because it is absurd to pretend, that one same Heap of Matter can take up more Room

at one Time than it does at another, unless there were a Void. Besides, from such a Contraction and Condensation of the Air, this Absurdity will follow; that what was before granted to be full, must now be empty; and, vice versa, what was empty, full: And even let it be granted, that such a Compression of the disjoint'd and loosen'd Parts of the Air could be effected; yet even that would be extremely distressed without an Interspersion of Void; for otherwise all Things would be full, solid, and meer Bodies, whose Properties no ways admitting of Penetration, could not possibly suffer the least Condensation. This is the Sense of the Text of Lucretius, which the English does not fully express.

455. Nor are, &c.] The Poet here tells his Memmius, that he could alledge many other Arguments to prove a Void; but he leaves it to him to gather the rest out of those he has mentioned: For, says he, it is with Philosophers, as with Hounds; and when they have once fall'n upon the sure Trail of Truth, they easily find her out in her most hidden Recesses.

These are the Arguments Lucretius has brought to prove the two Principles of Epicurus, Body and Void: that the former is,

Sense

Might be produc'd : But these, my curious YOUTH,
 Will guide thy searching Mind to farther Truth.
 For as Hounds, once in Trace, still bear about,
 460 Pursue the Scent, and find the Quarry out :
 So you, my MEMMUS, may from one Thing known,
 To hidden Truths successfully go on.

NOTES.

Pursue

Sense sufficiently declares; and the latter is here evidently prov'd by two Arguments (for the other are easily eluded) : the first is drawn from Motion; the second, from the parting of two flat smooth Bodies.

Plutarch, in his second Book, de Placitis Philosophorum, roundly tells us, οἱ ἀπὸ Θάλεω φύσι-
 κοι πάντες μετὰ Πλάτωνος τὸ
 κενὸν ἐπέγνωσαν. All the natural Phi-
 losophers from Thales to Plato
 deny'd a Vacuum. But Laertius, in
 the Life of Diogenes Apollonia-
 tes, who liv'd in the Time of Xer-
 xes, declares that he pronounc'd,
 τὸ κενὸν ἀπειρον. Void Space is
 infinite. For the Antiquity of
 that Opinion I shall not be solli-
 citous, tho the Reasons are strong,
 and obvious enough to make it
 ancient; for what is more obvi-
 ous than Motion? And how ne-
 cessarily this infers a Vacuum, is
 very easily discovered. Motion
 is Change of Place, which
 Change is impossible in a Ple-
 num; for whatever endeavours
 to change its Place must thrust
 out other Bodies; and so if the
 Full be infinite, the Protusion
 must be so; if finite, the Endea-
 vour is in vain; and therefore all
 must be fixed in eternal Rest, and
 Archimedes himself with his En-
 gine would not be able to move
 the least Particle of Matter. Car-
 tes, in the second Part of his
 Principles, proposes a Solution,
 much applauded by his Admi-
 rers; but a little Attention will
 find it vain, and weak, and con-
 tradictory to his own settled
 Principles. For when a Body

moves in a strait Line, it must
 give the Body that lies before it
 the same Determination with it-
 self; and how this Determina-
 tion should alter, and the Moti-
 on prove circular, neither Car-
 tes, nor his Followers, have con-
 descended to explain. But grant,
 (tho the former Reason has pro-
 ved it impossible) that there may
 be such an attending Circle of
 ambient Air, yet unless it be per-
 fectly Mathematical, (a Thing
 very hardly suppos'd) each Par-
 ticle will require another attend-
 ing Circle, and so not the least
 Fly stir her Wing, unless the
 whole Universe is troubled. To
 this may be added, that 'tis un-
 conceivable how the most solid
 Matter (for such is his first Ele-
 ment) can so soon alter its Fi-
 gure, or be so easily dissolved and
 fitted to the different Spaces that
 ly between the little Globules.
 We see Gold and Adamant re-
 sist the roughest Stroke, 'tis
 Pains and constant Labour that
 must dissolve them; how then
 can we imagine this Element
 will yield? But indeed Cartes
 proposes his ambient attending
 Circle, as the only Way to solve
 the Phenomenon of Motion in
 a Full, which he thought he had
 sufficiently before evinc'd: but
 his Arguments are weak and so-
 phistical. For in the first of his
 Meditations, he never takes No-
 tice of Impenetrability, in which
 the very Essence of Matter con-
 sists; and in the second Part of
 his Principles, he mistakes the
 Notion of a Void, and confounds
 Substance and Body: take his
 own

Pursue coy TRUTH with an unerring Sense,
 Into her close Recess, and force her thence.
 465 Go bravely on; and, in such Things as these,
 Ne'er doubt: I'll promise thee deserv'd Success:
 And my full Soul is eager to declare
 So many Secrets, that I justly fear,
 Ere I shall prove but one Particular,
 470 The Reasons flow in such a num'rous Throng,
 That Age, or hasty Death will break the Song.

But

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own Words. Vacuum autem Philosophico more sumptum, h. e. in quo nulla planè sit Substantia, dari non posse manifestum est; ex eo quod extensio Spatii non differt ab extensione Corporis: nam cum ex eo solo quod Corpus sit extensum in longum, latum, & profundum, rectè concludamus illud esse Substantiam, quia omnino repugnat ut nihili sit aliqua extensio: Idem etiam de Spatio, quod Vacuum supponitur, concludendum est; quod nempe cum in eo sit extensio, necessario etiam in ipsa sit Substantia: It is manifest, that a Void, taken after the Manner of Philosophers, that is to say, in which there is evidently no Substance, can not be granted: because an Extension, or Space, does not differ from an Extension of Body: For since we rightly conclude Body to be a Substance for this Reason only, because it is extended into Length, Breadth and Depth, it being absolutely contradictory to Sense and Reason that there should be an Extension of Nothing: We must likewise conclude the same of Space, which is suppos'd a Void; that is to say, that since there is an Extension in it, there must be a Substance in it likewise. For Void doth not exclude all Substance, but only Body; and Substance, and Body, are not convertible in the full Latitude of an universal Proposition.

Secondly, 'tis evident, that

when two smooth flat Bodies are separated by a perpendicular Force, the ambient Air can not fill all the Space at once, and therefore there must necessarily be a Void, and this Mr. Hobs, a great Plenist, in the 2d of his 10 Dialogues, freely confesses would follow, if the Bodies were infinitely hard; but since Nature knows no such, any Bodies, tho perfectly smooth, may be separated by a Force that overcomes their Solidity, and yet no Vacuum ensue. A pretty Invention, but extreamly disagreeable to the Phænomenon; for in the exhausted Receiver, where there is no Prop of Under-Air left to sustain it, the lower Marble falls by its own Weight. Mr. Hobs adds another Argument, which is of no force against the Vacuist, but overthrowes his own notion of a material Deity: These are the words, He that created Natural Bodies, is not a Fancy, but the most real Substance that is; who being infinite, there can be no place empty where he is, nor full where he is not.

Now the other reasons of Lucretius are insufficient: for that drawn from the different weight of Bodies, would infer immense vacuities in the Air, which is two thousand times lighter than Gold, see Glisson. de Substantia, c. 26. and that from Rarefaction and Condensation is not cogent, tho 'tis the most rational Opinion, and more agreeable to the Mind

But to go on : —————

This ALL consists of BODY and of SPACE :
That moves, and this affords the Motion Place.

475 That BODIES are, we all from SENSE receive ;

Whose Notice if in this we disbelieve,

On what can REASON fix, on what rely ?

What Rule the Truth of her Deductions try

In greater Secrets of Philosophy ?

Suppose

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Mind of Aristotle, than that which is commonly proposed as his, in *Categoria Qualitatum*, Πυκνὸν μὲν ἢ τὰ τὰ μόρια σιωεζγὺς εἶναι ἀμύλοις, μακρὸν ὃ τὰ διεσάται ἀπ' ἀμύλων. That is Dense between whose Parts there is a closer ; That Rare between whose Particles there is a looser Connexion.

472. But to, &c.] In these 7. v. he briefly recapitulates what he has been proving in the former Arguments : and to confirm them, adds, that Sense it self evinces the Truth of them ; and that Nothing exists of it self besides Body and Void : Thus too Epicurus, in the Epistle to Herodotus, τὸ πᾶν ὅτι πῶ μὲν σῶμα, πῶδε κενόν. the All is partly Body, partly Void : And Cicero, in 2. de Nat. Deor. Omnia quæ secundum Naturam Corpus & Inane docet Epicurus : Epicurus teaches, that all Things in Nature are Body and Void. And this Doctrine of his, tho particularly design'd against those who take Accidents into the Number of real Beings, yet has a farther Reach, and endeavours to overthrow the Belief of immaterial Substances ; for an Epicurean Perception being nothing else but Imagination, as arising from the Stroke of a Piece of Matter, he had no way left to get a Notice of any such Being, but by some Deduction from those Appearances, of which his Senses had assured him ; thus

from Motion he infers that there is Space ; and that being once settled, he proceeds to the Solidity of Atoms : Now, tho the very same Method with less Attention had forc'd him to acknowledge Substances immaterial, and to have made the Universe more compleat by another Kind of Beings ; yet 'twas hard to thwart the Genius of his Master, to start new Fears that might disturb his soft Hours, and amaze himself with melancholy Thoughts of a future State : And therefore, to silence the Clamours of his Reason, (for he could not but see such plain Consequences) he secures Motion as a Property of Matter necessarily resulting from Weight, and this I take to be the Basis of the Epicurean Atheism, which once remov'd, that Tower of Babel, which now rises so proudly, as to brave Heaven, must be ruined and overthrown : For if Matter, as such, is destitute of that Power, the Inference is easie, that there must be some other Being to bestow it ; this cannot be Space, and therefore another Kind of Substance is required ; and hence follows all that Train of Consequences, of which the Epicureans are so afraid : For he that first moves the Matter has no Reason to cease from his Operation, and so must still govern and direct it. And Providence is nothing else but an orderly Preservation of that Frame, which it first raised : and if there is such a Director, how

- 480 Suppose no VOID, as former Reasons prove,
 No BODY could enjoy a Place, or move:
 Besides these two, there is no third Degree,
 Distinct from both: Nought that has Pow'r to BE.
 For if 'tis TANGIBLE, and has a PLACE,
 485 'Tis BODY; if INTANGIBLE, 'tis SPACE.
 Besides: Whatever Is, a Power must own,
 Or fit to ACT, or to be ACTED ON;
 Or be a PLACE, in which such Things are done.
 Now BODIES only suffer and act: and PLACE
 490 Is the peculiar Gift of EMPTY SPACE:
 And thus a diff'rent Third in vain is sought;
 And ne'er can be found out by Sense or Thought.
 For whatsoe'er may seem of more Degrees
 Are but th' EVENTS, or PROPERTIES of these.

Which

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how easily it follows, that He would discover his Pleasure to Man, and prescribe Rules how he may be happy? And this makes a fair Way for revealed Religion, and that necessarily infers a future State: This methinks is a considerable Advantage of Natural Philosophy, that it can proceed from such sensible Things, and plainly shew us the τὸ ἀόρατον τῷ Θεῷ, the invisible Things of God, in these his visible Operations: Now that Weight is not a Property of Atoms, will be afterward demonstrated, and so another Sort of Beings proved against the Epicureans.

480. Suppose, &c.] In these 6. v. he proves that Nothing exists of it self besides Body and Void: Because, whatever is, is endow'd with some Quantity, great or small: Now if it can be touch'd, and hinders Motion, it must be Body; if it can not be touch'd, and does not obstruct Motion, it must be Void: Therefore there is no third Nature: and whatever is, is Body or Void.

486. Besides; whatever, &c.] In these 7. v. he again proves that Nothing exists of it self but Bo-

dy and Void; For, whatever is, either has a Power of acting on another; or may suffer from another, that is to say, it must be subject either to Action or to Passion. And that must be a Body: [For whatever acts or is acted on Touches, or is touch'd] Or else it must be that in which Things are contain'd, and in which they are made and mov'd: And that is the Void: Therefore there is no third Kind of Things, that can be perceiv'd by the Sense, which teaches, that Body is, or comprehended by Reason, which demonstrates that Void is.

493. For whatsoe'er, &c.] But forasmuch as many Things are said to be, besides Body and Void; as War is, Peace is, Heat is, &c. Left Errours should spring, and get Footing from this common Way of Speaking, he observes in these 10. v. that all such Things are either Conjuncts, or Events of Body and Void. Conjunct, (σύνπλωμα, or proper Accident) is what can not be absent without the Destruction of the Subject: (such is Heat in Fire, Moisture in Water, &c. But Event (συμβεβηκός, or common Accident) is what may be absent

495 Which to explain ; we call those PROPERTIES,
 Which never part, except the SUBJECT dies :
 So Weight to Stones, so Moisture to the Sea,
 So TOUCH to BODY is, and to be FREE
 FROM TOUCHING is to VOID : But Peace and Wealth,
 500 War, Concord, Slav'ry, Liberty and Health,
 Whose PRESENCE, or whose ABSENCE nor prevents,
 Nor brings the SUBJECTS Ruin, are EVENTS.
 TIME of it self is Nothing : But from THOUGHT
 Receives its Rise ; by lab'ring FANCY wrought

From

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absent or present, without the Ruin and Destruction of the Subject ; as War, Poverty, Concord, &c.

503. Time, &c.] Some, who were not offended that Poverty, War, Peace, &c. should be rank'd among the Number of Events, had a nobler Idea of Time. Pythagoras, Heraclitus, and others taught, that it is a Body ; but the Stoicks believ'd it to be incorporeal. To all these Lucretius opposes the Opinion of Epicurus, in these 6. v. which Gassendus thus explains : Time is an Event attributed to Things by the Mind or Thought only, according as they are conceiv'd to persevere in the State in which they are, or to cease from it, and to preserve a longer or shorter Existence, and to have it, to have had it, or to be to have it. Now Epicurus, because he saw that Time is something besides Body and Void, asserted, that it does not exist of it self ; nor as a Con-junct or Event, but as the chief Event of Events ; as Laertius positively says, lib. 10. He taught therefore that Time exists not in Reality, but only in the Mind ; and therefore is, as I may call it, a Being of the Understanding : Hence Aristotle, 7. Metaphys. 1. defines Time, Numerus, qui absque ratione numerante, nullus est, which is as much as to say, that it has no Existence but in the Understanding. Now the Reason why Epicurus held Time

to be an Event of Events, or an Accident of Accidents, was, because it depends upon Days, Nights, Hours, Passions, Exemption from Passions, Motions and Rest : for, as Empiricus says, adv. Phys. lib. 22. a Day, a Night, an Hour, Passions, Exemption from Passions, Motion and Rest, are Accidents, to which Time is adventitious only : for Day and Night are Accidents of the ambient Air ; and Day happens from the Illumination of the Sun ; but Night from the Privation or Absence of the Solar Light. An Hour, since it is a Part either of the Day or of the Night, is likewise an Accident of the Air, as Day and Night are : But Time is coextended with each Day, each Night, and each Hour. Passions too, and Impatibility or Exemption from Passions, that is to say, Pains or Pleasures, happen to us ; and therefore are not Substances, but Accidents of those Persons who are affected with a Sense of them, that is to say, either with Pleasure or Pain : Now even these Accidents happen not without Time. Moreover Motion and Rest are Accidents of Bodies, and not without Time neither : for we measure by Time the Swiftmess and Slowness of Motion, and the Length and Shortness of Rest : Therefore since, in common Acceptation, Time is divided into three Parts, the Past, the Present and the Future, the Sense, that is

505 From Things consider'd, while we think on some
 As PRESENT, some as PAST, and some to COME.
 No THOUGHT can think on TIME; that's still confess'd:
 But thinks on Things in Motion, or at Rest.

Yet while the SONS of FAME their Songs employ
 510 On HELEN's Rape, or mourn the all of TROY;

Take

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to say, the Reason, or Understanding of the Mind, comprehends all those Parts of Time from the Things themselves: i. e. we know the past Time by Things that are past, the present by the Present, and the Future by Things to come. And without the Motion or Rest of Things we can have no Notice of Time, since it is something that is perpetually flowing: For the past Time has already flow'd away, the Present is flowing, and the Future is not yet flow'd to us. Therefore Time exists not of it self. Thus Empiricus, whose Text, for Brevities Sake, I have omitted. And hence we see, why, as Cicero 1. de Invent. says, *Difficile est Tempus definire*, It is difficult to give a Definition of Time: And St. Austin. 2 Confes. 24. *Si nemo ex me quærat, quid sit Tempus, scio; si quærenti explicare velim, nescio*. I know what Time is, if no Man ask me; but when I would explain it to any Man that asks me, I know not what it is. In a Word, Time does but measure other Things, and neither works in 'em any real Effects, nor is it self ever capable of any: And therefore what is commonly said that Time is the wisest Thing in the World, because it produces all Knowledge; and that Nothing is more foolish than Time, which never retains any Thing long, but whatever is learnt to Day, is often forgot to Morrow. And again, that some Men see prosperous and happy Days, while the Days of others are miserable. In all these and the like Expressi-

ons, what is said of Time is not verify'd of Time it self, but agrees properly to the Things that happen in Time; and which, by Reason of so near a Conjunction, either lay their Burden on the Back, or place their Crown on the Head of Time: Nay, the very Opportunities, which we ascribe to Time, do in reality adhere to the Things themselves with which Time is join'd: And as for Time it self, it neither causes Things, nor Opportunities of Things, tho it comprize and contain them both.

504. *Lab'ring Fancy*] By Fancy he means Memory; For by Memory we comprehend Things past, and reason of Things to come. Take away Memory, the Time past is Nothing, and the Future is not yet. And the Present too, unless we remember and think of it, neither is, nor has any more a Being, than either of the other two.

509. *Yet while, &c.*] I know not whether I shall be able to express my Meaning so, as to make my self, or this Passage of Lucretius, be plainly understood, but I will do the best I can. The Poorness of the Latin Tongue obliges to use the Verb, *Sum, es, est, &c.* I am, thou art, he is, &c. in relating of Things that happen'd in Time past; when we would tell any Thing that was done: Thus if any one should say, *Victum est Ilium*, Troy is conquer'd: some Quibbler might presently answer, is conquer'd? therefore it is. In my Opinion this Passage of our Author must of Necessity be understood

Take heed, nor fancy from such Tales as these,
That ACTIONS are, that they subsist confess.
Since all, of whom they were EVENTS, Wars Rage
Long since destroy'd, or more devouring Age.

515 For ACTION, or whate'er from ACTION springs,
Is call'd th' EVENT of Countreys, or of Things.

Lastly; suppose no FRAME, no SEEDS had been,
To act these Things, nor SPACE to act them in;
No gentle Fire had warm'd kind PARIS Breast,

520 No Flames from beauteous HELEN's Eyes increas'd,
And

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derstood in this Manner. Lucretius therefore, in these 8. v. solves this captious Sophism, occasion'd by the common way of speaking, when we say that Things past are done: For Example, says he, The Rape of Helen, and the Destruction of Troy, are not at this Time, nor do exist in themselves as Body and Void do: but are, as it were, the Events of Things, of Persons, or of Places: for the Time past has swept away those Men, of whom these Actions are Events; whence it follows, That the Time past is not any Thing in it self, absolutely and independent from Things or Countreys, nor properly an Event, but an Event of Events, as Epicurus himself expressly says, in the tenth Book of Laertius. But whoever is of Opinion, that these are Dialectick Trifles, is certainly much in the right: nor would Lucretius have condescended to amuse himself with them, had not the Stoicks, a most impertinent Race of Men, between whom and the Epicureans there was a mortal Enmity, compel'd him to it.

510. Helen's] Helena was Daughter of Tyndarus, the Husband of Leda, who brought forth two Eggs at a Time: out of one of them, which she had conceiv'd by Jupiter, in the Shape of a Swan, were taken Pollux and Helena; out of the other, which she had conceiv'd by Tyndarus,

Castor and Clytemnestra. But Horace, tho contrary to the common Opinion, says, that Castor and Pollux came out of the same Egg:

Castor gaudet Equis: ovo prognatus eodem

Pugnis

Sat. 1. l. 2. v. 26.

Helena was very beautiful, and marry'd to Menelaus King of Sparta. See the Note on v. 519.

517. Lastly, suppose, &c.] He once more falls foul upon the Sophism, and in these 10. v. makes it appear, that Things done in Times past do not exist of themselves; but are only Events of Body and Void: For if there had formerly been neither Body nor Void, those Things had never been done.

519. Paris] He was the Son of Priamus King of the Trojans, and of Hecuba; who, while she was with Child of him, dreamt that she was deliver'd of a flaming Torch: and the Interpreters of Dreams, being consulted upon this Occasion, answer'd, That the Burden she carry'd in her Womb, would be the Cause of the Destruction of Troy: upon which Priam gave Orders, that the Child, as soon as born, should be expos'd in the Woods: but his Mother took Care to have him brought up privately in Mount Ida. At length, it be-
G 2 ing

And kindled dreadful War; no TEEMING HORSE
 Brought forth in one short Night so great a Force
 As ruin'd stately TROY: Which plainly shew,
 That ACTIONS not subsist as BODIES do;
 525 Neither as VOID, but as EVENTS alone
 Of PLACES where, and THINGS by which they're done.
 But farther; BODIES are of diff'rent Kinds:
 Or PRINCIPLES, or made of those combin'd.
 The PRINCIPLES of Things no Force can break;
 530 They are too SOLID, and all Strokes too weak:

Tho

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ing discover'd who he was by his Brother Hector and his Relations, he was sent into Greece; where he was receiv'd at the Court of Menelaus King of the Spartans, whose Wife Helena he took away, by the Favour of Venus, and brought her to Troy. This was the Cause of the Trojan War, and consequently of the Fall of that City. He was likewise call'd Alexander, by which Name Lucretius here mentions him. He kill'd Achilles in the Temple of Apollo the Thymbræan, and was himself slain not long after by Philoctetes.

520. Helen] Of whom see the Note on v. 510.

521. No teeming Horse, &c.] This Story is too well known to need any Explication: but it was in the Night time that the Greeks went out of the Belly of that wooden Horse, and set Fire to Troy, when the City was buried in Sleep and Wine, as Virgil expresses it, *Æn.* 2. v. 265.

Invadunt Urbem Somno Vinoque sepultam.

527. But farther, &c.] Having demonstrated the two Principles of Nature, Body and Void; and having explain'd likewise the Nature of the Void, he comes now to dispute more at large concerning Bodies, which he divides into Simple and Compound: and in these 23. v. far-

ther teaches, That the simple Bodies, or the Principles of the Compounds, are most solid, perfectly full, and contain no Void whatever: for which Reason they can never be broken, nor divided by any Force or Violence how great soever it be. At the same Time he owns there is Need of very strong and convincing Arguments to perswade Men to believe that any Bodies whatever are perfectly solid and full; since we know for certain, that Gold, Brass, Stones, and all the other Things, that are thought to be most of all solid, are porous, and pervious to other Bodies,

529. The Principles, &c.] Sextus Empiricus declares, that Epicurus hated the Mathematicks, and we may believe Lucretius follows his Master; since in his Disputes concerning the Indivisibility of Atoms, he proposes the popular Argument against the known and demonstrated Property of Quantity, infinite Divisibility: for as long as Mathematicks can boast any Certainty, that must be acknowledged to be such.

I shall not engage in this unnecessary Controversy; tho I believe those common Arguments against infinite Divisibility are empty Sophisms, and a little Attention (as whoever considers the Method in which they are propos'd, must observe) will find them

Tho such can hardly be believ'd: for Voice,
 Or Thunder's Sound, or ev'ry louder Noise
 Breaks thro' our Walls, which yet remain intire:
 So Iron glows, and Rocks dissolve in Fire,
 535 Strong Flames divide the stubborn Gold, and Brass;
 And to a liquid Substance break the Mass:
 Thro' Silver, Heat and Cold: and each disdains,
 And scorns a Prison, tho in precious Chains.
 This Sense perceives: for hold a Silver Cup,
 540 And pour some Water gently in at Top,
 Th' imprison'd Heat, or Cold, strait break their Bands,
 Grow fierce, fly thro', and warm or chill the Hands.
 These Instances are strong; these seem t' explain,
 That BEINGS, in their vast Extent, contain
 545 No perfect SOLIDS: Creatures of the Brain!

But

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them full of Contradictions, and founded on Absurdities; for the Indivisibility of an Atom proceeds not from the Littleness, but the Solidity: for since the Atoms are of different Figures, some Triangular, some Square, &c. 'tis absurd to imagine, that the Mind, by which only Atoms are perceived, can not fancy a Diagonal in the Square, or a Perpendicular erected to the Basis of the Triangle: yet from this Mental to the Physical Divisibility of an Atom (as Cartes proceeds) is extreamly weak and deficient. That there are some solid Particles Lucretius has evidently prov'd: These Democritus called *πρῶτα μέγεθη*, first Magnitudes, Epicurus, *ἄτομος*, *ἀλυσίον* *σέρροτινα*. Atoms from their indissoluble Solidity; but as Dionysius, in Eusebius, Præp. lib. 14. cap. 7. observes, *τοσῶτον διεφόνησ' ὅσον ὁ μὲν, ἐλαχίστας πάσας, καὶ ἀπὸ τῆς ἀνεπαίσθητης, ὅς τ' ἡμιόκεριος, καὶ μεγίστας εἶναι τινὰς ἄτομους ὑπέλαβεν* they so wildly disagreed, that Epicurus made all his Atoms to be leasts, and therefore insensible, but Democritus suppos'd some of

this to be very great: Heraclides, *ὄγκος*, Tumid or massy. But none of all his Reasons prove them unchangeable. For, if Solidity, i. e. immediate Contact were a necessary Cause of Indivisibility, it would follow, that no Piece of Matter could be divided, because the Parts that are to be separated enjoy an immediate Contact, and that Contact must be between Surfaces as large as Atoms, or, at least, some of their fancied Parts. Besides, let two hard Bodies perfectly smooth be join'd together in a common Superficies, parallel to the Horizontal Plain, and certain Experience will assure us, that any Force that is able to overcome the Resistance of the supporting Air, will easily divide them. His other Arguments are all unconcluding: for suppose the Seeds not eternal, i. e. divisible, 'tis a strange Inference, Therefore Beings rise from Nothing, since any Body, and therefore one of these solid Particles, is not reduced into Nothing by Division, but only into smaller Parts: And the Weakness of the rest is so obvious, that I shall not spend Time in declaring it.

But yet attend my MUSE ; she sweetly sings,
(Because right REASON, and the Frame of Things
Such SEEDS require) attend, she briefly shews,
And proves that Things from perfect SOLIDS rose.

550 Two Sorts of BEINGS Reason's Eye descry'd,
And prov'd before ; their Diff'rence vastly wide :
BODY and VOID, which never could agree
In any one essential Property.

For Body, as 'tis MATTER, is from PLACE
555 Distinct : and VOID from BODY, as 'tis SPACE.

Both these distinct subsist : And thus 'tis prov'd,
That SEEDS are SOLID, and from SPACE remov'd.

But farther on : Since THINGS of SEEDS compos'd,
Hold VOID ; that THING, by which that VOID's en-
560 Is perfect SOLID : for what else imploy'd (clos'd,
Can hold a SPACE, or what contain a VOID ?

Now what can Sense, what searching Reason find
To hold this VOID, but SOLID SEEDS combin'd ?

This SOLID MATTER must for ever last ;
565 Eternally endure, while COMPOUNDS waste.

So grant no VOID, no SPACES unpossess'd,
Then all would SOLID be, and all at rest.

And grant no SOLIDS, which fill up the Place

That they possess, all would be EMPTY SPACE.

570 And thus SEEDS, mix'd with VOID, compose the WHOLE ;
Nor all is EMPTY SPACE, nor all is FULL.

But

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550. Two Sorts, &c.] He has prov'd before that there are two Principles of Things, Body and Void, and that they are of very different Natures. Now who can deny, says he, but that these intirely different Things subsist of themselves, wholly distinct and apart from one another. For it is absurd to say, that where Void is, there Body is likewise, and so on the contrary : from whence he infers, in these 8. v. That the First Bodies are perfectly solid and full ; because they subsist where there is no Void.

558. But farther, &c.] In these 6. v. he asserts, that in all Compound Bodies, which he here calls genita, begot or ingender'd, there are little void Spaces intermixt :

and then he adds, that the First, or Simple Bodies, must be perfect Solids, because the Mass of those Simple Bodies contains those Voids : And what can contain a Void but a Solid, unless any one will imagin that a Void can contain a Void ?

564. This Solid, &c.] In these 2. v. he teaches, that these Solids can not be broken by any Force or Violence, and therefore are indissoluble and eternal.

566. So grant, &c.] Here he confirms the Solidity of his Atoms by another Argument, contain'd in these 8. v. For as the whole Universe would be a Full, if there were no Void, which he has already prov'd to be absurd : So, on the other hand,

But SOLID SEEDS exist, which fill their Place,
And make a Difference betwixt FULL and SPACE.

These, as I prov'd before, no active Flame,
575 No subtle Cold can pierce; and break their Frame,
Tho ev'ry COMPOUND yields: no pow'rful Blow,
No subtle Wedge divide, or break in two.
For nothing can be struck, no Part destroy'd
By pow'rful Blows, or cleft without a VOID, (press,
580 And Things that hold most VOID, when Strokes do
Or subtle Wedges enter, yield with Ease.
If SEEDS then SOLID are, they must endure
Eternally, from Force, from Stroke secure.

Besides; were SEEDS not ETERNAL ———
585 All Things would rise from NOUGHT, and all return
To NOUGHT: NOTHING would be both WOMB and
But since my former Reasons clearly taught (URN.
That NOTHING rises from, or sinks to NOUGHT;
Those various Things ETERNAL SEEDS compose,
591 And DEATH again dissolves them into those: (rose.
And thence new Things were fram'd, new Creatures }
Then

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hand, if Nothing were full, and consequently perfectly solid, the same Universe, immense as it is, would be all an Empty Space; which would be no less incongruous and absurd. Epicurus speaks to the same Effect in Plutarch de Plac. Philosoph. lib. 1. cap. 3. ὅτι δὲ ἐπὶ ἅτομος, σιφὴς τε καὶ ὅτι σφίχεται αὐτὴ ὅλη, καὶ ἀπὸ τῆς κατὰ διορίζουσα.

574. These, &c.] Having demonstrated the Solidity of Atoms, he, in these 10. v. asserts their Eternity: For Solids are perfectly full, contain no Void, and therefore are not subject to Dissolution; because every divisible and dissoluble Body is such by reason of the Void that is intermixt in the Mass of it, and that intercepts and breaks off the Communication between its Parts, and thus gives an Entrance to some external Power and Force to separate and disjoin them: But whatever is indissoluble and indivisible is such, because it is per-

fectly full and solid, and because it has no Void, which might subject it to a Separation and Divisibility of its Parts. Epicurus to Herodotus defines an Atom, Πλήρη τὴν φύσιν, τὰ καὶ ἔχουσι ὅπῃ, ἢ ὅπως διαλυθήσεται.

564. Besides: were, &c.] To prove the Eternity of his Seeds yet more fully, he brings another Argument from that common Principle of the Epicureans, That Nothing is made of Nothing, and that Nothing is reduc'd into Nothing. This Argument, contain'd in 10. v. is to this Effect: If the first Seeds of Things were dissolv'd and perish'd, they would fall into Nothing: For there are no Principles prior to the first, into which they can be resolv'd: And thus the Things that are daily born would arise from Nothing. It must therefore of Necessity be granted, either that the Seeds are eternal, or that Things proceed from Nothing: and this the Philosophers held

Then SEEDS are SOLID, else how could they last?

How Things repair, so many Ages past?

When NATURE Things divides, did she go on
595 Dividing still, and never would have done;

The SEEDS had been so small, so much refin'd,

That Nothing could have grown mature, no Mass com- }
For Things are easier far dissolv'd, than join'd. (bin'd: }

Then NATURE, who, thro' all these Ages past,

600 Has broke the SEEDS, and still goes on to waste,

Could scarce contrive, tho' num'rous Years remain,
To fit, unite, and join them close again.

But now 'tis plain, by strictest Reason try'd,

NATURE does not to Infinite divide;

605 Since Things are made, and certain Years endure:

In which they spring, grow, and become mature.

But more: tho' SEEDS are hard thro' all their Frame,

A COMPOUND may be SOFT; as Water, Flame,

What-

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held to be the greatest Absurdity
that any Man could advance.

592. Then Seeds, &c.] In these 2. v. he concludes to this Purpose: The first Seeds of Things are eternal, because they are solid; and are solid, because they are simple: for, unless they were simple, they would not be solid, because all Compound Bodies have a Mixture of Void: unless they were solid, they would not be eternal, because they might be dissolv'd: and unless they were eternal, all Things must have been produc'd from Nothing, and would return into Nothing. The Impossibility whereof he has already demonstrated.

594. When Nature, &c.] He proceeds, in these 13. v. to shew that there is a certain and definite Time appointed for the Growth of all Things: and therefore, that the Seeds, by which Things are increas'd, are of a certain fixt Magnitude and indissoluble, nor can be broken to Pieces: For otherwise, having been broken and wasted for so vast a Tract of Time as is already past, they would have been

reduc'd into Parts so extreamly minute, that they could never in any Length of Years, and therefore not in a few, be reunited and made up again into one Mass. And this any Man will acknowledge, who reflects, that it is a much easier Task to divide and dissolve Things, than to renew and rejoin them together.

607. But more, &c.] He confirms the Solidity of his Atoms, in these 9. v. Now, because it is manifest, that there are in Nature, hard and soft Bodies, he declares, that if the Principles are allow'd to be solid, not only hard Things may be made of them, as it is most evident they may, but soft Things likewise: because whatever is compounded of such Seeds may become soft by the Intermixtion of Void: But if the Principles themselves are allow'd to be soft, then indeed soft Things may be made of them: but no Reason can be given how any Thing should be hard, because there would be no Solidity in their Composition: and Solidity alone is the Foundation of all Hardness.

- Whate'er it is, or whenceſoe'er it ſprings,
 610 Becauſe we grant a VOID, commix'd with Things:
 But were they SOFT, no Reason could be ſhown,
 How harden'd Iron's fram'd, or harder Stone; (upon. }
 For Nature then would want fit SEEDS to work }
 Then SOLID SEEDS exiſt, whoſe num'rous Throng,
 615 Cloſely combin'd, makes COMPOUNDS firm and ſtrong.
 Beſides: ſince Things have Time for Life and Growth
 Prefixt, and certain Terms are ſet for both:
 Since Bounds are plac'd, o'er which they can not go;
 And LAWS ſpeak what they CAN and CANNOT do:
 620 Since Things not change; for all the KINDS that fly,
 Are cloath'd with Plumes of the ſame curious Dye:
 The MATTER muſt be firm, the SEEDS muſt be
 Unchangeable, from Alteration free:
 For grant the SEEDS may change, we could not know,
 625 What Things would be produc'd, or when, or how;
 How great their Pow'r would riſe, how far extend,
 How long they'd live, or when their Actions end:
 Nor ſhould we find the ſame Delights purſu'd;
 Nor Parents Natures in their Young renew'd.
 630 Farther: thoſe PARTS of Things that UTMOST ly,
 Are ſomething, tho too ſubtile for our Eye.

And

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616. Beſides: ſince, &c.] In theſe 14. v. Lucretius confirms the Solidity of his Atoms by another Reason, taken from the manifold and never-failing Conſtancy of Nature, as well in always carrying on of Animals to certain Bounds of Strength, as in imprinting likewise always upon them the ſame diſtinguiſhing Characters and Marks of their reſpective Kinds: which indeed ſhe could not do, but that ſhe makes Uſe of Principles, that are firm and conſtant, and therefore not obnoxious to Diſſolution or Change: For whence can proceed this ſo obſtinate Conſtancy in Seeds that are daily chang'd? And were they ſo indeed, neither Men, nor any other Animals, would retain the ſame uſual Shapes, and ſome would enjoy a vaſt Strength and Length of Days, while others, of the ſame

Kind, would be puny and ſhort-liv'd: we ſhould frequently ſee white Crows, and ſometimes black Swans.

630. Farther: thoſe Parts, &c.] In theſe 14. v. he employs another Argument, which is indeed ſomething refin'd, and not underſtood by many. Seeds or Atoms, according to Epicurus, are endow'd with Quantity: but all Quantity has an extream: Now that Extream is the leaſt Thing that can be conceiv'd; nor does it ever ſubſiſt ſeperated, and diſjoin'd from the other Parts: and of theſe Leaſts the whole Maſs of each Atom is compos'd: But ſince the conſtituent Parts can not ſubſiſt when they are ſeperated from one another, they can not be divided from one another; For whatever Body can be diſjoyn'd from another, muſt be able to preſerve its Being without
 H the

And these are LEASTS: they never break the Chain,
 And by themselves subsist, nor ever can :
 For they are Parts, whose both Extreame the same ;
 635 And such like, plac'd in Order, BODIES frame.
 Since these subsist not in a sep'rate State,
 Their Union must be strong, too firm for Fate:
 And Stroke, and Wedge may try their Strength in vain ;
 No Force can loose the Tye, or break the Chain.
 640 Then SEEDS are SIMPLE SOLIDS ; and their Parts com-
 By strongest Bands ; but not of others join'd. (bind
 These NATURE keeps intire: these SEEDS supply
 For future Things, repairing those that dy.

Besides ;

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the Help and Assistance of the Body, from which it is parted: Every Seed therefore is of Necessity simple and indissoluble; because it consists of Parts, even the least that can be conceiv'd, and which no Art or Strength can disjoin, because no Art or Strength can reduce into Nothing. For Nothing goes into Nothing.

To make this yet more easy to be understood, we must know, that the Peripateticks and Epicureans differ'd in many Things, but chiefly in their Opinions concerning these Leasts. For the Peripateticks held, that every Compound Body may be divided into infinite Parts; and that no Part can be made so small, but that it may still be made smaller. But the Epicureans believ'd that no Compound Body can be divided into such minute Parts as may always be made less; but may indeed be divided into Parts so small, as can not be divided any more, and consequently no less Parts can be made of them: so that they fix an End, and prescribe Bounds to the Divisibility. Thus we see, that the Epicureans held that every Body may be less'n'd to a Point that can neither be seen, nor divided any more; but that is invisible, and void of Parts; and this is what they call

a Least; which is the first, and the last Part in all Things; that is to say, is the first Principle that Nature reserves for the creating and renewing of Things, and likewise a something Last, into which they are resolv'd: Now because the first Principles are these Leasts, Lucretius argues, that the first Principles are eternal, solid, and most simple.

640. Their Parts combin'd] This must not be understood, that the Atoms are compos'd of Leasts, as of Parts, as if they were Bodies compounded of an Aggregation and Connexion of Things, in like manner as all the other Things of Nature consist of a Coalition of Atoms; but only in such a wise, that they can not by any means whatever be broken or dissolv'd. We must therefore take care not to mistake our Poets Least for such a Mathematical Point as is represented without Magnitude; which his Principles enjoy; and Figure likewise; and that too as infinitely variable, as the Peripateticks is divisible. And these Apices, or Leasts of Things, may perhaps, upon serious and speculative Disquisition, prove a Notion to be hardly deny'd, whether Physically or Mathematically taken, as Gassendus demonstrates at large, where he speaks, *de non esse Epicuro*

Besides: suppose no LEAST, then SEEDS refin'd,
 645 Too small for Sense, nay, scarce perceiv'd by Mind,
 Would still be FULL, still num'rous Parts contain,
 No End, no Bound, but infinite the Train:
 And thus the GREATEST and the SMALLEST Frame
 Would both be equal, and their Bounds the same:
 650 For tho the ALL be infinite, each single Grain,
 And smallest SEEDS as num'rous Parts contain:
 But that's absurd by Reason's Laws confess'd;
 And therefore NATURE must admit a LEAST;
 Not fram'd of others, which no Parts can show,
 655 And which is SOLID and ETERNAL too.

Besides:

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curo Magnitudinem infinitè dividuam, to which I refer the Reader.

644. Besides: suppose, &c.] He said, in the last Place, that Seeds are compos'd of Parts so small that they can scarce be conceiv'd. But that such Leasts are, he confirms in these 12. v. by that most known Argument, which all the Philosophers make Use of. And here we may observe by the Way, that Gassendus, in his Explication of these Verses, performs the Part of a Master rather than of an Interpreter, and takes upon him to blame and correct the Opinion of Lucretius, rather than to explain it: For if there be any Force in this Argument, if the Words themselves have any Meaning, Lucretius evidently meant, that these Leasts, of which he composes his Principles, are Mathematical. For that the Atoms of Epicurus are endow'd with Magnitude, and therefore have Parts, none can oppose, but they who are Strangers to his Philosophy, and do not know that Epicurus ever writ *οὐκ ἔστι τὴν ἀτόμω γωνίᾳ*. This then is the Meaning of Lucretius. The First Seeds are indissoluble and eternal, not because they are void of Parts, but because they are en-

dow'd with Solidity, and therefore can not be broken to Pieces, nor torn asunder, or divided by any Force whatever. If any one desires to know what these Parts are, the Answer is, That these Parts have no Parts, and that they are Mathematical. For unless such Leasts be granted, there would be no Inequality between the greatest and the smallest Thing; because either of them would contain infinite Parts alike, and thus both of them would be infinite: Than which what can be more absurd? For this Reason Arcefilas laugh'd at the Stoicks in their Schools, about the Leg of a Man, that was cut off, putrify'd, and thrown into the Sea, which they asserted might be resolv'd, and mixt with the Waters of the Sea, that not only the Fleet of Antigonus might sail thro' that Leg, but that even the twelve hundred Ships of Xerxes, and the three Hundred Galleys of the Greeks might maintain an Engagement in it. This too makes Plutarch deride Chrysippus, for believing that one Drop of Wine may be mingled with all the Water of the Sea: and that a Wing of the least Fly may be coextended throughout the whole Space of the Sky.

Besides : did Nature not resolve to LEAST,
 Her Pow'r quite spent, her Works had long since ceas'd :
 Her Force all gone : No BEINGS rais'd anew,
 Nor Things repair'd : For no COMPOSURES shew
 660 What SEEDS must have those cath'lick Qualities,
 NATURE's great Instruments, Weight, Motion, Size.
 Lastly, great NATURE infinitely divides,
 And never ceases ; You must grant besides,
 That still some SEEDS exist, which never broke,
 665 Remain secure, free from the Pow'r of Stroke :
 But 'tis absurd frail SEEDS should bear the Rage
 Of Strokes, unhurt ; nor yield to pow'rful Age.
 They grossely err, who teach all rise from FIRE ;
 As HERACLITUS, whom vain GREEKS admire

For.

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656. Besides : did, &c.] The Poet having explain'd the Meaning of a Mathematical Least, returns to his Physical Least, which he imagins to be indissoluble and eternal, not because of its Exility, but by Reason of its Solidity. For if Nature did not attain, says he, to the extreamest Resolution, if she did not divide and lessen even to the minutest Mites; the Matter, of which Things are compos'd, would be improper and unfit to undergo all those Mutations, and to receive all those Figures, to which it must be subject and expos'd : For those minute Bodies, if they were connected of several Parts, and contain'd any Void within themselves, could not, in the Opinion of Epicurus, have an equal Weight, nor an uniform Motion: they would awkwardly, and as it were with an ill Will, obey any foreign and exteriour Strokes ; and therefore could in no wise be connected together.

662. Lastly : great Nature, &c.] In these 6. v. he concludes for the Solidity of his Atoms from what he has prov'd already. For he has demonstrated, either that there must be some Seeds from all Eternity undissolv'd and unbroken, or that No Thing what-

ever could have been produc'd, or at least must have been produc'd of Nothing. That Things are produc'd, the Senses themselves evince, and all Men allow that Nothing comes from Nothing : Therefore if there be no Solids, which can not be broken nor dissolv'd, where can we find those Bodies, that have from all Eternity remain'd undissolv'd and unbroken ? For frail Atoms, which are obnoxious to such an Infinity of Strokes and Blows, in so long a Space of Time, must of Necessity have been dissolv'd.

668. They grossly, &c.] Having hitherto laid down and establish'd the Principles of Epicurus, he now attacks the Opinions of other Philosophers : and distributing all his Arguments into two Heads, he first falls upon those, who believe and teach that but one of the Elements only is the Principle of all Things : and in the next Place argues against those who assert more. Among the first he has singled out Heraclitus, who held Fire to be the Principle of all Things, and bestows 62. v. to confute his Opinion : For he takes it for granted, that whatever Arguments he brings against him, will hold good against the others likewise ; since

670 For dark Expression: But the sober Few,
 Who seek for, and delight in what is true,
 Scorn and contemn: For only Fools regard
 What seems obscure, and intricate, and hard,
 Take that for Truth, whose Phrases smooth appear;

675 And dancing Periods charm the wanton Ear.

For how could BODIES, of so different FRAME,
 So various rise from pure and real FLAME.

Nor

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since nothing can be oppos'd against his Doctrine of Fire, but what with equal Reason will be conclusive, as to the Air, or any other of the Elements. And indeed, says Gassendus, whoever weighs this Matter fully, will believe this Variety of Opinions to be a meer Game: For tho the Authors of them assert different Positions; yet they only beat about the Bush, use a great Circumstance of Words, and at length fall all of them into the same Thing: For let any Man make Choice of which of the Elements he thinks fit; he will get neither more nor less, nor be able to make good his Opinion any otherwise than another who has pitch'd upon any other of the Elements: because whoever has but one of them, has nothing to do, but to condense and rarefy that, and he will presently have all the rest; so that it signifies nothing, whether this or that be first made Use of.

669. Heraclitus] He was Son of Blython, or Heracion, and born at Ephesus in Jonia, 504. Years before the Birth of J. C. He flourish'd about the 69th Olympiad, in the Reign of the last Darius. *Ἐδοξεν αὐτὸς πάντα ἐκ πυρὸς συνεσθάναι, καὶ εἰς τὸ αὐτὸ ἀναλίσθαι.* Laert. He taught that all Things are made of Fire, and resolv'd again into Fire. This was that Philosopher, who is reported to have wept so often at the Vanities of other Men: which nevertheless some say he did but dissemble, out of an Ex-

cess of Pride and Disdain, being self-conceited, and believing himself the only Person in the World for Profoundness of Learning and Wisdom.

Vain Greeks] For Heraclitus had many Interpreters, and a World of Followers, who were call'd, *Ἡρακλειτεύς*, Heraclitians. Laert. in Vit. Herac.

670. For dark Expression] He writ many Things in Greek Verse, and is often cited by Aristotle; but in all his Writings he affected Obscurity. *De industria & consulto occultè dixit Heraclitus,* says Cicero, de Fin. Lib. 2. Heraclitus studyed and affected to speak obscurely. And in the third Book of the Nature of the Gods, he says, that he would not be understood: *intelligi noluit.* Hence he was surnam'd *σκοτεινός*, Obscure. And in this says Menagius ad Laert. Vit. Heracliti, he imitated Nature: *Φύσις γὰρ κατ' Ἡρακλείτον κρυπτεῖται φιλεῖ.* For Nature, according to Heraclitus, takes Delight in being hid. Themist. Orat. 12.

675. Charm the wanton Ear] D' Avenant, speaking of the Schoolmen, says that

With Terms they charm the Weak, and pose the Wise.

676. For how, &c.] In these 7. v. he proposes his first Argument against Heraclitus: It cannot, says he, be conceiv'd, how so great a Variety of Things, nay, how one Thing only, that is endow'd with different Parts, should

Nor can you clear the Doubt by fond Pretence,
 That FIRE is made more RARE, or else more DENSE :
 680 This changes not the FIRE, 'tis still the same,
 If DENSE a STRONG ; if RARE, a WEAKER FLAME.
 Yet this is all that can be said. ———

Who can believe, that NATURE's various Pride
 Can spring from FLAME, condens'd or rarefy'd ?
 685 'Tis true, did they admit an EMPTY SPACE,
 Then FLAME, made RARE, might fill a larger Place ; }
 Or DENSE, combine with a more strict Embrace. }
 But since they think that hard, and VOID oppose,
 Fearing the Difficult, the Right they lose ;
 690 Nor yet perceive, that banish VOID alone,
 All BODIES would be DENSE, and all be ONE ;
 From which no SEEDS could fly, no Parts retire ;
 As Smoke, and Heat, and vig'rous Light from Fire :
 This proves a VOID commixt. ———

695 But if by any Means, however strange,
 The FLAME could perish, and its Parts could change,
 If

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should be made and consist of one simple and uniform Principle : Suppose it, Fire ; yet unless you mix some other Things with it, you can make nothing of it but Fire : for in what manner soever its Parts are transpos'd and blended together, it will be always the very same Thing, by Reason of the Sameness of the Nature of all its Parts. And that none may escape by the Subterfuge of Condensation and Rarefaction, he confesses that it may be understood, how a Thing may become more warm by the Condensation of the hot Parts of Fire, and less warm by their Rarefaction ; and that the Reason of this is obvious : But that any Thing should become cold, nay, and most cold too, as we find many Things in Nature to be, from Fire only, how can that be understood ?

679. That Fire, &c.] Heraclitus, as we find in Laertius, to make good his Hypothesis, pretended that Fire, by being condens'd, grows moist, and thus

becomes Air : that the Air, by Compression, becomes Water, that the Water, by Condensation, is turned into Earth, &c. But all this, says Lucretius, signifies nothing ; for the more the Fire is condens'd, the more it is Fire. And the Rarefaction will avail Nothing ; for rarefy Fire as much as you will, it will still be Fire.

683. Who can, &c.] In these 12. v. he insists, that they who favour the Opinion of Heraclitus, cannot fly to Condensation and Rarefaction to justify their Belief, because they admit not a Void, without which, Nothing can be made rare or dense, as he has prov'd above, v. 450.

695. But if, &c.] But lest there should still remain some Means to escape and elude this Argument, by pretending that the Fire is extinguish'd, and chang'd into another Body, he urges in these 8. v. that that can not be, unless it be granted that the Fire retreats into Nothing : Because a simple and uncompounded Thing,

If this could once be done, then all it's Heat,
 And its whole NATURE would to NOUGHT retreat ;
 And therefore BODIES would from NOTHING rise: (DIES.
 700 FOR WHAT IS CHANG'D FROM WHAT IT WAS, THAT
 But after Change some SEEDS must still remain, (again.
 Left ALL should sink to NOUGHT, and thence return
 Now since our former Reasons clearly show
 Some SEEDS, and those of constant Nature too,
 705 Whose Presence, Absence, or whose diff'rent Range
 Of Order makes the Things themselves to change ;
 We certainly conclude they are not FLAME ;
 For then't would nought import, what newly came,
 What chang'd its Order, or what did retire ;
 710 Since all would be of the same Nature, FIRE.
 But this is my Opinion.—
 Some SEEDS exist, from whose Site, Figure, Size,
 Concussion, Order, Motion, FLAMES arise:
 And when the Order's chang'd, the Parts of FIRE
 715 Their Nature lose, and silently expire:
 The disunited BODIES fly from thence,
 Not FLAME, nor any Object of the Sense.

But

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Thing, as that Element ought to be, if it is indeed the First and only Matter, of which all Things are made, can not be chang'd, except it totally perish. For a compound Body may be chang'd in such a Manner, that ceasing to be what it was, it may leave its remaining Part, which having lost its former State, may take up and put on a new one; but a simple, or uncompounded Body, can not utterly lose its Nature, but it intirely dies: nor is it capable of any Alteration without a total Perdition.

703. Now since, &c.] He concludes in these 15. v. that if any Thing were to be generated out of the extinguish'd Fire, there must of Necessity remain something of it, which having lost and laid aside the Form of Fire, may take up, and put on the Form of that generated Thing. But it is most evident that it is

the common Matter, which Lucretius supposes to be uncorruptible Corpuscles, that by the various Addition, Detraction, and Transposition of themselves, can take up, and appear now in the Form of Fire, and now of any Thing else. But to prove that these Corpuscles are not firy in their own Nature, he gives this convincing Reason; Because if they were, neither the Addition, Detraction, or Transposition would produce any Effect: For if that Nature of Fire remain safe and untouch'd, nothing but Fire can be made of it. Then he explains the Opinion of Epicurus, That certain Corpuscles, which have no Form perceptible to the Sense, are the Principles of Things: and that from them meeting and conjoining in various Manners, Fire, and all other Things proceed.

718. But

But now to think, as *HERACLITUS* tells,
 That ALL that Is, is FIRE, and Nothing else;
 720 'Tis fond; and Certainty of Sense o'erthrows,
 By which alone that FLAME exists he knows.
 In this he Credit gives; but fears t' afford
 The like in Things as plain; and that's absurd:
 For what can judge, and what our Search secure
 725 Like SENSE, Truth's great Criterion? What so sure?
 Besides: Why should we rather ALL disclaim,
 Reject ALL else, and fancy only FLAME,
 Than FIRE deny, and ALL THINGS else receive?
 Both which 'tis equal Madness to believe. (Birth
 730 Therefore all those who teach Things took their
 From simple FIRE, or WATER, AIR, or EARTH,
 Lie under palpable Mistakes.

And those
 That teach from doubled ELEMENTS they rose,

As

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718. But now, &c.] In these 8. v. he appeals to the Certainty of Sense, to confirm that all Things do not consist of Fire. Heraclitus confesses that he knows Fire by the Help of the Senses: and Lucretius urges, that the Senses do as plainly perceive many other Things of a quite different Nature from Fire, as they do Fire it self: and that we ought to give always the same, or never any Credit at all to the Senses. Then he briefly explains the Opinion of Epicurus concerning a Criterion. Of Heraclitus, see v. 669.

719. That all is Fire.] Heraclitus never deny'd but that some Things besides Fire appear, but he never granted them to be. This Opinion Lucretius opposes, and therefore urges, that other Things besides Fire truly are, and that even the Senses discover, and certainly know them to be.

720. 'Tis fond, &c.] For Heraclitus allow'd the Certainty of the Senses, and yet destroy'd that Certainty in teaching that all Things are Fire: For if that were true, our Senses would perceive Fire in all Things; and yet they perceive no such Thing

in an Apple, in Wood, in Marble, &c.

726. Besides: why, &c.] He adds in these 4. v. That if we look upon Water and many other Things, and handle them, we shall evidently discover in them another, and that too a quite different Nature from Fire: from whence he infers, that there is no more Reason to assert all Things to be Fire, than there is to reject Fire, and say they are any Thing else.

730. Therefore all, &c.] In these 3. v. he concludes concerning Fire, or any other single Element, against any of which the same Objections will proportionably hold good; that they are horribly mistaken who hold that Fire, as Heraclitus; that Air, as Anaximenes Milesius; that Water, as Thales Milesius; or that Earth, as Pherecydes; is the Principle of all Things.

732. And those, &c.] Among the Philosophers who held more than one of the Elements to be the Principles of all Things, he has singled out Empedocles, and employs 108. v. to confute his Opinion: Now whatever he objects against his Doctrine, in asserting

As AIR and FIRE, as EARTH and WATER join'd ;
 735 Or all Four, EARTH, AIR, WATER, FIRE combin'd.
 Thus

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serting the four Elements to be the Principles of Things, will be conclusive likewise against those other Philosophers, who taught that all Things are produc'd from two or three of them only : For if four cannot be thought sufficient, much less will a fewer Number suffice. But that four, nay nor a much greater Number of Bodies, are not sufficient to produce so vast a Variety of Things, as are contain'd in the Universe, will more evidently appear by what shall be said hereafter. In the mean while it may be consider'd, that as from one Letter, you can have but one Figure, as A : from two, but two, as Am, Ma ; from three, but six, as Amo, Aom, Mao, Moa, Oam, Oma ; from four, but 24. as Amor, Amro, Mora, &c. from five 120. from six 720. from seven, 5040. from eight, 40320. from nine, 362880. from ten, 3628800. and so on till you have compleated the Number of the four and twenty Letters, as shall be said more at large in the Note on v. 643. of Book II. So of one simple Body, turn it ever so much, you can make but one Body : of two blended together, but two ; that is to say, one Compound ; which, the more rare or dense it is, or the more it has of the one, or of the other, the nearer it will approach the Nature of one, than of the other : And for the like Reason, of three, but six ; of four, but twenty four, &c. and change their Positions, turn them and turn them again, and shift their Places as often as you please, they will still be the same Figures : and lastly, he concludes, that to produce such an innumerable Variety of Things, as are contain'd in the Universe, an innu-

merable Variety of Elements or Principles is likewise necessary.

334. Water] Thales, the Milesian, held Water to be the first Principle of all natural Bodies ; of which they consist, and into which they resolve. He endeavour'd to establish this Opinion by Arguments drawn from the Origine and Continuation of most Things : First, because the seminal and generating Principle of all Animals is humid : Secondly, because all Kinds of Plants are nourish'd by meer Water ; and when they want Moisture, wither and decay. Thirdly, because Fire it self can not live without Air, which is only Water rarefy'd ; and the Sun and Stars draw up Vapours for their own Nourishment and Support. These were the Considerations upon which he grounded his Opinion ; and hence 'tis easy to guess, that he kept up the Credit of his School, rather by the Riches he gain'd by his lucky Conjecture of the Scarcity of Olives, than by the Strength of Reason and Argument. Some however have not been wanting to father this Philosophy on Moses : And Hippo and Theophrastus were of the same Faith : Nay, Hippocrates himself lays great Stress upon it ; and of later Days the great Sendivogius, and generally the most Learned of the Spagirists ; who own that Water is really a very *πανταρπεια*, or universal Principle.

734. Air and Fire] As Oenopides of Chios. Earth and Water, as Xenophanes : But Armetides join'd Fire and Earth : and Hippo of Rhegium, Fire and Water : and Onomacritus held that Fire, Water and Earth, all three together, are the Principles of all Things.

Thus sung EMPEDOCLES
In fruitful SICILY, whose crooked Sides
Th' IONIAN washes with impetuous Tides,
And a small Frith from ITALY divides.

Here

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736. Empedocles] He was Son of Meton, or, as others will, of Archinomus: and some say, of Exinetus; but all agree, that he was born, and liv'd at Agrigentum in Sicily: He was contemporary with Euripides and Armenides. He flourish'd in the 84th Olympiad, about 404 Years before J. C. He taught that all Things are made of the four Elements, Fire, Water, Air and Earth, and are resolv'd into the same again. To which he added two Powers, Amity and Discord; the one Unitive, the other Discretive. Ἐμπεδοκλῆς Μέτωνος Ἀκραγατίνος τέσσαρα μὲν λέγει στοιχεῖα, πῦρ, αἶρα, ὕδωρ, γῆν, δύο δ' ἀρχαὶς δυνάμεις, φιλίαν τε καὶ νεῖκον, ὧν ἡ μὲν ὄντι ἐνωτικὴ, τὸ δ' διαυρετικόν. Plutarch. de Placit. Philos. lib. 1. cap. 3. See likewise Laertius, in Vita Empedocl. Achilles Tattius, in Arat. Phænomen. & Lactantius, lib. 2. Which last says, he deriv'd this Opinion from Hermes Trismegistus. These Elements he call'd after this Manner, Fire he term'd Jupiter; the Air Juno; or, as Laertius says, but not with so good Reason, Pluto. The Water Neftis, from ναεῖν, to flow. The Earth Pluto, or, according to Laertius, Juno, i. e. Vesta. Consonant to this Opinion of Empedocles Ovid sings: Quatuor æternus genitalia corpora mundus Continet.—

Metam. 15. v. 239.

For this eternal World is said of old,
But four prolific Principles to hold.

Dryd.

And again, v. 244.

—Omnia fiunt
Ex ipsis, & in ipsa cadunt—

All Things are mix'd of these,
which all contain,
And into these are all resolv'd again.

737. In fruitful Sicily, &c.] In these 17. v. he describes Sicily, the Country of Empedocles, and praises that Philosopher. Sicily is the largest of all the Islands of the Mediterranean Sea: it has been call'd by several Names, and has had several different Inhabitants. I. The Cyclops, who, as Cluverius says, lib. 1. de Sicil. cap. 2. were the first who inhabited this Island, which was then call'd Trinacria; and they dwelt chiefly about Mount Ætna, and in the Leontinian Territory. II. The Sicanians, a People of Spain, who dwelt on the Banks of the River Sicanus, which, according to some, is the Segro, according to others, the Cinca; from them it was call'd Sicania. III. The Italians, who, under the Command of Siculus, drove the Sicanians into the West Part of the Island, and gave it the Name of Sicilia: tho some are of another Opinion. IV. Greeks and Barbarians of several Countries, who brought Colonies into the Island, and settled themselves in it. V. Lastly, it was subject to the Carthaginians, Romans, &c.

Whose crooked Sides] For the Island of Sicily has three Promontories or Forelands: Pelorus towards the North, now call'd Capo di Faro, from Pharus, a Watch-Tower, or Light-House that is built upon it, to direct

740 Here *Scylla* raves, and fierce *Charybdis* roars,
Beating with boist'rous Waves the trembling Shores.

Here

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direct Ships in their Course: Pachynus, Capo di Passaro, towards the East, and Lilybœum, Capo di Marfalia, towards the South and West: which make it Triangular, almost in the Form of a Δ Delta.

738. Th' Ionian, &c.] That Part of the Mediterranean which lies above the Streights of the Adriatick, and extends it self between Crete and Sicily: Whence the Greeks divide the Ionian Sea into the Cretan and Sicilian, Plin. l. 4. c. 11. It surrounds a great Part of Sicily, and receiv'd its Name from Ionius, the Son of Dyrribachius, whom Hercules kill'd unawares, and threw him into that Sea to perpetuate his Memory: But Solinus will have it nam'd from Ionia, a little Country on the farthest Side of Calabria: Lycophron, from Io the Daughter of Inachus; and others from the Ionians, who often suffer'd Shipwreck in that Sea.

739. And a small Frith, &c.] The Sea that divides Sicily from Italy is not above half a League over. Those two Countries were formerly contiguous, till about the Days of Joshua, as Faber has shewn in his Epistles, the Force of the Sea divided Sicily from the rest of Italy.

740. Scylla and Charybdis] Lucretius mentions only Charybdis, not Scylla; which is a Rock in the Sea, between Italy and Sicily, on the Italian Coast, off the Promontory of Cœnys: It continually makes a roaring Noise, by reason of the rough and Tempestuous Waves of that Sea, which are always beating into its Hollows and dashing against it: It is now call'd Sciglia, and took its Name from $\sigma\chi\upsilon\lambda\omega$, I vex or disturb, Charybdis, now call'd

Calefaro, is a Gulph or Whirlpool, almost opposite to Scylla, on the Coast of Sicily: from $\chi\alpha\iota\gamma\alpha$, I gape, and $\sigma\iota\phi\iota\omega$, I swallow: it sucks in the Waters, and belches them out again with Violence. Scylla is said to be the Daughter of Phorcus, and changed by Circe into a Monster, whose upper Parts retain'd the Form of a Woman, and whose lower Parts were transform'd into Dogs, by whose Barking the Poets express'd the Roaring of the Waves, and fabled that the Monster lay hid in the Rock, and allur'd Ships thither, which by that Means were cast away. Charybdis, they say, was a notorious Harlot and Thief together, who having stol'n some Oxen from Hercules, Jupiter struck her with a Bolt of his Thunder, and threw her into the Sea, where she was chang'd into a Whirlpool, Virgil, *Æn.* 3, v. 420. describes them thus:

Dextrum Scylla latus, lævum
implicata Charybdis
Obsidet; atque imo barathri ter
gurgite vastos
Sorbet in abruptum fluctus, rursusque
sub auras
Erigit alternos, & Sydera verberat unda.

At Scyllam cœcis cohibet spelunca
latebris,
Ora exsertantem, & naves in saxa
trahentem:
Prima hominis facies, & pulchro
pectore virgo
Pube tenus: postrema immani
corpore pristinæ,
Delphinum caudas utero commissa
luporum.

—————In the Streights
Where proud Pelorus opes a wider Way,

Here press'd *ENCELADUS* with mighty Loads
Vomits Revenge in Flames against the Gods :

Thro'

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Far on the Right her Dogs
foul Scylla hides ;
Charybdis, roaring on the
left presides ;
And in her greedy Whirlpool
sucks the Tides :
Then spouts them from below :
with Fury driv'n
The Waves mount up, and wash
the Face of Heav'n.
But Scylla from her Den, with
open Jaws
The sinking Vessels in her Eddy
draws,
Then dashes on the Rocks : a
human Face,
And Virgin's Bosom hide her
Tail's Disgrace :
Her Parts obscene below the
Waves descend,
With Dogs inclos'd, and in a
Dolphin end. Dryd.

Thus the Fables : but Cluverius, who went on purpose to Messina to be satisfy'd, and learn the Nature of this Whirlpool, says and proves, lib. 1. c. 5. de Sicilia antiqua, that tho it be shewn near Messina, and call'd Califaro and la Rema, yet the whole Sea is tempestuous and full of Whirlpools : and he commends Thucydides, for giving the Name of Charybdis to all that Sea, lib. 4. where he says, that the Streight between Rhegium, now call'd Rezzo, and Messina, where Sicily is least distant from the Continent, is the Sea that is call'd Charybdis, thro which Ulysses is said to have sail'd, ὑπὸ τῇ Ἰαχάρυβδιδος ἀνθεῖσσι, τῆστο, &c. And this is the Reason why some place Charybdis near the Cape of Pelorus, and others, near Messina. Homer describes it under a Rock shaded with wild Fig-Trees, and as a gaping Gulph of whirling Waters : But, in Truth, it is only the impetuous Current of the

Sea, that flows in with greater Violence from the North than from the South ; and whose Billows, when adverse Winds struggle with one another, especially when the South rages, are driv'n into the Streights, and being there compress'd in a narrow Space, and dashing with Violence against one another and against the Rocks and Shores, are by that Conflict twisted into Whirls, and cause that Noise and Roaring.

742. Enceladus] He is said to be the hugest of the Giants that fought against the Gods. He was the Son of Titan and Terra ; Jupiter kill'd him with Thunder, and threw Mount Ætna upon him : Thus Virg. *Æn.* 3. v. 578.

Fama est, Enceladi semustum
fulmine corpus
Urgeri mole hac, ingentemq; in-
super Ætnam
Impositam, ruptis flammam ex-
spirare caminis :
Et fessum quoties mutat latus,
intremere omnem
Murmure Trinacriam, & cœlum
subtexere fumo.

Enceladus, they say, transfix'd
by Jove,
With blasted Wings came tum-
bling from above :
And where he fell, th' avenging
Father drew
This flaming Hill, and on his
Body threw :
As often as he turns his weary
Sides,
He shakes the solid Isle, and
Smoke the Heavens hides.

Which may serve to explain this Passage of our Translator : for Lucretius makes no Mention of Enceladus.

744. Æt-

- Thro' *ÆTNA*'s Jaws he impudently threats,
 745 And thund'ring *HEAV'N* with equal Thunder beats,
 This Isle, tho with such wondrous Sights as these,
 She call forth Trav'lers, and the curious please,
 Tho rich with Men and Fruit, has rarely shown
 A Thing more glorious than this single *ONE* :
 750 His Verse, compos'd of *NATURE*'s Works, declare
 His Wit was strong, and his Invention rare ;
 His Judgment deep and sound, whence some began,
 And justly too, to think him more than Man.
 Yet *HE*, with all the meaner others nam'd,
 755 Tho for some rare Inventions justly fam'd.
 Which they have left as Oracles, more sure
 Than from the *TRIPOD* spoke, and less obscure
 Than those, th' Antients from the *Pythia* heard
 In the *FIRST SEEDS* of Things has greatly err'd,
 760 That Things may *MOVE*, or may be *SOFT*, or *RARE*,
 Without a *VOID*, as *WATER*, *FLAME* or *AIR*,

They

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744. *Ætna*] A Mountain in Sicily, of which Lucretius disputes at large in Book 6. v. 675. See that Place and the Notes upon it.

750. His Verse, &c.] The Ancients were in doubt whether they ought to rank Empedocles among the Philosophers, or among the Poets : So elegant was the Poem, which he writ of the Nature of Things. *Ὀμηρικὸς Ἐμπεδοκλῆς, ἢ δεινὸς ἐπὶ φερέσιν γέλοισι, μελαφοεικὸς τε ὢν, ἢ τοῖς ἄλλοις τοῖς ἐπὶ ποιητικῇ ἐπιτάσ- μασι χρώμενος.* Aristot. ἐν τῷ ἐπὶ ποιητικῷ. Laert. Aristotle likewise ascribes to him the Invention of Rhetorick.

754. Yet he, &c.] In these 6. v. he owns Empedocles to have been an excellent Philosopher, even greater than Heraclitus, and the others, whom he has already refuted, and whom we may more safely believe than the Oracles of the Gods : Yet he is going to show by several Arguments, that even Empedocles himself is mistaken in the Principles of Things. And thus Lucretius includes him in the Number of

those Philosophers, of whom the Stagyrice somewhere pronounces, *ζητοῦντες δὲ οἱ καὶ φιλοσοφίαν πρῶτοι τ' ἀλήθειαν, καὶ τ' φύσιν τῶν ὄντων ἐξερετάπηζον.* which our Poet interprets,

*Principiis tamen in rerum fecere ruinam,
 Et graviter magni magno cedere ibi casu.*

757. Tripod] A Table or Stool that was supported by three Feet : and upon which the Priestesses of Apollo were wont to stand or sit, when they pronounc'd the Oracles, Plin. l. 34. c. 3. This Tripod, and the Priestesses themselves, were deck'd and crown'd with Laurel, a Tree sacred to Apollo, and therefore they were said to speak from the Tripod and Laurel. *ex Tripode & Lauro.*

758. Pythia] Was the Priestess of Apollo at Delphos, who answer'd from the Tripod those that came to consult the Oracle. She was call'd Pythia, from the Greek Word *πυθαίω* to consult or ask.

760. That Things, &c.] His first Objection against them is con-

They all affirm :

That NATURE never rests
In breaking BODIES, and admits no LEASTS:

765 When yet we see, the Part, that topmost lies,
Is least, that is presented to our Eyes :
From whence we that a LEAST may well conclude,
Which utmost is, too little to be view'd.

Besides ; their SEED's are SOFT ; and can be born
And dy ; then ALL would rise, and ALL return
770 To NOUGHT : NOTHING would be both WOMB and }
(URN.

Nay farther : since they're CONTRARIES ; at Jars
Among themselves, engag'd in Civil Wars,
They perish when they meet ; or, scatter'd waste,
Like Wind and Show'rs, cross'd by an adverse Blast.

775 If all Things from four ELEMENTS arose,
And are again by Death dissolv'd to those ;

What

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contain'd in these 3. v. That as well Empedocles, as the other Asserters of several Elements, deny a Void, no less than the Philosophers mention'd above ; and yet they admit Motion, Rareness, and Softness, none of which can be without a Void.

762. That Nature, &c.] His second Objection, contain'd in these 6. v. is to this Purpose : That they hold all Bodies to be infinitely divisible ; contrary to what Lucretius has shewn before, v. 630. and what he now proves by the same Argument he then made Use of.

768. Besides : their, &c.] Thirdly, he objects against them in these 3. v. that their Elements are soft, and consequently subject to Change, and therefore must fall into Nothing: For if the first Bodies could change, they would be annihilated. But he has prov'd already, That Nothing proceeds from, or returns into Nothing.

771. Nay farther, &c.] Fourthly, he objects in these 4. v. that the Elements which they set up, are contrary to one another, and therefore will mutually destroy

each other ; at least they can never combine, and grow into one Body. For the Sticklers for these Elements, like Masters of Families, give to each its proper Qualities : Heat and Dryness to one ; Humidity and Cold to another ; Humidity and Heat to the third ; and Dryness and Cold to the fourth : Thus they arm these Elements to destroy one another ; and yet expect nothing from them, but Peace, Concord, and Alliances.

775. If all, &c.] In these 18. v. he objects in the fifth Place, that they ought to say, either that the Elements, having first lost their Nature, are chang'd into Things, which Things are again chang'd into them : in which Case the Elements are not more properly the Principles of Things, than Things are the Principles of the Elements: Or, that retaining their Nature, certain Heaps only are made of them : and in this Case, no Thing of one Species, and of one Name could be produc'd ; but only a certain rude and undigested Mass of Fire, Air, Water and Earth : in like manner

What Reason we should rather fondly deem
 Them PRINCIPLES of Things; than THINGS of them?
 For they alternately are chang'd, and shew
 780 Each others Figure, and their Nature too:
 And if you think that EARTH is join'd with FIRE,
 With WATER AIR, their Nature still intire,
 Nothing could first be made; or made, increas'd;
 Nor Tree, nor Man, nor tender Fruit, nor Beast:
 785 For each Component in the various Mass
 Would keep its Nature, and be what it was:
 And we should view, confus'dly join'd and fix'd,
 Thin AIR with EARTH, and FIRE with WATER mix'd.
 But PRINCIPLES of Things must be unknown,
 790 Of Nature undiscern'd, lest any one,
 Rising above the other, should appear,
 And shew that Things not truly Compounds are.
 Besides; they all these four from Heav'n derive,
 And first, that FLAME is turn'd to AIR, believe;

Thence

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manner as of the Filings and Dust of Gold, Silver, Tin and Brass, you can never make any Thing but a Heap of Gold, Silver, Tin and Brass. Lastly, he concludes, that Principles endow'd with any sensible Quality, are altogether unfit and improper for the Generation of Things.

784. Nor Tree, &c.] The Meaning of this is, that in Case the Elements preserve their Nature intire, they are capable of making only some confus'd or rude Heaps of Matter, without producing any Thing perfectly distinct;

Non animans; non ex animo cum corpore, ut arbor,

says Lucretius; and tho our Translator takes no Notice of ex animo cum corpore, yet those Words allude to a particular Doctrine of Epicurus, who did not admit of any Soul to reside in Plants, but held, that they are produc'd and grow by Vertue of a certain Nature not vege-

table, but proper to them alone; yet he affirm'd that they live that is, enjoy a peculiar Motion: as the Water of Springs, the Fire which we excite to a Flame, is call'd living Water, and living Fire: something analogical to that which I think is more difficult to express than comprehend: For such is Fire without Light, &c. But concerning this see the Treatise written on this Subject by the Learned T. Campanella, in his Book, De Sensu Rerum & Magia.

793. Besides; they, &c.] Sixthly, he objects farther in these 19. v. that they who admit a mutual Transmutation of the Elements, ought to admit likewise a common or general and prior Matter, that may successively put on their various Forms: For Empedocles and his Followers taught, that the Elements are continually preying upon one another: that now Fire takes away some Parts of the Air, and now the Air robs the Fire of some of its Particles; and that the other Elements are continually

795 Thence WATER, and thence EARTH; and so retire
From EARTH to WATER, thence to AIR and FIRE:
Their Change ne'er ceases, but about they're driv'n
From Heav'n to Earth, from Earth again to Heav'n.

But

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tinually doing the like. But Lucretius insists: Let the Principles be chang'd and they will fall into Nothing: and therefore since they all allow that the Elements are chang'd, they are not the Principles of Things: for Nothing comes from Nothing. There is therefore an immutable Matter, which being variously mov'd and dispos'd produces now Air, now Water, now Fire, now Earth.

794. That Flame is, &c.] Hesychius says, ἀγέννητα στοιχεῖα παρὰ Ἐμπεδοκλεῖ. If then the Grammarian be not mistaken, Lucretius disputes to no Purpose: And Plutarch will not suffer him to be mistaken, who so often affirms, that Empedocles acknowledg'd στοιχεῖα τῶν στοιχείων, the Principles of the Elements, and Hesychius must be understood of these first Principles. Empedocles therefore and Epicurus agree very well, except that the Opinion of the first of them is more abstruse and intricate, and that of the latter more plain and simple: For Empedocles composes his Elements of the first Principles, and of those Elements constitutes all Things: But Epicurus will have all Things proceed immediately from the first Principles.

797. Their Change ne'er ceases] Laertius says of Heraclitus, and the like may be affirm'd of Empedocles, that he held that Fire, when it is condens'd, humectates and becomes Air; that Air, when compress'd, becomes Water; that Water contracting and growing concrete, becomes Earth; and that this is the Way down: On the contrary, that Earth being diffus'd is chang'd into Wa-

ter: and of Water the rest in like Manner: that this is the Way up. Πυκνόμενον τὸ πῦρ ἐξυγρύνεθ' ἢ ἀέρα γίνεθ'; σωμάτιον ἀέρα γίνεθ' ὕδωρ. πυκνόμενον τὸ ὕδωρ εἰς γῆν πρέπεθ', ἢ ταύτῃ οὐδὲν ἐπὶ τὸ χᾶτω εἶναι. Πάλιν ὃ αὐτὴν γῆν κείθ', ἢ εἰς τὸ ὕδωρ γίνεθ'. ἐκ δὲ ταύτης τὰ λοιπὰ ὁμοίως. αὐτὴν ὃ εἶναι γ' ἄνω οὐδόν.

Which Ovid fully explains in these Verses: Metam. 15. 245.

Resolutaq; tellus

In liquidas rorescit aquas: tenuatus in auras

Aeraque humor abit: demto quoque pondere rursus

In superos aer tenuissimus emicat ignes:

Inde retro redeunt; idemq; retextitur ordo:

Ignis enim densum spissatus in aera transit;

Hic in aquas; tellus glomerata cogitur unda.

Which Dryden renders thus:

Earth rarefies to Dew; expanded more

The subtile Dew in Air begins to soar;

Spreads as she flies, and weary of her Name,

Extenuates still, and changes into Flame.

Thus having by Degrees Perfection won,

Restless, they soon untwist the Web they spun;

And Fire begins to lose her radiant Hue,

Mixt with gross Air, and Air descends to Dew;

And Dew condensing does her Form forego,

And sinks a heavy Lump of Earth below.

812. But

But SEEDS can never change their nat'ral State;
 800 They must endure, free from the Pow'r of Fate,
 Left ALL should sink to NOUGHT, and thence arise:
 For WHAT IS CHANG'D FROM WHAT IT WAS, THAT
 Now since these four can dy, since those can fail; (DIES.
 Of other SEEDS, o'er which no Strokes prevail, (turn
 805 They must be fram'd; lest ALL should rise, and ALL re-
 To NOUGHT; and NOTHING be both WOMB and URN:
 Then rather grant SEEDS such, that they did frame
 A single BODY, as for Instance, FLAME;
 Yet take away, or add some new to those;
 810 Their Site, and Motion chang'd, would AIR compose.
 And so of other Things. —————

But you'll object, and say; 'Tis manifest
 From Earth rise Trees, are nourish'd, and increas'd:
 And, if the Seasons prove not kind and good,
 815 Moisture, and soaking Show'rs corrupt the Wood:
 And did not P H O E B U S shed enlivening Heat
 No Fruit, or Beasts could grow, look fair and great:
 And

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812. But you, &c.] In these
 23. v. he starts an Objection, and
 solves it. Plants and all Animals
 owe their Nourishment and
 Growth to the four Elements:
 for no Man denies that all
 Things grow out of the Earth:
 but yet without the Assistance of
 the kindly Warmth of the Air,
 of the Heat of the Sun, and of
 seasonable Showers, the Earth
 will produce nothing of her self.
 Therefore it must be allow'd,
 that Water, Fire, &c. are the
 Principles of all Things. To
 which Lucretius answers, that
 they are no more the Principles,
 than Wine, Wheat, and the o-
 ther Things with which we sup-
 port our Life. For the Things
 that nourish are not therefore
 Principles; but those from
 which they receive such a Con-
 texture, as makes them fit Nou-
 rishment for Things.

816. Phœbus] As it were φῶς
 τῆ βίης, The Light of Life. The
 same with Apollo and Sol, the
 Sun. He was Son of Jupiter and
 Latona, born at the same Birth

with Diana: He invented Phy-
 sick, and was the God of Divi-
 nation, Musick, and Poetry, O-
 vid. Metam. i. v. 517.

Jupiter est Genitor: per me,
 quod eritque, fuitque,
 Estque, patet: per me concor-
 dant carmina nervis:
 Certa quidem nostra est; nostra
 tamen una sagitta
 Certior, in vacuo quæ vulnera
 pectore fecit.
 Inventum medicina meum est,
 opiferque per orbem
 Dicor; & herbarum subjecta
 potentia nobis.

Which Dryden thus translates:
 The King of Gods begot me:
 what shall be,
 Or is, or ever was in Fate, I
 see.

Mine is th' Invention of the
 charming Lyre;
 Sweet Notes, and heav'nly Num-
 bers I inspire:

Sure is my Bow, unerring is my
 Dart:

But ah! more deadly his, who
 pierc'd my Heart.

- And we, unless upheld by Meats, should die,
 Swallow'd by treacherous Mortality ;
 820 Life, loos'd from Nerves and Bones, long since had fled,
 And left the wasted Carcass pale and dead.
 For we from certain Things our Strength receive ;
 And other Things from certain others live :
 For various common PRINCIPLES are fix'd
 825 In ev'ry Thing, and all confus'd and mix'd.
 And therefore NATURE knows no gen'ral Good ;
 But diff'rent Things must have their diff'rent Food :
 And thus it matters to the grand Design,
 How, or with what, the various SEEDS combine ;
 830 What Site, and what Position they maintain ;
 What Motion give, and what receive again.
 For the same SEEDS compose both Earth and Seas,
 The Sun, the Moon, all th' Animals, and Trees :
 But their Contexture, or their Motion disagrees.
 835 So in my Verse are LETTERS common found
 To many WORDS, unlike in Sense and Sound :

Such

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Med'cine is mine : what Herbs
 and Simples grow
 In Fields, or Forests ; all
 their Pow'rs I know ;
 And am the great Physician
 call'd below.

835. So in, &c.] In these 6. v. he illustrates his Opinion with the Similitude he so often uses. The same Letters by the various Changes of their Order only compose innumerable Words, that are very different both in Sense and Sound. Why then do we doubt, but that the same Seeds, which far exceed the Letters in Number, and which have different Figures, are able to produce Fire, Water, and in short all the immense Variety of Things? For so it fares with them, as with the different Disposition, and various Location of these *Miranda Naturæ*, as Vossius, lib. 1. de Arte Grammat. calls the few Letters, the Distinction of Words ; as with

the Position of six or seven Notes in Musick, the Change of Tunes; and as with the wonderful Variety of Sums by Figures, the amazing Diversity of Numbers: And if it be really so in these familiar Instances, what stupendous Variety can not then the Changes and sundry Sites, Orders and Positions of Atoms, the ἀρχαὶ and Principles of our Poet produce? And indeed the Comparisons are exceedingly just and apposite; since in all confus'd and tumultuous Commixtion of any of them, neither articulate Words, nor harmonious Consorts, nor proportionable Numbers, can possibly result from them: So neither in these natural Things, all Atoms are not in general to be thought fit and capable to produce and constitute all Sorts of concrete Bodies; but only such as are indued with a particular and prone Disposition so to do.

Such great Variety bare Change affords
Of Order, in few ELEMENTS of WORDS. (may rise
Now since the SEEDS of Things are more; from them

840 More diff'rent Shapes, and more Varieties.

Next let's examin with a curious Eye

ANAXAGORAS's Philosophy,

By copious GREECE term'd HOMŒOMERY.

For which our LATIN Language, poor in Words,

845 Not one expressive single Voice affords:

Yet by an easy short Periphrasis,

We plainly can discover what it is;

For this it means: That Bones of minute Bones,

That Flesh of Flesh, and Stones of little Stones,

850 That Nerves take other little Nerves for Food,

That Blood is made of little Drops of Blood:

That Gold from Parts of the same Nature rose,

That Earths do Earth, Fires Fire, Airs Air compose:

And so in all Things else alike to those.

855 But he admits no VOID, he grants no LEAST;

And therefore errs in this with all the rest.

Besides;

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838. Elements of Words] Letters; so call'd by way of Similitude: for as the Elements are call'd the First Principles of Things; so the Letters are commonly call'd Elements, because of them are first form'd Syllables and Words.

841. Next let's, &c.] Having refuted the Opinions of Heraclitus, Empedocles, and other Philosophers, concerning the Principles of Things; he now, in 86. v. attacks Anaxagoras, who held the Matter of which all Things are produc'd to be infinite, and that it consists of very minute Particles, exactly like one another; and at first confus'd, but afterwards brought into Order by the Divine Mind. Cicero. Acad. Quæst. lib. 4. he asserted that all Things are made of similar Parts; as Bones of little Bones. Blood of small Drops of Blood, &c.

842. Anaxagoras] He was the Son of Hegesibulus, or of Eubu-

lus, and born at Clazomenæ in Ionia, twenty Years before the Traject of Xerxes, as Laertius witnesses: He apply'd himself to the Study of the Nature of Things, and left his Countrey for the Sake of Philosophy. He liv'd sixty two Years, and dy'd 286. Years after the Building of Rome; 368. before the Birth of J. C. He was Disciple of Anaximenes of Miletum, and of Phercydes the Syrian. This Opinion of his, which Lucretius here mentions, is thought to have been taken out of a Book which he compos'd of Physiology, and which is much commended by Socrates in Plato.

843. Homœomery] Likeness of Parts, from the Greek Words, *ὁμοίᾳ*, like, and *μέγας*, Part. We call Homœomeries those Things, whose minutest Parts have the Name of their Whole; as Stones, Gold, Blood, &c. It may be call'd in Latin, Similitas, says Faber; but Lucretius

Besides; too weak, too feeble SEEDS he chose,
 If they are like the BODIES they compose,
 And liable to Death as well as those:

860 For which of all these Beings could endure
 The vi'lent Jaws of Death, from Death secure?
 Could Fire, could Air, could Water, Blood or Bone?
 Which of all these? In my Opinion, none.

Since all would be as liable to dy,
 865 Subject to powerful Mortality,
 As those, which Force destroys before our Eye:
 But I by former Arguments have taught,
 That Things nor perish to, nor rise from NOUGHT.

Besides, since by our MEAT our Bodies grow,
 870 Are nourish'd and increas'd; we plainly know
 That Bones, and Blood, and Veins, and Nerves are made
 Of Parts DISSIMILAR, in Order laid.
 But if the MEAT in perfect Form contains
 Small Parts of Nerves, of Blood, of Bones and Veins;
 875 Then MEAT and DRINK would in themselves preserve
 DISSIMILAR Parts, as Blood, Bone, Vein and Nerve.
 Yet

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complains in the next Verse, that his Language had no Word to express it by.

855. But he, &c.] The Opinion of Anaxagoras not pleasing Epicurus, Lucretius gives him no Quarter, and begins to fall upon him in these 2. v. in which he makes Use of two Arguments which he had alledg'd before against Heraclitus, Empedocles and others: The first, that there is a Void; the second, that no continuous Body is infinitely divisible.

877. Besides: too weak, &c.] Thirdly, he argues in these 12. v. that seeing Anaxagoras was of Opinion, that like Things consisted of like, and that the Principles are exactly of the same Nature with the Compounds, it follows, that they are both of them equally liable to perish. And certainly no Reason can be given, why a small Portion of Flesh should not be obnoxious to Corruption as well as a greater: Nor does it appear, even tho

it do consist but of a Least, yet since it is Flesh, why it should not suffer from exteriour Violence, and be at length destroy'd. But if the Principles are corruptible, they will fall into Nothing, which he has sufficiently prov'd already to be absurd and impossible.

869. Besides: since, &c.] His fourth Argument, contain'd in these 8. v. is very cogent. Our Bodies are nourish'd with several Sorts of Food, which most evidently consists of dissimilar Parts; whence it follows, that the Parts of our Body consist of dissimilar likewise: For the several Parts of it, the Bones, the Veins, the Nerves, &c. are nourish'd with different and dissimilar Aliments: But if it be pretended that those Aliments contain some Particles of Bones, Nerves, &c. it must of Necessity be granted, that there is not in those Bodies that Homœomery, which Anaxagoras imagin'd. Lucretius

Yet more: if all those Things, that spring from Earth,
 Before they rose, before they shew'd their Birth,
 Lay hid within; the Clods must needs comprize,
 880 As proper PARTS, those various THINGS that rise:
 Now change the Subject, keep the Terms the same;
 In Wood, if Smoke lies hid, and Sparks, and Flame,
 It must consist of Parts of diff'rent Frame.

But there's a little Shift, a slight Excuse,
 885 Which ANAXAGORAS's Scholars use.
 Tho such lie mixt in all, that Part alone
 Appears, which only to the Sense is shown;
 Which in the Composition does comprize
 The greatest Part, and on the Surface lies.
 890 But this is false; or thro the weighty Mill,
 From broken Corn would bloody Drops distil;
 Or some such PARTS, as in our Bodies grow:
 From Herbs and Flow'rs a milky Juice would flow:
 In broken Clods each searching Eye might see
 895 Some lurking, scatter'd Herb, or Leaf, or Tree:

And

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cretius calls the diff'rent and dissimilar Parts, alienigenas, of another Kind: but retaining the Greek Word, we commonly call them Heterogeneous, as we do the similar, Homogeneous.

877. Yet more, &c.] In these 7. v. he proposes his fifth Argument against Anaxagoras: If every Thing that the Earth produces lay hid in the Earth, then even the Earth must of Necessity consist of dissimilar Things: He urges yet farther: If Flame, Smoke and Ashes, that are Things very unlike one another, be in the Wood, then Wood is compos'd of dissimilar Things: and therefore there is no Homœomery.

884. But there's, &c.] In these 18. v. he proposes and answers an Opinion of Anaxagoras, which Aristotle expresses in this manner. Res & apparere, & denominari, invicem differentes aiunt, ab eo, quod in infinitorum mistura maximè abundat: Non enim esse totum pure aut album, aut nigrum, aut dulce, aut car-

nem, aut os: Cujus autem amplius unumquodque habet, eam talis rei naturam videri. Which Gassendus thus interprets: Under the Name of Flesh, for Example, is not to be understood a Nature that is simple and of one Sort; but an united Heap of many, nay, innumerable and different Particles, which then make this Species of the Body, which we call Flesh, when there is a certain greater Plenty of those Particles, which are fit and proper to exhibit that Species, and to appear in it, than of all the rest whatsoever, which lurking among them, might give them a Form and Name. But if those Particles be resolv'd, and translated into another Mass or Body, then the fleshy Particles, that are lurking with the others, will yield, and give likewise a Name and Form to those, of which there happens to be a greater Plenty, and whose Species is the most visible. To this Lucretius answers, that if this Opinion were true, then in the Detrition, brui-

fing

And in cleft Wood, and broken Sticks admire
 Smoke, Ashes, Flame, and little Sparks of Fire.
 But since, on strictest Search, no PARTS appear,
 We must not fondly fancy they are there ;
 900 That BODIES are compos'd of such combin'd :
 But COMMON SEEDS in various Order join'd.
 But you will answer thus : 'Tis often known,
 That stately Trees, on lofty Mountains grown,
 When beaten by a furious Southern Blast,
 905 Grow warm, and hot, and so take Fire at last.
 All this we grant : —————
 Yet there's no actual Fire ; but SEEDS of HEAT,
 Which, dash'd together, all this FLAME beget.
 For if in WOOD such actual FLAME were held,
 910 How could it for one Moment be conceal'd ?
 It strait would shew its mighty Force, and burn :
 And Shrubs, and Trees, and all to Ashes turn.

And

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sing and crumbling to Pieces of
 Corn, Herbs, or any the like
 Things, there must of Necessity
 appear at some Time or other,
 the Species or Likeness of Blood,
 Milk, or other Things of the
 like Nature, &c.

885. Anaxagoras] Of him see
 v. 842.

902. But you, &c.] The Poet,
 in 11. v. proposes and solves what
 Anaxagoras urg'd to prove, That
 all Things are in all Things,
 and consequently that all Things
 are made of all Things : For In-
 stance ; Fire must ly hid in the
 Trees that take Fire by a vehe-
 ment Collision : which Thucy-
 dides, lib. 2. witnesses has some-
 times happen'd. See Book V.
 v. 168. Lucretius answers, that
 there is not indeed any Fire in
 the Tree it self, but that the
 Seeds of Fire, or the Moleculæ
 of the Atoms being dispos'd in a
 certain and new Order, and da-
 shing with Violence against one
 another, exhibit and produce the
 Species of Fire : for otherwise,
 and if there were actually and
 indeed any Fire in Woods and
 Forests of Trees, it would with-
 out doubt shew its Strength, and

make a wide Destruction.

911. It strait, &c.] Virg.
 Æn. 10. v. 405. has an excellent
 Description of a Wood set afire :

*Ac velut optatò, ventis æstate
 coortis,*

*Dispersa immittit sylvis incendia
 pastor :*

*Correptis subito mediis, extendi-
 tur una*

*Horrida per latos acies Vulcania
 campos :*

*Ille sedens victor flammæ despe-
 ctat ovantes.*

As when in Summer welcome
 Winds arise,

The watchful Shepherd to the
 Forest flies,

And fires the midmost Plants ;
 Contagion spreads,

And catching Flames infest the
 neighb'ring Heads ;

Around the Forest flies the
 furious Blast,

And all the leafy Nation sinks
 at last,

And Vulcan rides in Tri-
 umph o'er the Waste :

The Pastor, pleas'd with his dire
 Victory,

Beholds the satiate Flames in
 Sheets ascend the Sky. Dryd.

913. And

And hence, as we discours'd before, we find
 It matters much with what **FIRST SEEDS** are join'd ;
 915 Or how, or what **Position** they maintain,
 What **Motion** give, and what receive again :
 And that the **SEEDS**, remaining still the same,
 Their **ORDER** chang'd, of **WOOD** are turn'd to **FLAME**.
 Just as the **Letters** little **Change** affords,
 920 **IGNIS** and **LIGNA**, two quite diff'rent Words.
 Besides : if you suppose no **FRAME** could spring,
 Unless the **PRINCIPLES** were like the **THING**,
 The same in **NATURE**, **SEEDS** are lost : for then
 Some **SEEDS** would laugh, and weep, and laugh agen ;
 With

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913. And hence, &c.] He asserted above, that many Seeds of Fire lie conceal'd in Wood ; but that they do not consume that Wood ; because being hinder'd by other Seeds of a different Figure, they cannot put on the Species and Form of Fire : And from hence in these 8. v. he takes occasion to confirm the above-mention'd Opinion of Epicurus : viz. That the common Seeds or Principles of many Things are in many Things, and that the same Principles made the Heavens, the Earth, the Sea, in a Word, all Things : but that the Things themselves are diff'rent, because Seeds of a diff'rent Figure are join'd to others of a diff'rent Figure, and in a diff'rent Order : Even as in the Words, Ligna, Wood, and Ignis, Fire, the Letters are common, and almost the same, but the Words very different in Sense and Sound. In like manner Wood is compounded of a vast Variety of Corpuscles, which being dispos'd in a certain Order, constitute the Forms, as well of Wood, as of divers other Things that are less concrete ; infomuch that some more subtile and moveable Bodies, that are contain'd in the Wood, may specify and produce Fire, Flame, Smoke, &c. according to its Composition, Density, Coherences, Laxity, Resolution, &c.

So that in Truth only, this simple Connexion, Disposition, and Fabrick of the Parts, is at any time destroy'd, when the Matter is fir'd, and, to all Appearance, consum'd ; viz. its external Form, Species, and Accidents, which denominate it Wood ; the rest being resolv'd into Flame, Fire, Smoke, Ashes, Phlegm, Spirits, Salts, &c. all of which are only those minute Particles that lurk in it, tho ever so imperceptible to our Senses.

921. Besides : if you, &c.] His last Argument against Anaxagoras is contain'd in these 6. v. and drawn from the Absurdity of the Opinion : For to evince that all Things proceed from similar Things, it would be absolutely necessary, that laughing, weeping, &c. Homœomeries should sometimes be seen in the World : if because Men laugh, weep, &c. they had those Faculties from laughing, weeping, &c. Principles ; to imagin which is altogether ridiculous and absurd. To assert that the Principles of Things are joyful or lugubrious is indeed very ridiculous Philosophy : and yet some of the later Philosophers seem at least to favour this Opinion of Anaxagoras, when they assert that these Affections do indeed præesse in Elementis, tho not altogether after the same Manner

925 With vi'lent Grin distort their little Face,
And presently drop briny Tears apace.

Now what remains, observe; distinctly mark:
I know 'tis hard; 'tis intricate, and dark:
But pow'rful Hope of Praise still spurs me on:
930 I'm eager; and 'tis Time that I were gone.
I feel, I rising, feel Poetick Heats,
And now inspir'd trace o'er the *MUSE'S* Seats,

Un-

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as in Man. St. Augustin himself may be a little suspected, since he affirms, *Omnium rerum semina occulta extare ab initio.*

925. With vi'lent, &c.] Cowley in the 3d. Book of his *Dauidis*:

Sometimes a violent Laughter
scru'd his Face,
And sometimes briny Tears
drop'd down apace.

Whether he took this from *Lucretius*, or whether our Translator has copy'd him rather than his Author, may be seen by comparing the Originals.

927. Now what, &c.] In these 33. v. he first bespeaks the Attention of his *Memmius*, whom he supposes weary'd with this long Disputation concerning the Principles of Things; and tells him, he is now going to enter upon a more noble and sublime Subject. He speaks haughtily of his own Poem; he confesses that the Doctrine of *Epicurus* is dark, intricate, and not adapted to the vulgar Taste: however he promises to adorn and sprinkle it with his smooth and flowing Verses: And thus at least he will do like Physicians, who when they are to give an ill-tasted Potion to sick Children, tinge the Brims of the Cup with Sweets, by whose Flavour and Taste deceived, they swallow down the nauseous Draught: The Task is indeed great; but the Hopes of future Praise spurs him on; and to explain to his *Memmius* the Na-

ture of Things, he undertakes a difficult and painful Work, unattempted hitherto by any Man in Latin Verse.

932. The *Muses* Seats] They were Daughters of Jupiter and *Mnemosyne*, born in *Pieria*, a Countrey of Macedonia, and dwelt upon *Helicon* in *Bocacia*, and *Parnassus* in *Phocis*: two Hills that were near one another: the Goddesses of Poetry, Learning, and Musick, and Nine in Number: I. *Calliope*, so call'd from *καλός*, good, and *ὄψ*, Voice; she was Mother of *Orpheus*, and presided over Heroick Verse. II. *Clio*, from *κλέω*, I celebrate; she was believ'd to have invented History. III. *Erato*, from *ἐράω*, I love, she rul'd over Lovers. IV. *Thalia*, from *θάλλω*, I live, or flourish, because the Fame of Poets never dies. V. *Melpomene*, from *μέλπω*, I sing, or celebrate in Verse; she was the first that writ Tragedies. VI. *Terpsichore*, from *τέρπω*, I delight, and *χορός*, dancing, in which she took Delight. The Invention of the Harp is ascribed to her. VII. *Euterpe*, from *εὖ*, well, or pleasantly, and *τέρπω*, I delight. She invented the Flute and *Mathematicks*. VIII. *Polyhymnia*, from *πολύς*, many, and *ὑμνός*, a Hymn; she presided over *Panegyrics*. IX. *Urania*, from *τὰ ἄνω ὁρᾶσα*, contemplating the Things above: she is said to have invented *Astrology*.

933. Un-

Untrodden yet : 'tis sweet to visit first
 Untouch'd and virgin Streams, and quench my Thirst :
 935 'Tis sweet to crop fresh Flow'rs, and get a Crown
 For new and rare Inventions of my own :
 So noble, great, and gen'rous the Design,
 That none of all the mighty TUNEFUL NINE
 Shall grace a Head with Laurels like to mine.
 940 For first, I teach great Things in lofty Strains,
 And loose Men from RELIGION's grievous Chains :
 Next, tho' my Subject's dark, my Verse is clear,
 And sweet, with Fancy flowing ev'ry where :

And

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933. Untrodden, &c.] This is a Kind of Boast which may not be charg'd with Immodesty, since almost all the Poets, as well the Antient as the Modern, make Use of the same Allegory, Virgil exactly imitates this Passage of Lucretius : Georg. III. v. 289.

Nec sum animi dubius, verbis ea
vincere magnum

Quam fit, & angustis hunc ad-
dere rebus honorem :

Sed me Parnassi deserta per ardua
dulcis

Raptat Amor : juvat ire jugis
qua nulla priorum

Castaliam molli divertitur orbi-
ta clivo :

Because none of the Latins had written on the Subject of Agriculture before him : So Horace, Epist. i. lib. i.

Libera per vacuum posui vesti-
gia Princeps,

Non aliena meo pressi pede.——

Thus too Manilius, lib. i. v. 4.

Aggredior primusque novis He-
licona movere

Cantibus.——

Hospita sacra ferens nulli memo-
rata priorum.

And in his second Book, v. 59. he uses the same Allusion. And Nemesianus :

——Ducitque per avia, quæ sola
nunquam

Trita Rotis——

Tho' in this he does wrong to Grattus, who treated of the same Argument before him. And we may observe the like in our own Poets too ; particularly in Milton and Cowley : The first of whom says his Subject was

Unattempted yet in Verse or
Prose.

And the other ;

Guide my bold Steps——

In these untrodden Paths to sa-
cred Fame.

The very Expression Creech uses : and indeed he has taken Occasion, in this Translation, to rifle that Poet.

939. With Laurels] Lucretius makes no Mention of Laurel ; and indeed Garlands or Wreaths of Ivy seem to have been the first Ornaments of Poets and other Learned Men, and Laurels, of Conquerours : Thus Horace ;

Me doctarum Hederae præmia
frontium

Diis miscent superis——

And Virgil ;

——Atque hanc sine tem-
pora circum

L

Inter

- And this design'd : For as Physicians use,
 945 In giving Children Draughts of bitter Juice,
 To make them take it, tinge the Cup with Sweet,
 To cheat the Lip ; this first they eager meet,
 And then drink on, and take the bitter Draught,
 And so are harmlessly deceiv'd, not caught :
 950 For by this Means they get their Health, their Ease,
 Their Vigour, Strength, and baffle the Disease.
 So since our Methods of Philosophy
 Seem harsh to some ; since most our Maxims fly,
 I thought it was the fittest way to dress
 955 In pleasing Verse these rigid Principles,
 With Fanfy sweet'ning them ; to bribe thy Mind
 To read my Books, and lead it on to find
 The NATURE of the WORLD, the RISE of THINGS,
 And what vast Profit too that Knowledge brings.
 960 Now since my former various Reasons shew,
 That SEEDS are SOLID, and ETERNAL too:
 Let's next inquire, if INFINITE, or no?

Like-

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Inter victrices hederam tibi serpere lauros:

However that Poets did wear Wreathes of Laurel is most certain : tho' Ivy seems to have been more proper for them ; because it requires the Support of some stronger Tree ; as Learning does of Princes and Great Men.

944. For as Physicians, &c.] This Passage of Lucretius the incomparable Tasso has rather translated than barely imitated : And if we may give Credit to his Countreyman Nardius, has surpass'd his Author : Dum æmulatur, says he, palmam auctori eripuit : The Verses are in his Goffredo ; and well deserve to be transcrib'd :

Sai che là corre il Mondo, ove più versi

Di sue dolcezze il lusinghier Parnaso,

E che'l vero condito in molli versi

I più schivi allettando hà persuaso :

Così al 'egro fanciul' porgiamo aspersi

Di soavi licor gli orli del vaso
 Succhi amari, ingannato, in tanto ei beve,

E dal inganno suo vita riceve.

Cant. I. St. 3.

Of which I will give likewise Fairfax's Interpretation, which perhaps equals, if not excels this of our Translatour :

Thither thou know'st the World is best inclin'd,

Where luring Parnass most his Beams imparts ;

And Truth, convey'd in Verse of gentlest Kind,

To read sometimes will move the dullest Hearts :

So we, if Children young diseases'd we find,

Anoint with Sweets the Vessels foremost Parts,

To make them taste the Potions sharp we give ;

They drink deceiv'd, and so deceiv'd they live.

960. Now since, &c.] Lucretius has prov'd by many Arguments, that Bodies are, and that they

Likewise if VOID and SPACE do somewhere end,
Or without BOUNDS t' IMMENSITY extend?

965 The ALL is ev'ry Way IMMENSELY WIDE,
Or else it would have BOUNDS on ev'ry Side.
Now what can be a BOUND, but that which lies
Beyond the BODY whose EXTREAM it is?
That NOUGHT's beyond the ALL, ev'n common Sense
970 Declares; therefore the ALL must be IMMENSE.
Thus stand on any Quarter of the SPACE,
That's nothing: 'Tis IMMENSE from ev'ry Place,
But grant it FINITE. —

Suppose a Man on the extreamest Part,
975 Suppose him stand and strive to throw a DART ;

The

NOTES.

they are perfectly solid, and indissoluble; and likewise that there is a Void. He has farther taught, that the Universe consists of these two, Body and Void, and that there is no third Kind of Things. Now in these 4. v. he starts a noble Question, Whether the Universe be infinite, or included and circumscrib'd in Bounds? And he will now endeavour to evince by several Arguments, that the Universe is terminated on no Side, but is altogether infinite, as well in the Multitude of Bodies, as in the Extent and Magnitude of the Void.

965. The All, &c.] The first Argument, by which, in these 8. v. he endeavours to prove the Infiniteness of the Universe, is explain'd by Cicero, lib. 2. de Divinit. Sect. 154. Whatever is finite has an Extream; but whatever has an Extream, may be seen by what is without or beyond it. Now the Universe, or the ALL, is not seen by any Thing that is beyond it: Therefore the Universe has no Extream, Empiricus adv. Phys. Stobæus, Eclog. Phys. and Plutarch, I. de Placit. 3. confirms this to be the Doctrine of Epicurus, who himself writes thus to Herodotus: Ἀλλὰ μὲν τὸ πᾶν

ἀπειρον ὅτι, τὸ δὲ πεπερασμένον ἀκρον ἔχει, τὸ δὲ ἀκρον πᾶν ἔτερον τι δεαρῆν, ὥς τὸ ἄκρον ἔχει πᾶρας ἑκ ἔχει, πᾶρας δὲ ἑκ ἔχει ἀπειρον ἀν' εἴη, καὶ ἐπεπερασμένον.

973. But grant, &c.] In these 12. v. Lucretius struggles bravely with his Dart for the Immensity of the Universe. Grant the Universe to be finite, and let any Man be plac'd on the extreamest Verge of it, and strive to throw a Dart: either that Dart will fly forward, or something will stop it; if it flies forward there is a Space beyond the extreamest Brink; if it be stopt by any Thing, there must be something without the utmost Part. Thus wherever you fix the extreamest Bound of the Universe, there Lucretius will press on, and brandish his Dart against you.

This convincing Instance is likewise us'd by the learned and judicious Bruno, who has written an excellent Treatise, on purpose to prove not only the Infinity of Space, but even that of Worlds also: and in his first Dialogue we find these Words, which exactly agree with, and may serve to explain this Argument of our Poet: Mi pare cosa ridicola, &c. In my Opinion,

- The DART would forward fly, or, hinder'd, stay;
 Choose which you will, the Reason's good each way,
 And firm : For if some farther SPACE admit,
 Or some Resistance stop its hasty Flight,
 980 That's not the END : so place the utmost Part
 Where'er you will, I'll follow with the DART;
 And by this single Argument deface
 (For still the VOID will give a farther Place) (SPACE. }
 Those feign'd EXTREAMS and BOUNDS you set to }
- 985 But to proceed. ———
 Suppose the ALL had BOUNDS, suppose an END ;
 Then BODIES, which by NATURE must descend,

And

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says he, 'tis extreamly ridiculous to affirm, That there is nothing without, or exterior to the Heavens, and that the Heaven it self is a Thing plac'd, as it were, per accidens, or by its own Parts : for be their Meaning by these Notions what they please themselves, it is impossible, nor can they any ways elude it, but they must make two of one, since there will eternally remain one and another ; that is to say, the Thing that contains, and the Thing that is contain'd ; and in like manner still another and another ; so that the Container must be incorporeal, the contain'd corporeal ; the one immoveable, the other moveable ; the one Mathematical, the other Physical : But whatever this Surface be, I demand eternally what there is beyond it ? If it be answered, that there is nothing, then 'tis void ; and such an Inanity as has no Extream : bounded indeed on this Part towards us, which is yet more difficult to imagin, than that the Universe should be immense and infinite ; because we can then no way avoid a Vacuum, if we will admit the Whole to be finite. Thus far Bruno : And indeed our Metaphysical Eyes discern, as they conceive, the Bounds of two Worlds, of which some imagin the supreamest Heaven

to be the Term of this, and the Convexity of that to be the Boundary of the other : but how that should then be habitable, as they likewise assert, where there is neither Place, Full, nor Void, Time, nor Motion, nor any Thing else : ἔτε σῶμα, ἔτε τόπος, ἔτε κενόν, ἔτε χεῖρον, Arist. lib. 1. de Cœlo, cap. 9. for so they also affirm, is infinitely strange, and deserves second Thoughts. But our Author concludes, that as there is a Space, in which this material World of ours actually is ; so neither can it be deny'd, but that another and another, even to infinite, perpetually equivalent to what this Machine employs, may likewise subsist in that vast and unlimited Space.

985. But to proceed, &c.] The Poet insists yet farther ; and in 15. v. mentions the Mischief that would unavoidably ensue, if the Universe were finite, and circumscrib'd with Bounds. For in that finite Space there would be some lowest Place, to which Matter, that by its natural Heaviness has been subsiding from all Eternity, would have sunk down, and rested. And thus it would long ago have happen'd, that the universal Matter, having reach'd the lowest Place, would from that time have generated Nothing ; for Nothing can proceed from

And from Eternity pursu'd the Race,
 Had long ere this time reach'd the LOWEST PLACE.
 990 Whence Nothing could in decent Order rise :
 There could not be a glitt'ring Sun or Skies :
 For all the SEEDS must lie confus'dly mixt,
 In a vast CHAOS, immoveable, and fixt.
 But now the SEEDS still MOVE, because the SPACE
 995 Is BOUNDLESS, and admits no LOWEST PLACE,
 No END, which heavy SEEDS, by Nature prest,
 Might seek below, and settle there, and rest.
 Now all, from Parts of MATTER mov'd, arise,
 Which the vast MASS eternally supplies. (pear,
 1000 But lastly ; THINGS to THINGS still BOUNDS ap-
 So AIR to lofty HILLS, and HILLS to AIR ;
 So

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from Seeds that lie quiet, and at Rest : But there being no lowest Place, the Seeds are in perpetual Motion, and thus Things are produc'd on all Sides, and the infinite Universe continually supplies the respective Worlds with new Principles of Things.

993. Chaos] See the Note on v. 37. To which we add, that in this Place it signifies a vast Receptacle, capable to receive all Things : in which Sense Plutarch likewise takes it, in his Treatise of Isis and Osyris, where he calls it *χωρὸν τὴν καὶ τόπον τῆς πάντος*. the Place and Region of universal Matter : To which its Name answers ; Chaos signifying only Hiatus, seu Vastitas quædam. But of the several Acceptations of this Word, according to the different Notions of the Poets, Philosophers, and Divines, see Ricciolus on that Subject, in *Almagest. nov. Tom. 2. lib. 9.*

1000. But lastly, &c.] In these 8. v. he brings another Argument ; and says, That whatever is bounded by any Thing that is exterior to it, has an End : Thus the Air bounds the Mountains, and the Mountains the Air ; the Sea the Earth, and the Earth the Sea ; but who can pre-

tend that there is any Thing without, or exterior to the Universe, that can be its Bound, since the very Thing that is exterior to it, is a Part of it : For the Universe contains ALL that is. He therefore concludes, that the Universe is immense, and describes that Immenfity by so excellent a Periphrasis ; that I can not forbear giving it in Lucretius's own Words :

*Usque adeo passim patet ingens
 copia rebus,
 Finibus exemptis in cunctas un-
 dique partes.*

This Argument, which is taken from the Evidence of our own Senses, the above-cited Bruno thus illustrates : Our very Eyes, says he, acknowledge as much, because we still see, that one Thing ever comprehends another ; & *mai sentiamo ne con esterno, ne con interno senso, cosa non compresa da altra o simile* : And there is nothing which terminates it self : In short, after no less than eight Arguments, he concludes, *Che non si puo negare il spacio infinito, se non con la voce, come fanno gli pertinaci, &c.* That Space is infinite can not be deny'd,

So EARTH the SEAS, and SEAS the EARTH controul;
 But there is NOTHING that can BOUND the WHOLE.
 Wherefore 'tis such, that did swift Lightning fly
 1005 Thro' the VAST SPACE to all Eternity,
 No UTMOST PART, no END would e'er be found,
 So vastly WIDE it is, and WITHOUT BOUND.
 Again; NATURE's eternal Laws provide,
 That the vast ALL should be IMMENSELY WIDE,
 Bound-

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ny'd, except by the noisy Tongues of some obstinate Impertinents; to confute whom he brings twenty very close and convincing Arguments, but to repeat 'em would be too prolix in this Place. In a word thus: There is nothing which contains, or can indeed be said to embrace and bound the Universe, but what is immensely profound, and in a manner infinite, so that the most rapid Rivers, and most exuberant Streams in the World can never arrive to the Limits of it, were they to glide incessantly, and to all Eternity: nor would they ever have a less way to go. Out of this vast Space new and never-failing Supplies are brought to every Thing by a perpetual Succession of a like Numbers of Atoms to a like Number: *Et medesime parti di materia con le medesime sempre si convertono*, as the same Bruno expresses it, which is exactly the Opinion of Epicurus, and proves the Universe to be infinite, not only from its Number of Atoms, or the Indefiniteness of the Void; but by both together (and so too the following Verses declare): Yet not as if this Universe were continuous, but that there are some empty Interstices distant from the Body of it.

1004. That did swift Lightning fly, &c.] The Words in Lucretius are:

*Est igitur natura loci, spatiumque profundum,
 Quod neque clara suo percurrere flumina cursu,*

Perpetuo possint ævi labentia tractu:

Nec prorsum facere, ut restet minus ire meando:

The Translator has chang'd the Word *flumina* into *fulmina*, contrary to the Authority of all the Editions of our Authour, and to the Opinion of, I think, all the Annotators, except Faber, who, in his Note upon this Place, says, that *fulmina* would be better; tho he retains *flumina* in the Text: And indeed the Reasons he gives for *fulmina* appear weak and little persuasive: because, says he, Lightning is frequently brought as an Instance of Swift-ness, *Et fulminis ocior alis*; and because the Word *clara* suits better to the Nature of that than of a River. The first is certainly true; but, on the other hand, a River is frequently us'd as an Instance of perpetual Motion;

Rusticus expectat dum defluat amnis; at ille

Labitur, & labetur in omne volubilis ævum. Horat.

And the Words *labentia*, *ire*, *meando*, seem to agree better with the gliding of a River, than with the impetuous Swift-ness of Lightning. And our Translator himself in his Latin Edition of this Authour, reads *flumina*, and gives this Passage the same Interpretation that I have given it in the immediately preceding Note.

1008. Again, &c.] In these 13. v. he proves the Universe to be

1010 BOUNDLESS and INFINITE, because they place
 BODY as BOUND to VOID, to BODY SPACE,
 By mutual Bounding making both IMMENSE;
 For did they not each other bound, but one
 Were INFINITE; for Instance, SPACE alone;

Nor

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be infinite, by an Argument which seems to be levell'd against the Stoicks: who, as Plutarch witnesseth, held indeed the Void to be infinite, but Bodies finite: but Lucretius, following the Doctrine of Epicurus, teaches that Body and Void mutually bound each other; and that an Immensity must of Necessity proceed from that mutual Termination, because neither of them, that is, neither Body nor Void, can be the last: but whatever has no Part, that can be the last or extreamest, that indeed is infinite: For, if one of the two, (Body for Example) did not bound the other, (Void) yet the Void would be infinite, as he has before prov'd it to be: but all finite Bodies would be dissolv'd; for the finite Seeds, their Contexture being all at once broken, would be scatter'd thro the immense Void, nay, would never have join'd: for the finite Seeds being once dispers'd in the Infinite Void, would have continually wander'd up and down in it. Epicurus writes all this to Herodotus: Εἴτε γὰρ ἦν τὸ κενὸν ἀπειρον, τὰ δὲ σώματα ὡρισμένα, ἔδαμῃ, ἀνέμενε τὰ σώματα, ἀμ' ἐφέρετο καὶ τὸ ἀπειρον κενὸν διασπαρμένα, ἐκ ἔχοντα τὰ ὑπείδοντα, τὰ σέμοντα καὶ τὰς ἀντιχοπὰς.

1013. For did, &c.] The Obscurity of these 4. v. has made some of the Commentators on Lucretius give them over as inexplicable; and even our Translator is a little dark in the Interpretation he has given them; but the Sense of them evidently

is this: If there were either an infinite Space, without as infinite a Number of Atoms or Bodies to give Bounds and Limits to it; or an Infinity of Bodies, and not an infinite Space for them to act in, (for Corpus terminatur inani, & inane corpore) it would follow, that nothing could enjoy the least Permanency: For it does not appear that Lucretius any where positively asserts, that the Corruption of one Thing is the Product of another, according to the vulgar Sense of the Schools; and perhaps too he had consider'd those Creatures that are nourish'd so long by Sleep and other solitary Ways; as Bears, Tortoises, Dormice, some Sorts of Summer Birds, Flies, and other Insects; and this made Nardius upon this Place thus wittily exclaim: Edaciores proinde atque infirmiores sunt Lucretiani Divi gliribus abstinentibus: The Gods of Lucretius are more hungry, voracious and weak than even Dormice, and such abstemious and inconsiderable Animals. His Opinion was, that the Portion of Matter, which is necessary for the daily Supply of decaying Compounds, would else have been lost and utterly dispers'd in so vast, bottomless and indeterminate an Abyss, and that Nothing could ever meet again, and produce or create, if the Supplies were not equally as infinite. And to speak the Truth, it is not so extremely difficult to comprehend a Space in a manner indeterminate, if not infinite; since the infinite God is able to effect Things infinitely exceeding our slender and bounded Specula-

1015 Nor Man, nor Earth, nor Heav'n, nor could the Sea,
 Nor Bodies of the Gods one Moment be:
 For SEEDS of Things, their Union all destroy'd,
 Would fly dissolv'd, and scatter'd, thro' the VOID:
 Or rather into Things had ne'er combin'd,
 1020 Because once parted, they had never join'd.

For sure UNTHINKING SEEDS did ne'er dispose
 Themselves by Counsel, nor their Order chose,

Nor

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Speculations. Heraclitus says, τῶν Θεῶν τὰ ποικίλα διὰ ἀπιστίαν μὴ γινώσκουσιν, that many of the great and wonderful Works of God are not known to some Men because of their Incredulity. And Chrysippus adds, Si quid est quod efficiat ea, quæ homo, licet ratione sit præditus, facere non possit; id profecto est majus, & fortius, & sapientius homine, Lactant. de Ira Dei. If there be any created Thing, which exceeds the utmost Skill and Comprehension of the wisest Man upon Earth, that was certainly made by one who is infinitely greater, more powerful, and more wise than Man.

1016. Nor Bodies, &c.] In this Verse Lucretius seems to overthrow his own Opinion concerning the Nature of the Deity, and makes it subject to the same Dissolution with compounded Bodies.

1021. For sure, &c.] To understand the true Meaning of Lucretius in this Passage, we must call to Mind, that the Stoicks held the World to be a rational Creature, and to consist of Heaven and Earth, as of Soul and Body: The Heavens, according to them, being the same to the Whole as Reason is to Man. Hence Arnobius, lib. 3. advers. Gentes: in Philosophiæ memorabiles studio, atq; ad istius nominis columnen, vobis laudatoribus elevati, universam istam molem mundi, cujus omnibus amplexibus ambimur, tegimur, ac susti-

nemur, Animans esse unum, sapiens, rationale, consultum, probabilis asseveratione definiunt: with whom agrees Hilarius in Genes.

Hæc tamen æthereo quæ machina volvitur axe,
 Non tantum Pictura Poli est, sed celsa voluntas,
 Mens ratioque subest. —

Upon which Verses Barthius, lib. 31. Adversar. cap. 12. observes, that Mens & ratio cœli est astrorum, ut vocant, Influentia, quæ genus gubernat humanum: The Mind and Understanding of the Heaven is the Influence, as they call it, of the Stars, which governs Mankind. The Stoicks likewise, as Plutarch, de facie in Orbe Lunæ, tells us, held the Stars to be the Eyes of the World, their corporeal Deity. Pythagoras, Plato, Trismegistus, and many other of the Antient Philosophers believ'd the World to be indued with a rational Soul, being persuaded to that Belief by the admirable Order and Connexion of its Parts, which they conceiv'd could not be sustain'd, but by a Soul intrinsically informing, ordering, disposing, and connecting them. Hence Virgil, Æn. 6. v. 724.

Principio Cœlum, ac terras,
 camposque liquentes,
 Lucentemque Globum Lunæ,
 Titaniaque Astra

Spiritus

Nor any Compacts made how each should move,
 But from Eternal thro the VACUUM strove,
 1025 Variously mov'd and turn'd, until at last,
 Most Sorts of MOTION and of UNION past,
 By CHANCE to that convenient ORDER hurl'd,
 Which frames the BEINGS, that compose the WORLD.
 And

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*Spiritus intus alit, totamque infusa per Artus
 Mens agitat Molem, & magno se corpore miscet.*

Which Dryden thus interprets.

Know first, that Heav'n, and
 Earth's compacted Frame,
 And flowing Waters, and the
 starry Flame,
 And both the radiant Lights one
 common Soul
 Inspires; and feeds, and animates
 the Whole:
 This active Mind, infus'd thro
 all the Space,
 Unites, and mingles with the
 mighty Mass.

And this Soul of the World
 Thales imagin'd to be God him-
 self: But the Platonists and
 Stoicks, tho they held the World
 to be a God, allow'd it to be but
 a secondary one; for that Power,
 which they primarily call God,
 is by them term'd Ratio, and
 Mens, by whom they affirm'd
 the World to be created. Thus
 Cicero in *Timæus*: *Deus ille
 æternus (scilicet Mens) hunc
 perfectè beatum Deum, (scilicet
 Mundum) procreavit.* The
 World being, in their Opinion,
 the universal Fusion of the first
 Divine Mind: For so Chrysip-
 pus in Cicero, lib. 1. de *Natura
 Deor.* describes it: *Vim divinam
 in ratione esse positam, & uni-
 versæ Naturæ animo atque men-
 te: ipsumque Mundum Deum
 dici, & ejus Animæ fusionem u-
 niversam;* The divine Power is
 seated in Reason, and in the
 Mind of universal Nature: And

this World is said to be a God
 and the universal Fusion or Ex-
 tension of that Mind. But Lu-
 cretius in these 16. v. pleasantly
 rallies these Philosophers, and
 pursues his Argument. For Fi-
 nite Seeds, says he, dispers'd in
 the Infinite Space, had never com-
 bin'd together, unless, as the Sto-
 icks held, the World were a huge
 Animal, and evidently a God,
 and its Seeds dispos'd and orde-
 red with the greatest Art and
 Prudence, by a Spirit that is in-
 fus'd thro all the Members and
 Parts of it. He derides these
 prudent and thinking Principles
 of the Stoicks, and teaches from
 the Maxims of Epicurus, that
 after a Length of Time all
 Things were produc'd by a for-
 tuitous Concourse of the infinite
 Bodies, that had been fluttering
 up and down in the Infinite Void;
 and that they are daily renew'd
 and repair'd by the Seeds, which
 the infinite Abundance of the
 first Bodies continually supplies.

1027. By Chance, &c.] This
 infinite Magazine or Chaos of
 Atoms, being of so many diffe-
 rent Figures, Shapes and Dimen-
 sions, and indefatigably and
 restlessly moving to and fro,
 and up and down, in the bound-
 less Space and infinite Inanity, in
 quo, says Cicero, lib. 1. de *fini-
 bus, nec summum, nec infimum,
 nec medium, nec ultimum, nec
 extremum sit,* these indivisible
 Bodies, I say, justling, striking,
 urging and crowding one another
 by so incessant an Inquietude
 and Estuation upon all Encoun-
 ters imaginable, and perhaps for
 many Myriads of Ages having
 M thus

And these same SEEDS, now orderly maintain'd,
 1030 In the convenient Motions they have gain'd,
 Is a sufficient Cause why fertile Earth,
 By Sun-beams quicken'd, gives new Fruits their Birth:
 Why Rivers still the greedy Deep supply,
 Why Beasts encrease, why Sun and Moon ne'er dy.
 Which

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thus essay'd, as it were, all possible Configurations, Changes, Postures, Successions, and mutual Agitations, chanc'd at last to meet, consent, and fall into this goodly Fabrick, this wondrous Architecture of the Universe, which we daily contemplate with so much Extasy and Amazement: And in this Instant it was that the gross precipitated downwards, compelling and driving upwards the more light and easy, which convening in the Circumference of the immense Poles, wedg'd each other into the Form of that Canopy, which we call the Heaven or Firmament: while from the more closely compacted, resulted the Mass of Earth, and those of a more middle Nature, upon the Concourse of the condens'd Particles, ran into the humid Substance, Part whereof being afterwards fitly prepar'd, was exalted into those glorious Luminaries, which adorn the celestial Concave, the Residue being reserv'd for the Composition of other Bodies. Thus we have, in a few Words, the Belief of Epicurus concerning the first Beginning of all Things; upon which we may justly exclaim with Lactantius *de Ira Dei*, and say, *implevit Numerum perfectæ insanix, ut nihil ulterius adjici posset*, while he denies God to have had any Hand in the Creation of the World: For indeed, what greater Madness can there be, than to imagin that a Sword, or a Book was made *propter finem*, for some End, and that the whole Universe, the great Code of Na-

ture, our Eyes, and other Members, Plants, and a thousand natural and wonderful Curiosities, which infinitely surpass all things of Art, should result from Chance only? But yet how new soever and very ridiculous this System may seem, the Hypothesis is methodical, and not of so vast Difficulty for a rational, pious, and practical Philosopher to believe and rely on, as perhaps appears at the first Discovery. It is the Opinion of the Learned *Des Cartes*, that tho God had given no other Form to the World than that of the Chaos, and only establishing Laws to Nature, had so far afforded his Concurrence, that she should have been oblig'd to act in the Manner she usually does, we might safely believe, without violating the Miracle of the Creation, that by her alone all Things which are purely material, might in Time have render'd themselves such as we now behold them to be. Besides, the Difficulty of resolving how this Mass of Matter on which we inhabit, and of which we are indeed a Part, should be compos'd of such Principles as are before describ'd, will appear to be no such vast Incongruity, if we give ourselves Leave but gradually to consider, and imagin the Earth as but one solitary Part of the Universe, compos'd of many such Congestions; and then by Consequence we must be forc'd to grant, that the Ball may be coagmentated of many smaller Portions or Masses heap'd one upon another: In like manner as Moun-

1035 Which could not be, unless Supplies still came
From the VAST MASS, and prop'd the sinking Frame.

As

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Mountains sometimes, from an Aggregation of Rocks; those Rocks, from an Accumulation of Stones; those Stones again, from a Multitude of Grains of Sand; that Sand, from an Assembly of Dust; and lastly the Dust, from a more minute, but innumerable Collection of imperceptible Atoms or Principles. But indeed few of the Antients favour'd the Opinion of the fortuitous Production of the Universe from *fructus quibusdam temere concurrentibus*, and therefore Lactantius, in his Treatise de Ira Dei, is in the right to break out: *Quanto melius fuerat tacere, quam in usus tam miserabiles, tam inanes habere Linguam!* Yet what some of those very Antients have written and confess'd of the First Mover is indeed very extraordinary, considering that they had only natural Reason for their Guide. Thales Milesius, Pythagoras, Plato, and others, whom the learned Grotius, in his Assertion of the Verity of the Christian Religion has mentioned all together, ascrib'd the Creation of the Universe to God alone; nay, they held that the Almighty was even himself in all Things:

— Deum namque ire per omnes
Terrasque, tractusque maris,
coelumque profundum:
Hinc pecudes, armenta, viros,
genus omne ferarum
Quemque sibi tenues nascentem
arcessere vitas.

Virg. Georg. IV. v. 221.

To the same Purpose too the great Apostle himself truly and divinely philosophises to the superstitious Athenians, Acts, 17. 28. Nay, even Aristotle, as

much an Atheist as many take him to have been, held the same Belief in his more mature and serious Thoughts, as may be deduc'd from divers Expressions in his Book de Mundo. And as for any other fortuitous Production, such as our Epicurus, Heraclitus, Empedocles, Parmenides, Leucippus, and Aristotle too seem'd at first to favour, by which all Things were constrain'd to act by certain fatal Necessities; this single Objection, how those curious Animals, perfect and admirable Plants, &c. could by a Beginning so extraordinary be built, compos'd, and excogitated in so exquisite a Manner, that the meer Consideration even of a Gnat, or the Eye of a paultry Fly, the least Particle of the Microcosm, Man's Body, has been able to open the Eyes of one of the World's most learned Atheists without the Divine Providence and some omnipotent Cause, is undoubtedly not to be imagin'd, much less demonstrated: Well therefore might he thus exclaim: *Compono hic profecto Canticum in Creatoris nostri laudem: Galen. de usu partium, lib. 3.* and who that seriously considers this can abstain from joining in the Canticle with him? For then we might with as much Reason believe, that a great Volume of excellent Sentences, the historical Relation of some intricate and true Affair, or an Epick Poem in just and true Numbers should result from the fortuitous and accidental Mischance of a Printers Alphabet, the Letters falling out of their Boxes confusedly, and without the Disposition either of Author or Artist,

1035. Which could not, &c.] The Stoicks were of Opinion,

As BEASTS, depriv'd of Food, so THINGS must dy,
As soon as MATTER fails of just Supply.

Nor can external Strokes preserve the WHOLE ;
1040 Sometimes they may the hasty Flight controul
Of some small Part, till others come and join,
And taking hold into one Mass combine ;
But very oft they must rebound, and then
The PRINCIPLES of THINGS may break the Chain, }
1045 And get their former Liberty again.
Nay, that these Strokes might be, this lasting Fight,
The MASS of MATTER must be INFINITE.
'Tis certain then, that there must come Supply
From the VAST MASS, repairing Things that dy.

But

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that the Worlds had been frequently destroy'd, or rather that they decay'd, and were dissolv'd by Time ; but that still, Phoenix-like, they were continually restor'd, as it were, from the Ashes of the expiring World. Now Epicurus makes this Restoration to proceed from the Changes and fortunate Encounters of his Atoms, which not having, since the Moment of their accidental Coition, which begot the Universe, deviated from their originally design'd, stated, and equal Motions, nor sunk any lower to hinder and discompose the rest, are the Cause of the Preservation of the whole Frame: for without this infinite Supply of Matter, Rivers themselves would have become Channels of Dust ; the Sun and Stars have waxed cold, dim, and without Influence ; and the very Bodies of Animals have sunk to an utter Destruction both of the Species and Individuals.

1037. As Beasts, &c.] In these 2. v. he illustrates the Argument he last propos'd, and teaches, that all Things would soon be dissolv'd, unless Matter were continually supply'd from the infinite Plenty of Atoms, to make good the Dammage that Bodies daily suffer ; in like

manner as all Animals would soon dy, if they were not daily supported with Food.

1039. Nor can, &c.] In these 11. v. he goes on and says: But least any should perhaps object, that the Atoms, officiously moving up and down, which even Lucretius owns they do, meet and rudely shock one another, and that from that Conflict it proceeds, that being thus stop'd and hinder'd in their Course, they join together, and are compacted into Bodies: And therefore, tho they be finite, yet, since they mutually strike one another, the Things that are already conjoin'd, are so far from losing any of their Parts, that on the contrary, they are more and more increas'd by the new Atoms, that are always coming to them: he asserts, that finite Atoms can not always, and at every Moment of Time mutually strike one another; nay, that when they do, they must sometimes rebound, and thus give Time and Room to the Principles of the Compounds, which affect to be in continual Motion, to break the Chain of their Contexture, and to fly away from one another: Nay more, that there could be no Strokes whatever, except the Atoms were infinite,

1050 But scorn their Dreams, who fondly can believe,
 And teach, that all Things to the MIDDLE strive,
 And by that nat'ral Pressure this whole Frame
 Might be maintain'd, its Order still the same,
 Without external Impulse; high and low
 1055 Would always be as firmly join'd as now;
 And their own Site, their diff'rent Place possess,
 Since ALL unto one common CENTRE press.
 They farther teach that pond'rous Weights below
 Unto their resting Places upwards go:

And

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finite, as he observ'd before. v.
 1019.

1050. But scorn, &c.] Lastly, lest his Memmius should have embrac'd a different Opinion, and believe that the Universe has a Centre, to which all Things tend by their natural Heaviness; and therefore that there is no Need of an infinite Multitude of Atoms, that continually meeting together, may by external Blows keep this compacted Frame of the World in good Repair; he confutes, and at the same time derides all Belief of a Centre: For he supposes with the Stoicks, who were very zealous Asserters of a Centre, that there was heretofore a confus'd Multitude of Particles, scatter'd up and down thro the whole immense Space; and that all those Particles made their Way to one Point, that is to say, to the Middle of the Universe: That this is the Reason that the Earth is round, and suspended in the Midst of the World, and that all, even the opposite Parts of this Globe are inhabited by Animals, which fall not down into those Parts of the Heavens that are beneath them, because their Heaviness makes them tend to the Middle; that for the same Reason too the Sky is vaulted and roul'd around, and the Sun, who with never-ceasing Motion runs thro the Arch of the Heavens; alternately gives Day to the opposite

Parts of the Earth: And that it is not to be fear'd that the highest and lowest Parts of the Frame will ever be disjoin'd from one another, since they all strive to one and the same Centre. He has compriz'd this in 16. v. and will now endeavour to prove this Opinion to be weak and foolish, and that there is no Middle Place whatever in the Universe: Besides, he supposes it an Absurdity to believe that any ponderous Thing can stop and support it self, or make its way upwards into the adverse Parts of the Earth: For the Epicureans adher'd to that vulgar Notion: And indeed many of the Antients, and even of the first Christians, did not believe the Antipodes, particularly Lactantius and St. Augustin were very difficult of Belief upon that Matter. Virgilius, a German Bishop, as it is related by Aventinus, in Hist. Boiorum, was like to have suffer'd a very severe Punishment for favouring a little of this mistaken Heresy. Plutarch, de Placitis Philosoph. lib. 1. tells us, That Oecetes affirm'd there were two Earths; between which, Philolaus, a Disciple of his, intersered another Continent of Fire; which Opinion Sandivogius and other Hermetick Philosophers have also illustrated: but a sounder Philosophy, and certain Experience and Knowledge, have long since

- 1060 And as our Shadows in smooth Streams appear ;
 So Feet to Feet some Animals walk there ;
 Yet can no sooner fall into those Skies,
 That lie beneath, than we to Heav'n can rise :
 When *PHOEBUS* climbs their East, the feeble Light
 1065 Of STARS peeps forth, and beautifies our Night.
 But this ridic'ious Dream, this Fanny springs
 From Ign'rance, blind in PRINCIPLES of Things.
 For since the VOID is INFINITE, the SPACE
 IMMENSE ; how can there be a MIDDLE PLACE ?
 1070 Or grant there were ; —————
 Why may not Bodies end their tedious Race,
 And stop as well in any other Place,
 As there ? For ev'ry Part of EMPTY SPACE,
 Or MIDST, or not, must equally allow
 1075 To pond'rous Movents easy Passage thro' :
 For there's no Place, to which by Nature prest,
 SEEDS lose their Force of Weight, and freely rest :
 Nor EMPTY SPACE can prop the SEEDS, nor stay
 Their Motion ; 'tis its Nature to give Way :

}

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since evinc'd the Errour of all those Opinions.

1060. And as, &c.] For if we look on the Shadows of Animals in the Water, their Feet seem directly upwards towards our Sky.

1062. Yet can, &c.] For one of the trifling Objections which some of the Antients made against the Antipodes was, that if there were any such Place, all Weights and heavy Bodies must there tend upwards towards the Centre, to which they tend downwards with us : Nor could they comprehend how the Creatures there did no more fall downwards to their Skies, than our Bodies here mount upwards, and knock their Heads against the opposite Hemisphere. And this foolish Conceit perhaps was what made Lucius, as Plutarch. de Mac. in Orbe Lun. reports, deride those in his Time, who fancy'd that Men crawl there with their Backs downwards, as Cats, Mice, and Spiders do upon

the Walls and Cielings of our Houses. We read likewise of the Scoff which Demonactes put upon a Man, who was discoursing with him concerning the Inhabitants of the Regions ἀντιχθόνων, when leading him to the Mouth of a Well, Numquid, says he, tales esse Antipodas asseris ?

1064. Phœbus] Of whom see v. 816.

1066. But this, &c.] Having laid down and explain'd the Opinion of those who held a Centre in the Universe, he attacks it in these 16. v. and teaches in the first Place, that there can be Middle, because the Void is infinite. Plutarch too in like manner : The Universe is infinite : But what is Infinite has neither Beginning nor End ; and therefore it can not have a Middle : For the Middle it self is a Sort of Extream : And Infiniteness is a Privation of Extreams : And he argues Chrysippus to be guilty of

of

1080 In BODIES then there lies no fond Desire
 To seek the MIDST, which keeps this Frame intire.
 Besides ; they grant not all, but only those,
 Which heavy WATER, and dull EARTH compose,
 Strive

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of a manifest Contradiction, in giving a middle Place to Infinity. De Stoic. Repugn. And Plato himself, in his Timæus, seems to question any sursum or deorsum at all in Nature: for, says he, the whole Heaven is round: and therefore it would be absurd to call any Place higher or lower, as in relation to the Middle. Besides, says Lucretius, grant there be a Centre, yet no Reason can be given why heavy Things should stop and rest in that Middle Part of the Void, rather than in any other Part of it: because it is the Nature of the whole Void to give way to ponderous Things; nor can any Part of the Void support any Thing that has but the least Weight, because the Void is of all Things the least firm and solid.

1080. In Bodies, &c.] In all the former Editions of this Translation, these two, and most of the following Verses of this Book are transpos'd, and the Sense of Lucretius wretchedly imbroil'd and confus'd, if not totally mistaken: No doubt our Translatour follow'd some of the Old Editions of Lucretius, and finding them incorrect in this Passage, endeavour'd to mend them in his Interpretation, but has succeeded so ill, that we may well apply to his Version what Lambinus said of the Original Text, before he had corrected, and brought it into some tolerable Order: Totus hic locus, qui deinceps sequitur, miserabilem in modum perturbatus & confusus erat: ex qua ordinis perturbatione ita obscurus erat, ut nulla ex ea probabilis sententia elici posset. I have attempted to set it to rights in this Edition: and in the few

Alterations and Additions I have made, where the true Meaning of Lucretius was evidently mistaken, or imperfectly render'd, as well as in the Disposition and Placing of the Verses, I have follow'd the Interpretation and Order, which Creech himself has given and observ'd in his Latin Edition of Lucretius; and hope I have done Justice both to our Translatour and his Authour.

1082. Besides, they, &c.] His second Argument against those that hold a Centre, is contain'd in these 22. v. which are chiefly taken up in reciting their Opinion; and he that recites an Absurdity, confutes it. Now they teach, says he, that the Particles of Earth and Water only tend to the Centre; but that those of Fire and of Air strive upwards: That of the Fires which arise from the Centre the Planets and Stars are made, and their Flames preserv'd and kept alive: But Lucretius answers, if some Earthy Particles did not rise upwards likewise, how could Animals be nourish'd? How could Trees, and all Manner of Plants grow, become green and flourish, but by help of the needful Food with which the Earth supplies them? In the next Place, says he, they pretend, that certain solid Heavens, which stop and enclose these light Particles that arise from the Centre, are roul'd around all Things: for if these Particles were not stopt, and restrain'd in their Motion, they would immediately fly away thro the immense Void; the Heavens would fall to Pieces, the Earth slip away from our Feet, and the Contexture of the whole Frame

Strive to the CENTRE: but that two retire,
 1085 Endeav'ring from it, as light AIR and FIRE;
 Whence Stars, those feeble Ornaments of Night,
 Are nourish'd, and gay *P H O E B U S* fiercer Light:
 Because the FLAME, which from the MIDST retires,
 When got on high combines its scatter'd Fires. (bud,
 1090 But how could An'mals live, how Leaves on Branches
 If earthy Parts rose not, and gave them Food?
 Then they contend, the HIGHEST HEAV'N, around
 All Things inclosing, is of all, the BOUND; (fly
 Else the WORLD'S WALLS, like swiftest Flames would
 1095 Thro the VAST SPACE; the Fabrick of the Sky,
 Confus'dly falling, lower Buildings meet;
 Else faithless Earth forsake our trembling Feet;
 And all Things both in Heav'n and Earth destroy'd,
 Confus'dly scatter thro the Boundless VOID;
 1100 And in one Moment ev'ry Thing deface,
 But unseen ATOMS, and vast EMPTY SPACE:
 For wheresoe'er the Fabrick does begin
 To fail, there greedy Death will enter in;
 And thro the ruinous Breach the violent Course
 1105 Of rapid MATTER rush with mighty Force.
 This learnt, 'tis no uneasy Task to know
 The Rest: I'll lead thee on, and clearly show
 The Pride of NATURE, and PHILOSOPHY,
 Her greatest Works, and please thy curious Eye:
 1110 The Walk is pleasant; 'tis an easy Way,
 All bright and clear, for Things will Things betray
 By mutual Light; and we from one Thing known
 To hidden Truths successfully go on.

N O T E S.

Frame would be dissolv'd: for whenever any Part of the World begins to fail, the Dissolution of the Whole will follow.

1086 Whence Stars, &c.] Of this Opinion see the Note on v. 277.

1094. The World's Walls] The whole Circuit or Circumference of the Heaven, with which the World is inclos'd and surround-ed as with Walls. Lucretius calls it *Moenia Mundi*: and En-nius, Virgil, Manilius, and o-

thers use the same Expression.

1106. This learnt, &c.] Thro this whole Book he has been making grievous Complaints of the Obscurity and Intricateness of his Subject, and of the Difficulty of his Undertaking: And lest this should have deterr'd his Memmius from giving Ear to his Argumentations; he now, in these 8. v. encourages him to take Heart, promising that his future Disputation will be plain and easy.



ANIMADVERSION

By Way of

RECAPITULATION,

On the First Book of

LUCRETIIUS.



THUS I have finish'd my Notes on the first Book: May the Reader enjoy the Benefit of my Labours, and pardon my Mistakes. But how can I bespeak the Candour and Favour of my Judges, who am going to pass a sharp, and perhaps, too severe a Censure on Lucretius himself: For I will examin what he has advanc'd amiss, and what with good Reason: And as I will not reject all he has said, so neither will I approve all his Assertions: He who deny'd the Praise of Wit to Lucretius, granted him Art; and who will refuse him that Honour, which the most spiteful Envy allow'd him. I affirm therefore that his Work is dispos'd in an excellent Method: Order shines throughout the whole; and the Arguments support and strengthen one another in such a manner, that if in the Opinion of Epicurus there had not been a certain Deformity, which no beautifying Art could varnish over and conceal, a certain Weakness and Deficiency, which no Strength of Wit, nor Force of Reasoning could sustain and make good, the Poet would have represented to us a most beautiful, and at the same time, a most strong and sound Philosopher.

Epicurus was of Opinion, That not the least Part of Happiness consists in living exempt from Fear; and that this Happiness can be attain'd only by the Knowledge of Nature :

—————Terrores Animi, tenebrasque necesse 'st,
Non Radii Solis, non lucida tela diei
Discutiant; sed Naturæ Species, Ratioque.

Lucret. lib. I. v. 147.

These Bugbears of the Mind, this inward Hell,
No Rays of outward Sun-shine can dispel;
But Nature and right Reason must display
Their Beams abroad, and bring the darksome Soul to Day.
Dryden.

Epicurus writes thus to Pythocles: Μὴ ἄλλο τι τέλει ἐκ τῆς φρονήσεως, εἴτε καὶ συναφῶς λεγομένων, εἴτε αὐτοτελῶς, νομίζεν δεῖ εἶναι, ἢ περ ἀταραξίαν, ἢ οἷον βέλανον, καθάπερ τὸ ἐπὶ τῶν λοιπῶν. And Cicero says, that by the Knowledge of the Nature of all Things, we are eas'd of Superstition, we are deliver'd from the Fear of Death, we are not disquieted by the Ignorance of Things, which alone is often the Cause of our most horrid and amazing Terrours. Omnium natura cognita levamur superstitione, liberamur mortis metu, non conturbamur ignoratione rerum, è qua ipsa existunt horribiles sæpe formidines, lib. I. de Fin.

Epicurus asserts, That all the Fears that disturb the Minds of Men, proceed from the Belief of Providence, and of Punishments after Death, which last is a necessary Consequence of the former. For who is the Man, that believing that God takes Care of him, does not Day and Night dread the Divine Majesty? See Cicero in Lucullus. This was the Opinion of that mistaken Man, who was wise and knowing in a mad and foolish Philosophy: Against whom, whoever undertakes to dispute, will engage himself in a most ridiculous Attempt: For whosoever favours so absurd an Opinion, plainly wants common Sense, and is fit Company only for Lunatics. The Care and Protection of a gracious Prince, or of a kind Parent, deliver us from Fear and Sorrow, nor do we dread the Good Will of courteous and charitable Men. Whence then this Horrour, to think that we are taken Care of by a most beneficent and Almighty Deity?

Lucretius

Lucretius proposes this absurd Opinion in this first Book, and after having prepar'd his Reader by an artful Introduction, he illustrates and adorns the Subject, of which he had unhappily made Choice. Ver. 181. He endeavours to prove by ten Arguments, That Nothing is made of Nothing, and that Nothing returns into Nothing. I confess he is ingenious in the Invention, and copious in the Explication of them, but he does by no means come up to the Matter: For let us grant, I. That every Thing can not proceed from every Thing. II. That Things are produc'd at fixt and certain Seasons: III. That they require Time to grow: And, IV. Matter to make them grow. V. That Bounds are set to Strength and Life. VI. That the Earth becomes more fertile by Culture, and by the Industry of Men. VII. That nothing dies, unless it be dissolv'd by some Force. VIII. That Animals can not be born daily, unless they be renew'd by certain Seeds. IX. That one and the same Strength is not able to dissolve all Things: And, X. lastly, That Nature does not produce any Thing, unless she be assisted by the Death of another: Let us, I say, grant all this, and what will it avail Lucretius? Will he conclude, that the Seeds themselves were not made of Nothing? Or that Nothing is order'd by the Will and Providence of the Deity? He can rationally conclude neither; and thus his ten Arguments come to Nothing: Not indeed for any want of Wit or Artfulness on his Part, but thro' the Weakness of the Cause it self, which he undertook to support.

Ver. 316. He admirably well defends his subtil and minute Seeds against such as believe their Senses only: And, v. 381. he evinces, that there is a Void, by four Arguments, than which no Man yet ever brought more convincing. I have never seen any thing that could be reply'd to the first and fourth of them: But indeed the second and third are not of the same Validity.

Ver. 472. He confirms by two Arguments, that Nothing is, besides Body and Void: And whatever else others allow to be Things, he confines to the Class of Accidents; which subsist, and are distinguish'd from Body and Void by the Imagination only. But here he cunningly supposes what he ought to prove: That Body only can act and suffer, touch, and be touch'd: For the Souls of Men, and all immaterial Substances contradict this Definition.

Ver. 527. He in many Arguments ascribes perfect Solidity to his Atoms: Nor do I deny it. But there is no Reason to believe, that therefore they can not be dissolv'd: For

the Solidity of the Seeds proceeds from the immediate Contact of their Parts : But in all concrete Bodies the Contact of the Parts is allow'd to be at least equal to that, which is between the Parts of the Seeds. And therefore concrete Bodies should be equally, and no more liable to Dissolution than the Seeds themselves. The other Arguments, by which he asserts the Eternity of his Atoms, are built on a false Supposition : He assumes what he ought to prove : And when he at length flies to what they call a Mathematical Least, v. 630. he indeed presses hard on his Adversaries, and reduces them to great Difficulties, but is reduc'd to no less Streights himself.

Ver. 668. He triumphs over Heraclitus, Empedocles, Anaxagoras, and others : At length, v. 960. he employs a long Disputation, to prove the Universe, which consists of Body and Void, to be infinite : And here he is very copious in his Arguments against the Stoicks, who held a Centre in the infinite Universe, and describes the Opinions of Epicurus with a great Deal of Eloquence : But they being all built on false Suppositions, fall together to the Ground. Then he banishes the Antipodes, which a truer Philosophy and Experience have long since recall'd, and settled in their Antient Abodes. However he sooths with his Arguments the Imagination of Man, which delights to be led away into an Infinite, and never yet fix'd any Bounds to Space, nor ever will dare to do so.

The End of the First Book.





T. LUCRETIVS CARUS

OF THE

NATURE OF THINGS.

BOOK II.

The Argument of the Second Book.

- I. **F**ROM V. 1 to v. 63, Lucretius exhorts his Memmius to the Study of Philosophy, which alone can alleviate our Cares and Anxieties, and deliver the Mind from Fears.
- II. He disputes concerning the Properties or Qualities of his Seeds or Atoms; the first of which is Motion: That Seeds move is demonstrated from the Generation of Things. But their Motion is downwards; for all Seeds are Heavy. But when Solid Seeds meet, they must of Necessity rebound every Way from one another. Thus some Seeds happen to unite and join together, and those, whose Union is most close, compose the Things that are hard and dense; but the Seeds whose Connexion is more loose, make those that are soft and rare. But some Seeds never combine into one, but like

like the Motes which we see in the Beams of the Sun, are in perpetual Motion, flying to and fro in the Void, and incessantly strike and drive up and down other Atoms and themselves. These Arguments end at v. 133. III. He explains the Swiftneſs of the Seeds that tend downwards, to v. 160. IV. Then to v. 177, he ſeverely, according to his uſual Method, falls upon thoſe who acknowledge a Divine and ruling Providence. V. He reſumes his Argument, and to v. 209, aſſerts, That all Bodies tend downwards. VI. To v. 280, he ſhews, That the Seeds, as they tend downwards, decline a little from the ſtrait Line; for unleſs they did ſo, nothing at all, at leaſt no free Agent could ever be produc'd. VII. Then to v. 318, he teaches, That the Seeds ſtill move in the ſame Motion, in which they have mov'd from all Eternity: And that no Man ought to diſtruſt this Opinion, becauſe he does not ſee the Motion, ſince even the Seeds themſelves can not be perceiv'd. Figure is the ſecond Property or Quality of the Seeds: And he proves, VIII. to v. 454, That all Seeds are not of the ſame Figure; but that ſome are round, ſome ſquare, ſome ſmooth, ſome rough, ſome hook'd, &c. And he ſhews at large, What Figures compoſe bitter Bodies, what ſweet, what hard, what ſoft. IX. To v. 546, That this Variety of Figures is not infinite, but that the Seeds of the ſame Figure are infinite; that it is to ſay, that the round are infinite, the Square infinite, &c. X. In the next Place, to v. 678, he proceeds to ſhew, That Things are not compos'd of Atoms of the ſame Figure; and proves by ſeveral Arguments, That Compound Bodies contain Seeds of different Figures. XI. Then he teaches, That Seeds have none of thoſe Qualities, which we call ſenſible, as Colour, Taſte, Cold, Heat, &c. XII.

XII. And that they are not endow'd with Sense, tho' colour'd, Savoury, Hot, Cold and Sensible Things are compos'd of them: To v. 988.

XIII. Lastly, That these Infinite Seeds, flying up and down through the Infinite Void, compose Infinite Worlds, and that these Worlds are sometimes encreas'd in Bulk by the Seeds that drop down out of the Infinite Space; and sometimes diminish'd and dissolv'd, because the Seeds get loose, and fly away from them into the Infinite Space likewise; in like manner as Plants and Animals are born, encrease in Growth, wax old, and at length dy.



T. LUCRE-

is All. And that they are not endow'd with sense,
in the colour'd, Savoury, Hot, Cold and Scent
the things are compos'd of them: To v. 28.
All. Lastly, That these Infinite Seeds, flying
up and down through the Infinite Void, com-
pose Infinite Worlds, and that these Worlds are
sometimes encas'd in Bulk by the Seeds that
drop down out of the Infinite Space; and some-
times diminished and dissolv'd, because the Seeds
get loose, and fly away from them into the In-
finite Space likewise; in like manner as
Plants and Animals are born, encas'd in
Growth, wax old, and at length dy.



T. LUCRE.



T. LUCRETIVS CARUS.



Is PLEASANT, when the SEAS are
rough, to stand
And view another's Danger, safe at
Land:
Not 'cause he's troubled, but 'tis
sweet to see
Those Cares and Fears, from which
our selves are free.

5 'Tis also pleasant to behold from far
How TROOPS engage, secure our selves from War:
But

NOTES.

1. 'Tis pleasant, &c.] Lucretius had made Choice of a Subject naturally crabbed; and therefore he adorn'd it with Poetical Descriptions and Precepts of Morality, in the Beginning and Ending of his Books: And thus intending in this Book to treat of the Motions and Figures of his Atoms, and of their other Properties, which we call Qualities, he introduces his Subject by the Praise of that Philosophy which Epicurus taught: as well to give some Respite and Relaxation to the weary'd Mind of his Memmius; as by laying before his Eyes, and forewarning him of the Dangers and Calamities of others, to allure him to the Study of that Philosophy, which he calls the Doctrine of the Wise.

Thus the first 20. v. contain two Comparisons and a Metaphor, in which he asserts that the Life of a wise Man consists in a perfect Tranquillity of Mind, and Indolence of Body: And at the same time he derides and bemoans the Anxieties and restless Desires of other Men. But there are some who accuse Lucretius of ill Nature, and Cruelty of Temper on Account of the first Verses of this Book: where he says:

'Tis pleasant, safely to behold
from Shore
The rouling Ship; and hear the
Tempest roar:
Not that another's Pain is our
Delight;
But Pains unfelt produce the
pleasing Sight.

'Tis

But above all, 'tis pleasantest to get
 The Top of high PHILOSOPHY, and sit
 On the calm, peaceful, flourishing Head of it.
 10 Whence we may view deep, wondrous deep below,
 How poor mistaken Mortals wand'ring go,
 Seeking the Path to Happiness: Some aim
 At Learning, Wit, Nobility, or Fame:

Others

NOTES.

'Tis pleasant also to behold from
 far
 The moving Legions, mingled
 in the War:
 But much more sweet thy la-
 b'ring Steps to guide
 To Virtues Heights, with
 Wisdom well supply'd,
 And all the Magazines of
 Learning fortify'd:
 From thence to look below on
 human Kind,
 Bewilder'd in the Maze of Life,
 and blind. Dryd.

But their Censure seems too se-
 vere and unjust: The Poet as-
 serts only the Sentiment of all
 Mankind; For who beholds ano-
 ther in any great Affliction, or
 groaning under the Violence of
 Torments, and does not presently
 think within himself, How hap-
 py am I not to be in that Condi-
 tion! Isidorus Pelus. lib. 2. E-
 pist. 240. says, that nothing is
 more pleasant than ἐν λιμνὴ κα-
 θύδῃ, ἢ τὰ τῶν ἄλλων σκοπεῖν
 ναυάγια, To sit in the Harbour,
 and behold the Shipwreck of
 others. Cicero too is of the
 same Mind, in the second Epistle
 to Atticus. And our excellent
 Dryden, describing the Life of a
 happy Man, says to the same
 Purpose with Lucretius;

No Happiness can be, where is no
 Rest;
 Th' unknown, untalk'd of Man
 is only bless'd:
 He, as in some safe Cliff, his
 Cell does keep;
 From thence he views the La-
 bours of the Deep:

The Gold-fraught Vessel, which
 mad Tempests beat,
 He sees now vainly make to his
 Retreat;
 And, when from far the tenth
 Wave does appear,
 Shrinks up in silent Joy, that he's
 not there.

Tyran. Love.

7. But above, &c.] In this ex-
 cellent Metaphor the Poet teach-
 es that the Life of a wise Man is
 plac'd in Tranquillity of Mind
 and Indolence of Body. And
 this was the Doctrine of Epicu-
 rus, who in Cicero Tuscul. 3.
 says: Ergo is, quisquis est, qui
 moderatione & constantia quie-
 tus est animo, sibi que ipse placa-
 tus, ut neque tabescat molestiis,
 neque frangatur timore, neque
 sitienter quid appetens ardeat de-
 siderio, nec alacritate futili ge-
 stiens deliquescat, is est SAPI-
 ENS, quem quærimus. He
 therefore, whoever he be, who
 by Moderation and Constancy is
 sedate in his Mind, who is at
 Peace within himself, so as not
 to pine and languish with Sor-
 row, so as not to be disquieted
 with Fear, nor to burn with a
 thirsty Desire for any Thing, nor
 to be foolishly transported with
 unseemly Mirth, he, I say, is the
 WISE MAN, whom we are seek-
 ing. And what Lucretius here
 proposes to his Memmius, Epi-
 curus had written long before to
 Menceceus; Μῆτε γέ τίς ὦν μελ-
 λέτ' φιλοσοφεῖν, μήτε γέρον ὑπάρ-
 χων κατίστω φιλοσοφῶν. ἔτε
 γὰρ ἄωρος ἔδεός ἐστιν, ἔτε πάρος

- Others with Cares and Dangers vex each Hour
 15 To reach the Top of Wealth, and Sov'reign Pow'r:
 Blind wretched Man! In what dark Paths of Strife
 We walk this little Journey of our Life!
 While frugal NATURE seeks for only Ease;
 A Body free from Pains, free from Disease;
 20 A Mind from Cares and Jealousies at Peace.
 And Little too is needful to maintain
 The Body sound in Health, and free from Pain:

Not

NOTES.

εὖς πρὸς τὸ κτ' ψυχῇ ὑγιαίνειν.
 ὁ δὲ λέγων, ἢ μήπω τῇ φιλοσοφίᾳ
 ὑπάρχειν ὄραν, ὁμοίᾳ ἐστὶ τῷ
 λέγοντι, πρὸς εὐδαιμονίαν εἰ μὴ
 παρῆναι τ' ὄραν, ἢ μικρὴ εἶναι.

15. Sov'reign Pow'r] To be
 the chief in a Government; than
 which State of Life nothing can
 be more unhappy to an Epicure-
 an, and to a Man who delights
 to live by the Rules of Nature:
 For to what end dost thou bur-
 den thy self with the Care of an
 untractable Multitude? Live
 for thy self: Do good to thy
 self: τὰ πολιτικά εἰδέν πρὸς τὸ
 εἶναι. No Man is the happier for
 being at the Helm: If thou go-
 vernest well, thy Body will suf-
 fer for it; because a Thousand
 Cares and Businesses will be al-
 ways disturbing thy Brain and
 Quiet: if ill; thou wilt live in
 continual Dread: in a Word,
 thou wilt be a wretched Slave:
 If thou convert any Thing to
 thy private Use, thou wilt one
 Day perhaps be forc'd to restore
 it with Interest; therefore fly
 from Greatness, ἢ λάθε βιώσα
 Thus says Faber, who himself
 led a retir'd Life. To which we
 may add what Epicurus says in
 Laertius, lib. 10. "Ἐνδοξοὶ καὶ πε-
 ριβεπτοὶ τίνες ἐβελήθησαν γενέσθαι,
 τ' εἰς ἀνθρώπων ἀσφαλείαν ἔτασαν νο-
 μίζοντες ὑποποιήσεσθαι. ὥς εἰ μὴ
 ἀσφαλὲς ὁ τῶν τοιούτων βίος,
 ἀπέλαβον τὸ τ' φύσεως ἀγαθόν· εἰ
 δὲ μὴ ἀσφαλὲς, οὐκ ἔχουσιν εἰ ἐνεκα

εἰς ἀρχῆς πρὸς τὸ τ' φύσεως
 ὁκείον ἀρέχθεσθαι.

18. While frugal Nature, &c.]
 For the Epicureans did not
 chiefly follow those Pleasures
 that affect the Senses with De-
 light: but held the greatest of
 all Pleasures to consist in an Ex-
 emption from Grief and Pain:
 They did not, says Cicero, lib. 1.
 de Fin. think the chief Happi-
 ness to consist in that Pleasure,
 quæ suavitæte aliqua Naturam
 ipsam movet, & cum jucunditate
 quadam percipitur sensibus, sed
 quæ percipitur omni dolore de-
 tracto. And when Epicurus
 writes to Menœceus, that πᾶν
 ἀγαθὸν ἢ κακὸν ἐν αἰσθήσει, the
 Word αἰσθήσις must be taken in
 a larger Sense, and as oppos'd to
 Death, which is στήσις τ' αἰσθή-
 σεως. For that Philosopher dif-
 fer'd in Opinion from the Cyre-
 naicks, who held Pleasure to be
 the summum bonum; οἱ μὲν γὰρ
 τ' κατασηματικὴν εἰς ἐγκρίσιν,
 μόνῳ δὲ τ' ἐν κίνησει, ὁ δὲ ἀμφο-
 τέρων, ψυχῆς ἢ σώματος, says
 Laertius in the Life of Epicurus:
 who says himself in the Books
 πρὸς αἰρέσεως. "Ἡ μὲν γὰρ ἀτα-
 ραξία τὴν ἀπορίαν κατασηματικαὴν
 εἰσιν ἡδοναί, ἢ δὲ χαρὰ τὴν εὐφρο-
 σύνην κτ' κίνησιν ἐνεργείᾳ βλέποντες.

21. And Little, &c.] In these
 19. v. he asserts, that but few
 Things are requisite for the Ease
 and Delight of the Body; and
 that neither Great Riches, nor

Not Delicates, but such as may supply
 Contented Nature's thrifty Luxury :
 25 She asks no more. What tho' no Boys of Gold
 Adorn the Walls, and sprightly Tapers hold,
 Whose beauteous Rays, scatt'ring the gawdy Light,
 Might grace the Feasts, and Revels of the Night :
 What tho' no Gold adorns ; no Musick's Sound
 30 With doubled Sweetness from the Roofs rebound ;
 Yet underneath a loving Myrtle's Shade,
 Hard by a purling Stream supinely laid,
 When Spring with fragrant Flow'rs the Earth has spread,
 And sweetest Roses grow around our Head ;
 35 Envy'd by Wealth and Pow'r, with small Expence
 We may enjoy the sweet Delights of Sense.
 Who ever heard a Feaver tamer grown
 In Cloaths embroider'd o'er, and Beds of Down,
 Than in coarse Rags ?

Since

N O T E S.

delicious Eating and Drinking, nor costly Apparel or Furniture, are of any considerable Advantage ; since without any of them our natural Wants may be supply'd, and that too with Pleasure enough : and even tho we enjoy'd all those Delights, our Bodies would nevertheless be liable to Diseases and Pain. How vain is it then to contend ambitiously for Wit, for Wealth, and for Power ; to bend our lost Endeavours to outshine each other ; and to waste our Time and our Health in Search of Honour and in Pursuit of Riches ! Lucretius was aware of this, and therefore had Reason to exclaim :

O wretched Man ! in what a Mist of Life,
 Inclos'd with Dangers, and with noisy Strife,
 He spends his little Span ; and overfeeds
 His cramm'd Desires with more than Nature needs :
 For Nature wisely stints our Appetites,
 And craves no more than undisturb'd Delights ;

Which Minds unmix'd with Cares and Fears obtain :
 A Soul serene, a Body void of Pain ;
 So little this corporeal Frame requires,
 So bounded are our natural Desires,
 That wanting all, and setting Pain aside,
 With bare Privation Sense is satisfy'd.
 Dryd.

25. Boys of Gold] He means the golden Statues, which were formerly us'd in the Houses of the Rich, instead of Sconces and Candlesticks, in their Entertainments by Night : and he seems to blame the Expensiveness and Prodigality of the Suppers of the Romans in his Age. This Passage, which Virgil has imitated, in *Culice*, v. 60. and in *Georg.* II. v. 461. Lucretius himself took from Homer, *Odyss.* 7. v. 100.

37. Who ever, &c.] Thus Horace, in *Epist.* 2. Book I.

Non domus & fundus, non æris acervus & auri

Ægroto

Since then such Toys as these

- 40 Contribute nothing to the Bodies Ease,
 As Honour, Wealth, and Nobleness of Blood,
 'Tis plain they likewise do the Mind no good:
 If when thy fierce embattel'd Troops at Land
 Mock-fights maintain; or when thy Navies stand
 45 In graceful Ranks, or sweep the yielding Seas,
 If then before such martial Sights as these,
 Disperse not all black Jealousies and Cares,
 Vain Dread of Death, and superstitious Fears
 Not leave thy Mind; but if all this be vain,
 50 If the same Cares, and Dread, and Fears remain,
 If Traytor-like they seize thee on the Throne,
 And dance within the Circle of a Crown;
 If Noise of Arms, nor Darts can make them fly,
 Nor the gay Sparklings of the purple Dye.
 55 If they on Emperours will rudely seize,
 What makes us value all such Things as these,
 But Folly, and dark Ignorance of Happiness?

}
 }
 For

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*Ægroto Domini deduxit corpore
 febres,
 Non animo curas,*

Which Dryden's Translation of
 this Passage of Lucretius shall
 serve to interpret:

Nor will the raging Feavers Fire
 abate,
 With golden Canopies and Beds
 of State:
 But the poor Patient will as soon
 be found
 On the hard Mattress, or the Mo-
 ther Ground.

39. Since then, &c.] In these
 25. v. the Poet declares, that
 since even Kings and Princes, the
 most potent and wealthy of Men,
 are disquieted with Fears and
 Cares, and lead not happier
 Lives than others, the greedy
 Thirst of Honour, Power, Ri-
 ches, &c. must proceed from the
 Ignorance of true Happiness;
 and no Wonder that this Igno-
 rance is so gross, since we walk as
 it were in the Dark, and lead a

Life not yet enlighten'd with the
 Rays of Epicurean Philosophy.
 And he insists from the vain and
 groundless Fears and Terrours of
 Men, that we all live in Dark-
 ness: For as Children in the
 Dark dread every Thing, and
 imagin ridiculous Dangers; so
 all Men are terrify'd with the Be-
 lief of Providence, and of Pu-
 nishments after Death, which ac-
 cording to Epicurus, are but the
 Day-dreams of a crazy Mind.
 Now Lucretius, to dispel this
 Darknefs, and deliver his Mem-
 mius from all Fears and Disquiet
 of Mind pursues his Subject, and
 fully and elegantly explains the
 Nature of Things.

46. If then, &c.] Faber, in his
 Note upon this Passage of Lucre-
 tius, says that Horace had it in
 his Mind, when he writ,

*Non enim gazæ, neque consu-
 laris
 Summovet Lictor miseros tu-
 multus
 Mentis, & curas laqueata circum
 Tecta volantes.*

Scandit

For we, as Boys at Night, by Day do fear
 Shadows as vain, and senseless as those are.
 60 Wherefore that Darkness, which o'erspreads our Souls,
 Day can't disperse; but those eternal Rules,
 Which from firm Premises true REASON draws,
 And a deep Insight into NATURE'S Laws.

But

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Scandit æratas vitiosa naves
 Cura; nec turmas equitum re-
 linquit,
 Ocyor cervis, & agente nimbos
 Ocyor Euro.

Which Otway thus interprets:

Neither can Wealth, nor Pow'r,
 nor State
 Of Courtiers, nor of Guards the
 Rout,
 Nor gilded Roof, nor brazen
 Gate
 The Troubles of the Mind keep
 out.
 For baneful Care will still pre-
 vail,
 And overtake us under Sail:
 'Twill dodge the Great Man's
 Train behind,
 Out-run the Doe, out-fly the
 Wind.

To which I will add these excel-
 lent Verses of Varro the Epicu-
 rean;

Non fit thesauris, non auro pectus
 solutum:
 Non demunt animis curas, nec
 religiones
 Perfarum montes, non divitis a-
 tria Cræsi.

57. For we, &c.] Seneca in
 Epist. 110. says: Such is the Na-
 ture of the Mind, as it seem'd to
 be to Lucretius, when he said,

Nam veluti pueri trepidant, at-
 que omnia cæcis
 In tenebris metuunt; sic nos in
 luce timemus,
 Interdum nihilo quæ sunt metu-
 enda magis, quam

Quæ pueri in tenebris pavitant,
 finguntque futura.

—As Children are surpriz'd
 with Dread,
 And tremble in the Dark, so ri-
 per Years
 Even in broad Day-light are sur-
 priz'd with Fears;
 And shake at Shadows, fanciful
 and vain,
 As those that in the Breasts of
 Children reign. Dryd.

And are we then, who tremble
 in the Light, more foolish than
 Children? 'Tis false, Lucreti-
 us! We are not afraid in the
 Light, but have made all Things
 Darkness to our selves: We see
 nothing, neither what is hurtful,
 nor what expedient: We blun-
 der on all our Life long, and
 stumble at every Step; yet we
 still continue to stagger forwards
 in the same Method, and take no
 Care to place our Steps with
 greater Circumspection: We see
 how dangerous it is to make
 Haste in the Dark, and never-
 theless we persevere in driving
 full Speed to our Journeys End:
 but if we would, we might have
 Light upon the Road; tho' there
 be but one Way to get it; which
 is, by acquiring a thorow, not a
 superficial Knowledge of human
 and divine Things: if we would
 continually contemplate and stu-
 dy the same Things over and o-
 ver again, even tho' we know
 them; and if we would apply
 them often to our selves: if we
 would inquire diligently into
 what is good, and what evil: if
 we would examin with Care and
 Submission into the wonderful
 Works

But now I'll sing, do you attend, how SEED
 65 Proceeds to MAKE, and to DISSOLVE Things made:
 What drives them forward to their tedious Race,
 What makes them runthro' all the MIGHTY SPACE.

'Tis certain now no SEED to SEED adheres
 Unmov'd, and fix'd: for ev'ry Thing appears
 70 Worn out, and wasted by devouring Years;
 Still wasting, still it vanishes away,
 And yet the Mass of Things feels no Decay:
 For when those BODIES part, the Things grow less,
 And old: but they do flourish, and increase,
 75 To which they join; thence too they fly away;
 So Things by Turns increase, by Turns decay:
 Like Racers, bear the Lamp of Life, and live,
 And their Race done, their Lamp to others give.

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Works of Providence: and lastly, if we would learn truly to distinguish between what is honourable, and what base.

64. But now, &c.] The Argument of this Second Book is briefly contain'd in these 4. v. He promises first to explain the Motions of the Seeds, by which Motions Things are generated and dissolv'd: Secondly, the Cause of those Motions, and thirdly, the Swiftmess of them. When he has perform'd this, every Thing will be prepar'd and ready for him to enter upon the Explication of the Generation and Dissolution of Things.

68. 'Tis certain, &c.] Being about to dispute of the different Motions of the Atoms, and of the Causes of those Motions, he fortifies his Way before hand, and in Opposition to some weak and foolish Philosophers, demonstrates in these 13. v. from the Growth and Decrease of Things, that there is Motion: for the Reason why Things grow is, because some Particles of Matter fly and adhere to them; and the Reason why they diminish is, because some minute Particles having lost their Hold,

retire and fly away from them: And it would be absurd to say, that those Particles either come or go without Motion.

77. Like Racers, &c.] He alludes to the λαμπαδικὸν ἔργον, the Race of Torches, which were certain Games celebrated at Athens in Honour of Vulcan, and in which the Racers carry'd Torches in their Hands, and strove who should get first to the Goal with his Torch not extinguish'd: Thus the Scholiast on Aristophanes in Ranis. These Athenian Games were call'd λαμπάδες, and the Victor, λαμπαδικόφωρος, a Bearer of Torches; because all the Torches of those that run were deliver'd to him as the Prize of his Victory: from whence the Word λαμπαδευέειν is us'd to signify, to deliver successfully and in Order. Casaubon. in Perf. Sat. 6. Thus Plato, in 6. de Legibus: Γινώντες ἢ ἐκτρέφοντες παῖδας, καθάπερ λάμπαδα τὸ βίον ὡς λαδίδοντες ἄλλοις δὲ ἄλλων, begetting and breeding Children, as it were delivering the Lamp of Life. But Pausanias makes this more plain. In the Academy of Prometheus,

And so the Mass renews : few Years deface
80 One Kind, and strait another takes the Place.

But if you think the SEEDS can REST and make
A Change by Rest ; how great is the Mistake ?
For since they thro the boundless VACUUM rove,
By their own WEIGHT, or other's STROKE they MOVE,
85 For when they meet and strike, that furious Play
Makes each of them reflect a diff'rent Way :
For both are perfect SOLIDS, and Nought lies
Behind, to stop their Motion as they rise.

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metheus, says he, there was an Area, where Men were wont to run in a Circle, carrying lighted Torches in their Hands, and the main of the Strife consisted in keeping their Torches alight during the Swiftneſs of their Running : For he whose Torch was extinguiſh'd, yielded the Victory to him who came next after him, and he in like manner to the Third. Thus Pausanias. Now this Custom Lucretius thus applies : As the Runner whose Torch went out, yielded the Victory to the Follower : so a living Thing, when its Light of Life is extinguiſh'd, yields and gives up to another living Thing as it were the Lamp of Life. Thus the Remains of the vegetable Life in Grass, yields it self up to the sensible Life in an Ox : thus the Remains of the Animal Life in an Ox, yields it self up into the Life of Man : thus the Life of Man yields it self up to Worms. And thus the Vicissitude is continu'd, and a new Structure ever arises from the Ruins of the other : the Forms only perish ; the Matter is eternal, and suffers no Decay.

79. And so, &c.] Ovid. Metam. 15. v. 252.

—Rerumque novatrix
Ex aliis alias reparat Natura figuras :

Nec perit in tanto quicquam, mihi credite, mundo :

Sed variat, faciemque novat.—

—For Nature knows
No steadfast Station, but or ebbs
or flows :

Ever in Motion, she destroys her
old,
And casts new Figures in another
Mold. Dryd.

81. But if, &c.] He esteems all who believe the new Motions of Things, that is to say, that their Increase or Decrease can proceed from Atoms lying still and at rest, to be so void of Sense, as not to deserve to be confuted. Then he teaches in these 8. v. that the Seeds, which he has prov'd are always wandering up and down in the Void, owe their Motion either to their own Weight, or to the Blows of others. For whatever is solid (and Solidity is the chief Property of the Seeds) is heavy : but heavy Things tend downwards : therefore the Seeds must have a downward Motion : But when these Solid Seeds in their descending Motion, light upon Bodies that are lying still, and without Motion, or that move more slowly than themselves, they must of Necessity rebound : for a solid Body, that strikes against another solid Body, does not impart all its Motion to that other, and therefore will be borne another Way by the Degrees of Motion, which it still retains : and this

- But that you may conceive how thus they Move;
 90 Consider, that my former Reasons prove,
 That SEEDS seek not the MIDST, and that the SPACE
 Is INFINITE, and knows no LOWEST PLACE;
 And therefore SEEDS can never end their Race:
 But always move, and in a various Round.
 95 Some, when they meet, and rudely strike, rebound
 To a GREAT DISTANCE; others, when they jar,
 Will part too, and rebound, but NOT SO FAR:
 Now these small SEEDS, that are more closely join'd,
 And tremble, in a LITTLE SPACE confin'd,
 100 Stopt by their mutual Twinings, STONES compose
 IRON, or STEEL, or Bodies like to those;
 But those, that swim in a WIDE VOID alone,
 And make their quick and large Rebounds, or run
 Thro a LARGE SPACE, compose the AIR, and SUN.
 105 Besides these two, there is another Kind;
 BODIES from Union free, and unconfin'd;
 With others ne'er in friendly Motion join'd.

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this proves the upward, or ascending Motion. One of these Motions is natural, the other violent; and both of them are necessary to the Generation and Dissolution of Things. Epicurus taught, *κινεῖται τὰ ἅτομα κάτω, τότε μὲν καὶ σάθμι, τὰ δ' ἄνω κινεῖται καὶ πάλιν καὶ πάλιν.* Laert.

89. But that, &c.] That Memmius may the more fully comprehend this Agitation and Motion of the Seeds, he reminds him in these 6. v. of what he taught him in the first Book: viz. That in the infinite Space there is no Middle or Centre, nor any lowest Place to which the Seeds are tending, and where, when they have once reach'd it, they may rest from Motion. Since therefore they are borne downwards by their own Weight, and sometimes dashing against one another rebound, who can deny that they are tost and agitated to and fro in a perpetual Motion.

95. Some when, &c.] Since therefore the Seeds are continu-

ally in Motion, and since they strike and rebound, He teaches in these 10. v. That the Resilition of those rebounding Seeds is made to unequal Distances, and that the Difference of the Blows produces the Difference of the Resilitions. Now of those Seeds that rebound to the less Distances, and that are tost'd to and fro in a narrower Space than others, Iron, Stone, and the other hard and solid Bodies are compos'd: But those that rebound to a greater Distance, and wander in a wider Space, produce the Air, Fire, and the other soft and rare Bodies of the like Nature.

105. Besides these two, &c.] Besides the Seeds whose Motion is confin'd to a narrow Space, and that are compacted into hard and solid Bodies, and besides those that result to a greater Distance, and wandering in a wider Space, compose the Bodies that are soft and rare; there are other Seeds that are always in Motion, and being exempt from

- Of these there's a familiar Instance ———
 For look where'er the glitt'ring SUNBEAMS come
 110 Thro narrow Chinks, into a darken'd Room;
 A thousand LITTLE BODIES strait appear
 In the small STREAMS of LIGHT, and wander there:
 For ever fight, reject all shews of Peace;
 Now meet, now part again, and never cease:
 115 Hence we may judge how th' ATOMS always strove
 Thro the vast EMPTY SPACE, and how they MOVE.
 Such Knowledge from mean Instances we get,
 And easily from small Things rise to great.
 But mark this Instance well, and learn from thence
 120 What MOTIONS vex the SEEDS, tho hid from SENSE:
 For here you may behold, by secret Blows
 How BODIES turn'd, their Line of Motion lose:
 How beaten backward, and with wanton Play,
 Now this, now that, and ev'ry other Way.
 125 ALL have their MOTIONS from their SEEDS; for those
 MOVE of THEMSELVES, and then with secret Blows
 Strike

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all Contexture and Coalition, are continually dashing against the others, and disturbing them. Now to represent, as it were by a Similitude, that careless and random Agitation, with which the Atoms, that never unite with others, are, as I may say, exercis'd in the Void, he in these 14. v. borrows a Comparison from Democritus and Alcippus: who, as Aristotle says, compar'd the Atoms to those minute Corpuscles, that are call'd Motes, which fly in the Air, and ἀφαινεταὶ ἐν τῇ ἀγρῇ τῶν ἡμετέρων ἀκτιῶν, are very visible in the Beams of the Sun, when they strike thro' the Chinks of Windows or Doors into a darken'd Room.

119. But mark, &c.] In these 15. v. he turns into an Argument the Similitude with which he has illustrated the Motions of his Atoms. We see that those Motes that are dancing up and down in the Beams of the Sun, are driven about in various and different Manners: Now they seem to be striving to get into a

Line; now they are mov'd to the Right, now to the Left, in short, every Way. But since all Bodies ever keep the same Line, unless they are turn'd out of their Course by some exterior Violence, or by the Pressure of their own interior Weight; it must be granted, that some Motions of the Seeds, tho' invisible to the Eye, agitate those Motes or little Bodies, and drive them to and fro in that manner: For the primary Cause of all Motion and Agitation whatsoever, that is observ'd in Things, is in the Seeds themselves. Thus we see that the Epicureans held, that the Atoms were not only the first Principles of Things, but also the first Cause of all Motion. An impious Belief, and condemn'd by the Christian Faith, which teaches us, that GOD alone is the Creatour, and first Mover of all Things.

125. All have, &c.] When Democritus, as Plutarch tells us, lib. 1. de Placit. Philosoph. had given only two Properties to Atoms,

toms, Bulk and Figure; Epicurus bestow'd a third, Weight: ἀνάγκη γὰρ (φισί) τὰ σώματα κινεῖσθαι τῇ τῷ βάρει πλῆγῃ, ἐπεὶ ἔκινηθήσεσθαι. 'Tis necessary that Bodies should be mov'd by their Weight, otherwise they would not be mov'd at all: and beside this, he endow'd his Atoms with other Motions, καὶ παρέγκλισιν, καὶ κατὰ πλῆξιν. of Inclination, and of Stroke, which two last, tho' prest with a thousand peculiar Difficulties, yet because they depend on the other Motion κατὰ σάθμιν, downwards, which proceeds from the Weight, are likewise liable to all those Exceptions that may be made against that. First then that Weight is not a Property of Atoms is evidently prov'd from the Difference of Weight in Bodies: For take a Cube of Gold, and hollow it half thro, and weigh it against a solid Cube of Wood of the same Dimension; that Gold, tho' it has lost half its Matter, and consequently half its Weight by the hollow, is twenty times heavier than the Wood: from whence the Consequence is natural, and easie. For if Weight were a Property of Matter, it would be impossible, that hollow Piece of Gold should outweigh the Wood, because the Wood cannot contain a ten times greater Vacuity than that Hollow. And this Argument, if apply'd to the Air, more strongly concludes, because that is lighter, especially if we consider that the Air is a Continuum, and not a Congeries of Particles, whirl'd about without any Union and Connexion; for innumerable Experiments almost in all Fluids evince the contrary. I shall pass by those Dr. Glisson hath propos'd, and content my self with one concerning the Air, which may be deduc'd from the faithful Tryals of the Honourable Boyle. The 38th of his Continuation of his Physico Mechani-

cal Experiments sufficiently evinces, that the exhausted Receiver is quite void of all Particles of Air, which evidently proves (as little Attention to the Experiment will discover) that there is Motus Nexus, as Bacon calls it, in the Air, which cannot be but in a Continuum. The same may be prov'd in Water from Refraction; for why are not the Rays disturbed, if the Parts are in Motion? When Experience tells us, that a little stirring with the Finger troubles them. Not to mention, that this Notion of Fluidity, tho' embrac'd by the Plenists, is inconsistent with their Hypothesis, an ambient attending Circle being not to be found in Nature for each moving Particle; and to pass by the Difficulties that press their Opinion, who fancy Rest to be the Cause of Continuity, since two smooth Bodies, whose Surfaces touch, and eternally rest, will never make one Continuum; my next Argument against the Epicureans is drawn from their own Principles. For suppose Weight a Property of Atoms, 'tis impossible the World should be fram'd according to their Hypothesis; for how could the higher Atom descend, and touch the lower, when the Motions of both were equal? Nor can that little Declination, that κίνησις καὶ παρέγκλισιν (which the Epicureans are so bold to assume, contrary to all Sense and Reason, and which Plutarch, de Animæ Procreatione, ex Timæo, declares as the great Charge against Epicurus, ὡς ἀναίτιον ἐπισταχόντι κίνησιν ἐκ τῆς μὴ ὄντος, as asserting a new Motion without a Cause) lessen the Difficulty; for, as Tully argues, if all Atoms decline, then none of them will ever stick together; if only some, hoc esset quasi Provincias Atomis dare, quæ rectè, quæ obliquè ferantur, that would be to prescribe to Atoms their particular

Strike on the small MOLECULÆ; they receive
 The swift Impression, and to greater give :
 Thus they begin from the FIRST SEEDS; and thence
 130 Go on by just Degrees, and move our Sense.
 For look, within the little Beam of Light (fight)
 You see them strike; but what Blow makes them }
 Is undiscern'd, and hidden from our Sight. }
 And yet how SWIFT the ATOMS MOTIONS are,
 135 This foll'wing Instance will in short declare:

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Offices, which of them should decline, and which move obliquely. But grant there could be a Combination, and grant that Combination (which is impossible) should stop in some Parts of the Space, yet from the very Nature of Weight, and Motion, it follows that the World, according to their Hypothesis, could not be made in that Order we now perceive it. For suppose this quiet Frame; the Atoms that fall on it, as the Laws of Motion in solid Bodies require, must leap backward; but meeting with other descending Atoms, their Refilition is soon stopt, and so they must descend again, and then striking, return, but not to so great a Distance as before; because the Velocity of the Descent was less: and so the Distance still decreasing, the Atoms in a little Time must rest, and only a vast Heap of Matter, close, and moveless, must lie on that supposed quiet Frame as its Basis.

127. *Moleculæ*] This Latin Word is a Diminutive of *Moles*, and signifies small Heaps or Lumps of any Matter whatever. Our Translatour uses it to express no less than two Verses of his Author: who says that the Atoms first move of themselves; and

*Inde ea, quæ parvo sunt corpora conciliatu,
 Et quasi proxima sunt ad vireis Principiorum,*

then the concrete Bodies, that are of the least Bulk or Size, and that approach nearest as it were to the Exility of the Principles (all which our Interpreter has express'd no otherwise than by the Word *Moleculæ*)

*icibus illorum cæcis impulsa ci-
 entur.*

are mov'd by the invifible Blows they receive from them.

128. To greater give] The smallest Bodies are mov'd first, and they move the greater: for the nearer any Compound Bodies approach to the unmix'd Simplicity of their Principles, the more easy they are to be put in Motion.

134. And yet, &c.] To express the Celerity of his Atoms, he brings an Instance of the Swiftnefs of the Beams of the Sun, and employs it in these 27. v. as an Argument à minore. The Epicureans believ'd that Light consists of small Particles that flow out of the Sun, who is the Fountain of all Light: Moreover, that these minute Particles consist of Seeds agitated by various Motions, whence the Motion of those minute Particles must be retarded, and become more slow: and lastly, that they do not find an open Passage thro' the Air, but make one, and are hinder'd in their Flight by meeting with Particles of the Air. But that Atoms are simple Bodies, not obstructed by the Motions

For when the MORNING climbs the EASTERN Skies,
 And tuneful BIRDS salute her early Rise;
 In ev'ry Grove and Wood with Joy appear,
 And fill with rav'ning Sounds the yielding Air:
 140 How swift the BEAMS of the bright rising SUN
 Shoot forth! Their Race is finish'd when begun:
 From Heav'n to Earth they take their hasty Flight,
 And guild the distant Globe with gawdy Light.
 But this thin VAPOUR, and this glitt'ring RAY,
 145 Thro' a meer VOID, make not their easy Way;
 But with much Trouble force a Passage thro'
 Resisting Air; and therefore move more slow:
 Nor are they SEEDS, but LITTLE BODIES join'd;
 And adverse Motions in small Space confin'd:
 150 And therefore from without resisting Force,
 And inbred Jars must stop their eager Course;
 But solid SEEDS, that move thro' EMPTY SPACE,
 And all whose Parts do seek one common Place;
 Whom Nothing from without resists; than Light
 155 And Beams more swift, must make their hasty Flight;
 And in that Time a larger Distance fly,
 While the SUN's lazy Beams creep thro' our Sky:

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tions of their own Parts; and are mov'd thro' the free and unmolested Void. And hence they conclude, that the Rays of the Sun, being compos'd of a most subtile Contexture of Atoms, which do not all agree in the same Motion, nor pass through a Space intirely free and empty, ought to yield in Swiftneſs to the Atoms, which are wholly disintangled from one another, and move thro' a Space altogether empty and unobstructed by any Matter whatever. *ὅτι μὲν ἡ ἀπὸ τῆς κενῆ φορεᾶς καὶ μηδεμίαν ἀπάντησιν τῶν ἀντικαταστάτων γενομένη, πᾶν μῆκος ὁρίσασθαι ὅσον ἀπεριόριστον χρόνον πωτελεῖ, &c.* Epicurus to Herodotus.

141. Their Race, &c.] The very Words of Cowley in his Hymn to the Light, Stanza 6.

Swift as light Thoughts their empty Career run,

Thy Race is finish'd, when begun.

Nor was he oblig'd to Lucretius for the Thought; which our Translatour has taken wholly from him; not from his Author.

145. Thro a meer Void] That is to say, they pass not through a Void that is altogether free and empty of all Bodies: For the Heat of the Sun passes thro the Air, which is full of Atoms and other Bodies, as Winds, Exhalations, &c. which resist and retard the Course of his Rays; and this is what he means by the resisting Force from without, v. 150.

151. And inbred Jars] He means that the Corpuscles of the Light and Heat of the Sun pass not thro' the whole Air in an Instant of Time, nor singly one by one: but conglob'd and intangled in one another, which must

For they by Counsel can not move more slow;
 Or stop to make Inquiry, or to know
 160 How they must work, on what Design they go.
 But some, dull Souls! think MATTER can not MOVE
 Into fit Shapes, without the Pow'RS ABOVE:
 Nor make the various Seasons of the Year
 So fit for Man; nor Fruit, nor Bushes bear,
 165 Nor other Things, which PLEASURE prompts, could do:
 PLEASURE, that GUIDE of LIFE, and MISTRESS too!
 That we should seek LOVE's generous Embrace,
 And thence renew frail Man's decaying Race:
 And therefore fancy that the GODS did make
 170 And rule this ALL. How great is that Mistake!

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must of Necessity hinder the
 Swiftneſs of their Courſe.

158. For they by Counsel] No
 Man will be ſo fooliſh as to pre-
 tend that the Atoms ſtop in the
 Air to conſult and deliberate a-
 mong themſelves which ſhall go
 firſt, which ſecond, &c. This
 and the two following Verſes
 ſome of the Editours of Lucreti-
 us have rejected: others retain
 them, and interpret them as a-
 bove: Whoever think fit to re-
 ject them, may give them what
 Explication they pleaſe.

161. But ſome, &c.] In theſe
 17. v. Lucretius, who is always
 arguing, tho' but very weakly
 againſt Providence, takes Occa-
 ſion to deride the Stoicks, who
 held Matter of it ſelf to be un-
 active, and incapable to produce
 any Thing: but that it is mov'd
 and dispos'd to act, not by its
 own Strength and Power, but by
 the Divine Mind. Then he au-
 daciouſly and impiouſly affirms,
 That Matter, rude as it was, did
 make this World without any
 Art, or Counsel, or Deſign, and
 accompliſh all thoſe Works,
 which the ignorant and ſuperſti-
 tious Vulgar aſcribe to Wiſdom
 and Providence: That Pleaſure
 is the Guide of the Life of Man;
 that all Things are rul'd and go-
 vern'd by her Direction, and that

GOD neither made this World,
 nor any Thing elſe for the Sake
 of Man. And laſtly, he pro-
 miſes to ſhew in another Place
 that the Frame of the World is
 ſo artleſs, confus'd, and ill put
 together, as to evince it ſelf to
 be a Work altogether unwor-
 thy of the Divine Wiſdom: In
 the fifth Book we ſhall ſee how
 he will keep his Word with
 us:

*Quid dignum tanto feret hic
 promiſſor hiatu.*

Mean while, how much wiſer he
 who ſaid, *Coeli enarrant gloriam
 Dei, & opera manuum ejus enun-
 ciat firmamentum*, *Pſal. 19. v. 1.*
 When we ſee any Things move,
 ſays Cicero, in fixt and regular
 Motions, as the Spheres, the Sea-
 ſons, and many other Things,
 do we doubt thoſe Works are
 made without Counsel and Rea-
 ſon? When we conſider with
 how wonderful a Celerity the
 Heavens are whirl'd around in
 ſo conſtant and never-failing a
 Manner making and maintaining
 the Universal Viciffitudes, to the
 Preſervation and utmoſt Benefit
 of all Things, can we doubt that
 they are made and done without
 Reaſon, nay, and without an ex-
 cellent and Divine Reaſon and

Wif-

For were I ignorant whence Things arise;
 Yet many Reasons from the Earth and Skies,
 From ev'ry Thing deduc'd, will plainly prove,
 That this IMPERFECT WORLD——
 175 Was never made by the wise Pow'rs ABOVE.
 This I'll explain hereafter; now go on
 To finish what already I've begun.

And this I think a proper Place to prove,
 That Nothing OF IT SELF can UPWARD MOVE:
 180 Left when you see th' ambitious FLAME aspire,
 You think 'tis NAT'RAL FORCE bears up the FIRE.
 For ev'ry Tree does rear its lofty Head,
 Each tender Ear and Shrub does upward spread,
 And all draw up their Nour'shment from below,
 185 But yet all Weights by Nature downward go.
 So when the subtile Flame, and shining Streams
 Of Fire arise, and waste the upper Beams;
 'Tis some Force drives them up. So from a Wound
 Our Blood shoots forth, and sprinkles all around.

Again

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Wisdom too? de Natura Deor.
 lib. 2.

178. And this, &c.] He has already affirm'd, that all the Seeds tend downwards, and that all upward Motion is violent: He now in 32. v. urges the same again, and teaches that no Body, not even Fire excepted, naturally aspires, but is driven upwards by the Force of other Bodies, in like manner as the Sap rises in Trees, as Blood gushes out of a Wound, and as a Piece of Timber mounts when it is plung'd into Water. For who doubts but that the same Sap, the same Blood, and the same Piece of Timber would tend downwards in the Void, tho' the Sap rises up in the Trees, the Blood spouts out of the Veins, and the Timber emerges and leaps, at least half of its Thickness, out of the Water. Lastly, he observes, that the Rays of the Sun tend downwards, that Stars, fiery Meteors, and Lightning fall to the Ground, and concludes that Fire is carry'd upwards, not by its

own Force, but by the Impulse of protruding Bodies: And upon this he lays the Foundation of the double, that is to say, natural and violent Motion of his Atoms. Plutarch, 1. Plac. Phil. cap. 12. *ὅτι τὰ πρῶτα μὴ ἀπλά, τὲ τὰ δὲ ἐκείνων συγκεράματα βάρος ἔχει.* And Simplicius teaches that Epicurus was of Opinion, *ἀπαν σῶμα βάρος ἔχειν, τῷ δὲ τὰ βαρύτερα ὑφίστασθαι, τὰ βαρύτερα ὑπὸ ἐκείνων ἐκθλίβεσθαι ἐπὶ τὸ ἄνω.*

180. Left when, &c.] Here we may observe a silent Anthypophora: for the Poet answers beforehand the Objections that his Adversaries might urge against him: But it will be said that Fire moves upward: To which he answers: And Plants and Trees rise upward likewise, by reason of the driving Force from beneath, which breaking out of the Earth compels them to grow by Ascent: and yet all ponderous Things naturally, and as much as in them lies, sink downwards.

- 190 Again who sees not that a quiet Flood
 Throws back with mighty Force th' immersed Wood ?
 For when we strive, in deeper Streams, to drown,
 And scarce with all our Force can press it down,
 The Waves, with double Vigour throw it up,
 195 And make it strongly leap above the Top:
 And yet who doubts all these would downward tend;
 When plac'd in Void, and nat'rally descend ?
 So rising FLAMES by th' Air are upwards born,
 Altho' their nat'ral Weights press a Return:
 200 Besides, we all behold, how ev'ry Night
 The falling METEORS draw long Trains of Light.
 Wherever NATURE yeilds a Passage thro',
 We see STARS fall, and seek them here below :

The

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199. Altho', &c.] Tho the Weight of the Flame naturally strives to depress and bring down the Flame; yet the Force and Strength of the ambient Air compels and drives it upwards. Thus it yields to an Element heavier and more dense than it self, but is not borne upwards of its own Accord.

203. We see Stars fall] Here some may be apt to think that Epicurus, and Lucretius, who follows his Opinion, are mistaken: for the Stars never fall: But by the Word Stars in this Place we are to understand a fatty, oleaginous and sulphurous Exhalation, which kindles in the Air, and falls to the Ground in a purple-colour'd Jelly. Virgil has imitated this Passage of Lucretius, and describes the Fall of these Exhalations, Georg. I. v. 365.

Sæpe etiam Stellas, vento impendente videbis

Præcipites cælo labi; noctisque per umbram

Flammarum longos a tergo albescere tractus.

The seeming Stars fall headlong from the Skies:

And shooting thro' the Darkness gild the Night

With sweeping Glories, and long Trails of Light.

Aristotle says, they are Exhalations of the Earth, that are apt to take Fire; and that being carry'd up into the middle Regions of the Air, they kindle, by means of their being compress'd by the Cold of the circumfus'd Air: And he calls this kind of Exhalation *Ἐπιδερμὴ*, and *Ἀσπρῆνσις*, *discurfus & fluxus Stellæ*. Anaxagoras held these Meteors to be Sparkles that fall from the fiery Region. Eunapius in *Ædes*, calls them, *ἀπορροαὶ τῶν ἀσπερῶν*, *Effluentia quædam Stellarum*: And the Arabs *Sbibab*, which the Commentatour upon *Ulugh Beigh's Fables* explains, *Stella quæ nocte incedit sicut ignis*; and *Stella Dæmones pellens*; for the antient Arabs and Eastern People fancy'd Falling Stars to be fiery Darts lanc'd from Heaven, against the Devils or Evil Spirits of the Air; as the learned *Golius* has likewise observ'd in his *Notes upon Alfergan*. p. 65. But *Fromondus Meteor. lib. 2. cap. 3.* describes them, according to the Doctrine of Aristotle, to be a fiery Exhalation, forc'd out of a Cloud, and having the Resemblance of a true falling Star. They

The SUN too from above his Vigour yields
 205 To us below ; and cherishes our Fields.
 Therefore its FIRE DESCENDS: swift LIGHTNING flies ;
 Now here, now there, betwixt the parted Skies ;
 And fighting thro' the Clouds, its Place of Birth,
 The broken sulph'rous Flame DESCENDS to Earth.
 210 Now SEEDS in downward Motion must DECLINE,
 Tho' VERY LITTLE from th' exactest Line:

For

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They are thought to come from the same Cause and Origin as Lightning, tho' they are not attended by Thunder, at least not perceivable by us: but they bear the same Proportion to Lightning, as the Fire of a Musket does to that of a Canon ; For, as at a great Distance we may see the Fire of a Musket, but scarce hear its Noise, tho' the Fire of a Canon at the same Distance is seen, and its Noise plainly heard ; so by reason of the Exility of the Exhalation we hear not the Noise when these falling Stars break from a Cloud, as we do that of Thunder that follows Lightning. Fromondus compares these Meteors to our Kind of Fireworks, call'd Rockets ; (tho' there Motions be different, that of the one being forc'd upwards, the other downwards) which run in a Train, and fall in the manner of Stars : And therefore Pliny calls them, *Scintillas & Discursus Stellarum*, and Ptolemy, *Trajectiones* : both which are express'd by Manilius in these Verses :

*Præcipites stellæ passimque volare videntur,
 Quum vaga per nitidum scintillant lumina mundum ;
 Et tenues longis jaculantur crinibus ignes,
 Exurguntque procul volucres imitata sagittas,
 Arida quum gracili tenuatur semita filo.*

lib. i. v. 845.

Which Creech renders thus :

And still when falling Stars adorn the Night,
 The falling Meteors draw long Trains of Light :
 Like Arrows, shot from the celestial Bow,
 They cut the Air, and strike our Eyes below.

210. Now Seeds, &c.] To do Justice in this Place to Lucretius, I must give the original Text of this Passage, which our Interpreter has not faithfully render'd :

*Illud in his quoque te rebus cognoscere avemus :
 Corpora cum deorsum rectum per inane feruntur
 Ponderibus propriis, incerto tempore ferme,
 Incertisque locis spatio decedere paulum,
 Tantum quod Momen mutatum dicere possis.*

To explain these five Verses Creech bestows but two :

Now Seeds in downward Motion must decline,
 Tho' very little from th' exactest Line.

He has totally omitted, *incerto tempore ferme, Incertisque locis* ; which Words nevertheless have a Signification, and that too of great Importance in this Place :

Q

For did they still MOVE STRAIT, they needs must fall,
 Like Drops of Rain, dissolv'd and scatter'd all;
 For ever tumbling thro' the MIGHTY SPACE,
 215 And never join to make one single Mass.

If

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Place: For what Lucretius says is this: That the Atoms, when by their own Weight they are borne downwards thro' the Void in a direct Line, do at some time or other, but incerto tempore, at no one fixt and determinate Time, and in some Parts of the Void likewise, but incertis locis, not in any one certain and determinate Place of it, decline a little from the direct Line by their own Strength and Power; but so nevertheless that the direct Motion can be said to be chang'd the least that can be imagin'd. Infomuch that he insinuates that his Atoms are mov'd as Animals; which appears more evidently v. 259. where speaking of the voluntary Motion of Men, he uses almost the very same Words:

Declinamus item motus, nec tempore certo,
 Nec regione loci certa, sed ubi ipsa tulit Mens.

Thus this inveterate Enemy of Providence bestows only not a Mind, only not a Will on his stupid and senseless Atoms. But to proceed to the Explication of this declining Motion.

The Poet has disputed at large of the Seeds natural Motion downwards, and violent upwards. Now from whence can that violent Motion proceed, but from Stroke? But the Seeds being heavy, and therefore descending thro' the Void in a direct Line, and with equal Swiftneſs, could never meet, never overtake one another: so that Nothing could be generated whatever; and Nothing would exist but empty Space, and invisible Principles.

Desertum præter Spatium, & Primordia cæca. Lucr.

The Opinion of Democritus labour'd under this Defect: for, as Plutarch says, de Placit. Philosoph. lib. 1. c. 23. he acknowledg'd only one Sort of Motion; $\kappa\tau\prime\ \omega\lambda\eta\gamma\lambda\omega$, for so it ought to be read, not $\kappa\tau\prime\ \omega\lambda\alpha\gamma\iota\omega$, as is manifest from Cicero, who in his Book of Fate, says, Quondam vim motus habebant impulsio- nis, quam Plagam ille appellat, à te, Epicure, gravitatis & ponderis: Formerly, they [the Atoms] had a Motion of Impulse, which he (Democritus) calls Stroke: but you Epicurus gave them a Motion of Heaviness and Weight. Epicurus therefore held two Sorts of natural Motion: one perpendicular, the other declining: $\delta\upsilon\omicron\ \epsilon\acute{\iota}\delta\eta\ \tau\ \kappa\iota\nu\acute{\iota}\sigma\epsilon\omega\varsigma$, $\tau\omicron\ \kappa\tau\prime\ \sigma\acute{\alpha}\theta\mu\iota\omega$, $\tau\ \tau\omicron\ \kappa\tau\prime\ \omega\alpha\rho\acute{\epsilon}\gamma\kappa\lambda\iota\sigma\iota\nu$. Plutarch. de Placit. Philosoph. lib. 1. cap. 23. Now this Motion of Declination was thought necessary, because otherwise the Atoms could never have met together; and consequently there could have been no Generation of any Thing whatever. Cicero, in 1. lib. de Fin. Censet [Epicurus] illa solida ac individua Corpora Materię ferri suo deorsum pondere ad lineam: hunc naturalem esse omnium Corporum Motum. Deinde ibidem homo acutus cum illud occurreret, si omnia deorsum è regione ferrentur, &, ut dixi, ad lineam, nunquam fore ut Atomus altera alteram posset attingere: itaque attulit rem commentitiā: declinare dixit Atomum

If any one believes, the **HEAVIER SEED**,
 In down right Motions, and from Hindrance freed,
 May **STRIKE** the **LIGHTER**; and fit Motions make,
 Whence Things may rise, how great is the Mistake!
 220 'Tis true, when **WEIGHTS DESCEND** thro' yielding **AIR**,
 Or **STREAMS**; the **SWIFTNESS** of the Fall must bear
 Proportion to the **WEIGHTS**: and Reason good;
 Because the fleeting **AIR**, and yielding **FLOOD**
 With equal Strength resist not ev'ry Course,
 225 But sooner yield unto the greater Force:
 But now no **VOID** can stop, no **SPACE** can stay
 The **SEEDS**; for 'tis its Nature **TO GIVE WAY**;
 There:

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mum perpaulum, quo nihil posset fieri minus. Ita effici Copulationes, & Complexiones, & Adhæsiones Atomorum inter se, ex quo efficeretur mundus, omnesque partes mundi, quæque in eo sunt. Epicurus was of Opinion that those indivisible and solid Bodies are carry'd downwards in a direct Line by their own Weight: that this is the natural Motion of all Bodies: but at the same time he sagaciously reflected, that if all the Atoms descended by their own Weight in a strait Line, they would never reach or touch one another. He therefore being put to his Shifts for another Invention, asserted that they decline some small Matter in their Descent; but so very little, that nothing can be less: and that from this Declination proceed the Conjunctions, Unions and Adhæsions of the Atoms to one another, and among themselves: by which Means was made the World, and all its several Parts, and whatever Things are contain'd in it. This Opinion Lucretius explains in 30. v. and first in these 6. v. teaches, that this declining Motion must be granted, otherwise the Seeds would be mov'd like Drops of Rain, always apart and disjoin'd from one another: there would be no Blows, and the Atoms would never combine

and join together: the Consequence of which would be, that there could be no Compound Bodies.

216. If any, &c.] Lucretius adheres so obstinately to this *κίνησιν καὶ παρέγκλισιν*, Motion by Declination, that he will by no means suffer it to be extorted from him: and therefore he sharply inveighs against those who believe that the heavier Seeds, as they descend thro' the Void, can overtake and strike the lighter; insomuch that there is no Need of his pretended Declination in their Descent; he asserts that all Seeds are alike swift, and that they are hurry'd thro' the Void with an equal Velocity: and therefore those that follow can never overtake those that are before them. But he grants that the Medium thro' which they pass, may contribute to the hastning or retarding of their Motion; and that Bodies of the same Matter, but different in Weight, when they fall from above downwards thro' Water, or thro' the Air, are not alike swift: which is false: but he will have the Motion to be the swifter, the more free and empty the Place is, thro' which the Bodies move: so that where the Space is most void and empty, there the Motion must consequently be most swift: and be there ever

Therefore thro' VOID UNEQUAL WEIGHTS must be
Like SWIFT in MOTION, all of like Degree.

230 Nor can the HEAVIER BODIES overtake
The LIGHTER falling SEEDS; and, striking, make
The MOTIONS VARIOUS, fit for NATURE's Use,
By which ALL-POW'RFUL SHE may Things produce.

'Tis certain then and plain, that SEEDS DECLINE,
235 Tho' VERY LITTLE from th' exactest Line.
But NOT OBLIQUELY move: that fond Pretence
Would fight all Reason, nay, ev'n common Sense:
For ev'ry Body sees, a FALLING WEIGHT
Makes its DESCENT by LINES DIRECT and strait.

Be-

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so many Motions, or Things moving in that Space, they are all of a like Swiftneſs.

234. 'Tis certain, &c.] Having confuted the Opinion he laſt propos'd, he concludes in theſe 6. v. That the Atoms decline in their Motion; but ſo little, that Nothing can be leſs: nay, not ſo much, as that they can be ſaid to be mov'd obliquely: for the Senſes themſelves teach us, that heavy Things, when they tend downwards, make not their Deſcent in an oblique Motion: but the ſame Senſes can not perſwade, that heavy Things do not decline in the leaſt; ſince the Declination is ſo ſmall that it can not be perceiv'd. And therefore ſince the Senſes are not repugnant to it; and that the Generating of Things, which could never be done at all without that Motion, indiſpenſibly requires it, we muſt of Neceſſity admit a Declination of the Seeds in their Deſcent. Here too our Tranſlatour has omitted theſe two Verſes of his Authour,

Sed nihil omnino recta regione
viai
Declinare, quis eſt, qui poſſit
cernere, ſeſe?

And yet they contain a Part of the Argument, as the Reader

may obſerve by the Explication I have given of them.

236. But not obliquely] It is modeſt in the Poet to aſk of us to believe only this: and yet he might with equal Reason have inſiſted on the moſt oblique Motion that can be imagin'd. If he apprehends the Judgment of the Senſes, away with theſe importunate Judges, and for once let them ſuffer themſelves to be impos'd upon: This Requeſt would be no leſs reaſonable than the other. Beſides, even this Declination is invented at Pleaſure: for as Cicero tells us in the firſt Book de Finib. Ait declinare Atomos ſine cauſa, quo nihil turpius eſt Phyſico: Et illum motum naturalem omnium ponderum è regione inferiorem locum petentium ſine cauſa eripuit Atomis. Nec tamen id-cujus cauſa hæc fecerat aſſecutus eſt: Nam, ſive omnes Atomis declinabunt, ſive aliæ declinabunt, aliæ ſuo motu recte ferentur: primum erit hoc quaſi provincias Atomis dare, quæ recte, quæ oblique ferantur: deinde eadem illa Atomorum, in qua etiam Democritus hæret, turbulenta Concurſio hunc Mundi ornatum efficere non poterit. Epicurus ſays the Atoms decline without Cauſe, than which Nothing is more unbecoming, more unworthy

240 Besides: did all Things move in a STRAIT Line,
 Did still one Motion to another join
 In certain Order, and No SEEDS DECLINE,
 And

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thy of a Natural Philosopher; and has without any Reason likewise taken from them that Motion which is natural to all heavy Bodies, that descend in a strait Line from a higher to a lower Place: but neither has he gain'd the Point for the Sake of which he invented all this. For either all the Atoms will decline, and none will ever cleave and stick together: or some only will decline, while the others descend perpendicularly, as they naturally ought to do: And this is in the first Place to prescribe to Atoms their several Duties and Offices; which of them shall descend in a strait Line, which obliquely: and in the next Place such a turbulent and confus'd Concourse of Atoms, the Shelf on which Democritus likewise run aground, could never make this beautiful and regular Frame of the World.

240. Besides: did all, &c.] In the following 41. v. Lucretius contends yet farther for the declining Motion of his Atoms. All Men feel within themselves that some of their Motions are voluntary. Every one perceives a Liberty in himself, and does, not without good Reason, conjecture the like Freedom to be in other Animals; for he sees that they do not perform their Motions at a certain Time, nor in a certain Order; but vary them as they list, and live as they please themselves. Nay, when the Barriers of the Lists are thrown open on a suddain, we only not see the Will of the Courser starting to the Race, and running even before his Limbs are in Motion. Upon hearing the first Shout he pricks up his Ears, and the inward Motion of his Mind is hurry'd for-

ward while the Spirits that are to be convey'd thro' the Nerves, into the several Joints and Members of his Body, assemble more slowly; and with greater Difficulty obey the eager Motions of his Mind. Besides, when we are compel'd to act by any exteriour or foreign Force, something, I know not what, lies hid within us, that resists and opposes that Compulsion: And we plainly perceive a Difference within our selves, and seem to do another Thing, when we act of our own Accord, than when we are compel'd and mov'd to Action by any exteriour and foreign Force. But from whence proceeds this Liberty? Search the Seeds themselves; nothing like it is conceal'd in them. The Chain of Necessity and Fate is fast link'd together by the strait and direct Motion of the Principles, from their striking one another, if they can strike, unless they decline, the same Necessity follows. The Declination therefore of the Atoms only remains to which our Liberty can be due.

Plutarch, in the Treatise de At. Solert. teaches us, that this Doctrine of the declining Motion of Atoms was first broach'd by Epicurus, ὅπως εἰς τὴν ζωὴν ἔτι χει παρεισέλθῃ, ἢ τὸ ἐφ' ἡμῖν μὴ ἀπολῇ. And that the Reason why he set up this Opinion was, because he fear'd, that if no other Motion were allow'd to Atoms, but that which they naturally and of Necessity have by their own Weight, we should not be free Agents in any Thing, since our Mind would be mov'd in such a Manner as it would be compel'd to move in by the Motion of the Atoms. But Cicero in his Treatise of Fate, blames Epicurus

Epicurus for this foolish Opinion, in these Words. Epicurus ab Atomis petit præsidium, easque de via deducit, & uno tempore suscipit duas res inenodabiles: unum, ut sine causa fiat aliquid, ex quo existet ut de nihilo quippiam fiat; quod nec ipsi, nec cuiquam Physico placet: alterum, ut cum duo Individua per inanitatem feruntur, alterum, è regione moveatur, alterum declinet. Epicurus fled for Refuge to the Atoms, and leads them out of their Way: and by so doing subjects himself to two Difficulties that can never be solv'd: One, that any Thing can be done without a Cause; from whence it follows that every Thing may proceed from Nothing; which neither himself, nor any Natural Philosopher will allow: the other, that when two indivisible Bodies are mov'd thro' the Void, one of them should move in a direct Line; the other by Declination. And the same Authour farther evinces the Vainness of this Opinion, by shewing it to be wholly needless, and that the Freedom of Will in Animals proceeds from another Cause. *Ad Animorum motus voluntarios non est requirenda causa externa; Motus enim voluntarius eam naturam in se continet, ut sit in nostra potestate, nobisque pareat: nec id sine causa; ejus enim causa ipsa est Natura.* We need not seek an external Cause for the voluntary Motions of the Mind: for voluntary Motion contains within it self such a Nature, that it is in our Power, and is obedient to us; and this too not without a Cause: For Nature her self is the Cause of it. *Lib. de Fato.* Thus even in Cicero's Opinion any antecedent external Cause takes away Liberty. But Freedom of Will does not require an antecedent external Cause to make it move; since it has the Cause of its Motion within it self. Therefore Lucretius has no Reason to ascribe the

voluntary Motions of Men, or of irrational Animals to the exterior Motion of Atoms; since they proceed from the very Nature of the Free Mind. 'Tis well however that Lucretius owns, that all our Actions are not the Effects of Necessity or Fate; but he was in the wrong to impute this Freedom to the declining Motion of his Atoms.

But since the Epicureans acknowledge the Liberty of the Will, we may take it as a Supposition already granted, and without any farther Proof make Use of it in our Disputes against them: but because it is of great Consequence, and is the Foundation of Seneca's and Plutarch's Discourses, *Cur Bonis malè, & Malis benè*, Why good Men are afflicted, and why Villains prosper, it deserves some Confirmation. The Liberty of the Will is a Power to chuse, or refuse any Thing after that the Understanding hath consider'd it, and propos'd it as good, or bad. This is that *τὸ ἐφ' ἡμῖν* of Epictetus, and, as he calls it, *ἐλευθερίαν, ἐκώλυτον, ἀπερεμπόδιον*. free, not subject to Hindrance or Impediment: And Adrian delivers it as his Doctrine, *τίλιν πωγαίρεσιν ἐδ' ὁ Ζεὺς κηῦσαι δύναται*. Our Will not Jupiter himself can fetter: Epicurus calls it *τὸ παρ' ἡμᾶς* and that such a Power belongs to every Man, is evident from the general Consent of Mankind, for every Man finds such a Power in himself, and thence proceeds this Agreement; 'tis the Foundation of all Laws, of all Rewards and Punishments. For it would be very ridiculous for a Prince to command a Stone not to fall, or break it for doing so. Origen declares, *ἀρετὴς ἐάν μὴ ἀνέλκῃ τὸ ἐκείσιν, ἀνέλκῃ αὐτῆς ἢ τ' ἐσίαν*. and Lucian ingeniously makes Sostratus baffle Minos, after he had granted, that all Men act according to the Determination of Fate, *ἢ ἐκαστὸν ἐπέταξε θεῶν*.

τὰ πρᾶκτα, which ordains every Man's Actions as soon as he is born; and the Compassionate Philosopher, who would have all Offences forgiven, produceth this Argument: ὅτι οὐδὲν ἄμαρταν αὐτὰ τινὲς πᾶσι καὶ ἑκαστῷ, for none sin willingly, but are forc'd. But more, this may receive a particular Confirmation from every Man's Experience: for let him descend into himself, he will find as great Evidence for the Liberty of his Will, as for his Being, as Cartes delivers; tho' he is extreamly mistaken, when he tells us in a Metaphysical Ecstasie, *A quocunque sumus, & quantumvis ille sit potens, quantumvis fallax, hanc nihilominus in nobis libertatem esse experimur, ut semper ab iis credendis quæ non planè certa sunt & explorata, possimus abstinere, atque ita cavere, ne unquam erremus*: From whomsoever we have our Being, and how potent or deceitful soever he be, yet we find within our selves this Liberty, that we can abstain from believing those things that are not evidently certain, and experimentally try'd and prov'd to be so: and be so aware of our selves, as never to be mistaken: for what does he in this, but determine the Extent of that Power, of whose Bounds he is altogether ignorant? and place this Cogitation beyond his Reach, whose Power to deceive is infinite, and his Will equal to his Ability. But let us all consider our usual Actions, and we shall find every one a Demonstration. For let a thousand Men think on any Thing, and propose it to my Choice, I will embrace, or reject it according to their Desire, which necessarily proves my Liberty; unless these Thousand, or perhaps the whole World, were determined to think on the same Thing I was to act. For my part, if any one would take the Bit and Bridle of Fate, I shall not envy him the Ho-

nour; nor be very willing to blind my self, to have the Convenience of a Guide. Let Velleius think it a Commendation for Cato to be good, quia aliter esse non potuit, because he could not be otherwise; and Lucan agree with him in his Sentence: I should rather be freely so.

This is opposed by those who imagine the Soul material, and therefore all her Actions necessary; because Matter once mov'd, will still keep the same Motion, and the same Determination which it receiv'd, which must needs destroy all Liberty, and evidently proves the Epicurean Hypothesis to be inconsistent with it. Others urge Prescience, and think themselves secure of Victory, whilst the Deity is on their side. The Weakness of the former Opinion will hereafter be discovered; and Cartes has said enough to silence the later Objection: *His difficultatibus nos expediemus, si recordemur mentem nostram esse finitam, Dei autem potentiam, per quam non tantum omnia, quæ sunt, aut esse possunt, ab æterno præscivit, sed etiam, voluit, ac præordinavit, esse infinitam, ideoque hanc quidem à nobis satis attingi, ut clarè & distinctè percipiamus ipsam in Deo esse, non autem satis comprehendi, ut videamus quo pacto liberas hominum actiones indeterminatas relinquat. Libertatis autem, & indifferentiæ quæ in nobis est, nos ita conscios esse ut nihil sit quod evidentius & perfectius comprehendamus. Absurdum enim esset, propterea quòd non comprehendimus unam rem, quam scimus ex natura sua nobis debere esse incomprehensibilem, de alia dubitare quam intimè comprehendimus, atque apud nosmet ipsos experimur. We may extricate our selves from these Difficulties, if we reflect that our Mind is finite, but that the Power of God, by which he not only foreknew from all Eternity all Things that are, or that can*

And make a Motion fit to dissipate
 The well-wrought CHAIN of CAUSES, and strong FATE;
 245 Whence comes this perfect FREEDOM of the MIND?
 Whence comes the WILL so FREE, and unconfin'd,
 Above the Pow'r of FATE, by which we go
 Whene'er we please, and what we WILL we Do?
 In Animals the WILL moves first; and thence
 250 The Motions spread to the Circumference,
 And vig'rous Action thro' the Limbs dispense;
 For look, and see, when first the Barrier's down,
 The HORSE, tho' eager, can not start so soon
 As his own MIND requires; because the Force,
 255 And subtile Matter that maintains the Course,
 Must be stir'd thro' the Limbs, then fitly join'd,
 Obey the eager Motions of his MIND:
 Which proves these MOTIONS rise within the HEART,
 Beginning by the WILL; then run thro' ev'ry Part.
 260 But now 'tis otherwise, when 'tis begun
 From FORCE; for then our Limbs are hurry'd on

By

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can be, but likewise will'd and preordain'd them, is infinite; and therefore that it is enough for us plainly and distinctly to perceive and know that such a Power is in God: and tho' we cannot so fully comprehend the Extent of it, as to see how and by what means he leaves the free Actions of Men undetermin'd. Yet we are so conscious of the Liberty and Indifference that is within us, that we comprehend nothing more perfectly nor with greater Evidence. For it would be absurd, because we do not comprehend one Thing, which we know ought in its Nature to be incomprehensible to us, to doubt concerning another, which we intirely comprehend, and Experience within our selves.

244. And strong Fate, For, as Cicero, de Fato, says, Fate is only *εἰρημὸς*, or *συμπλόκη αἰτίων τεταγμένη*, and they who introduce a fixt and eternal Succession of Causes, deprive the Mind of Man of all its Freedom and Li-

berty, and subject it to the inevitable Necessity of Fate.

249. In Animals, &c.] Here the Poet takes Occasion to explain the voluntary Motions of Animals. First the Mind is willing) then it collects the Spirits, which are always obedient to its Will, and conveys them thro' the Nerves into the Members, cherishes the languid and weak Spirits, and supplies new and vigorous. Thus the Animal is mov'd, and its Motion continu'd.

260. But now, &c.] In these 12. v. the Poet illustrates the voluntary Motion of Animals, which he has explain'd, and makes a Comparison between that, and a violent or constrain'd Motion. For when we are mov'd by a violent Motion, we feel an exteriour Force: but when we move of our own Accord, we perceive no such Thing: Besides, our Will resists and opposes an outward Force, and sometimes even overcomes it: Whence it appears, that there is some inward

By VIOLENT Strokes, no Pow'r of our own,
 Until the WILL, by her own nat'ral Sway,
 Shall check, or turn the FORCE another Way.
 265 Wherefore 'tis plain; tho' FORCE may drive us on,
 And make us move our Limbs, and make us run;
 Yet SOMETHING lies WITHIN, that can OPPOSE
 The VI'LENT Stroke, and still RESIST the BLOWS;
 At whose COMMAND a SUBTILE MATTER flies,
 270 And bends thro' all our Limbs, our Arms, our Thighs;
 And check'd again, and all the VIGOUR DIES.
 Therefore, we must confess, as these Things prove,
 There is another Cause, by which SEEDS move,
 Besides dull WEIGHT and STROKE, from whence is
 (wrought
 275 This Pow'r: for NOTHING can ARISE from NOUGHT,
 For

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ward Principle of Motion intirely free, and not bound or compel'd by any Necessity.

262. No Pow'r of our own] So far are we from giving Consent to this violent exteriour Force, that on the contrary, the Mind resists it, and yields with Reluctancy. Aristotle in the third of his Ethicks gives this Definition of a violent and compulsive Motion: *Est Motus violentus, cujus Principium extrinsecus est, nihil adjuvante eo, quod agit.* That is a violent Motion, whose Principle and Cause proceed from without, the Movent, or Thing mov'd, contributing Nothing to it.

267. Something] He means the Will, that is seated in the Heart.

270. At whose, &c.] At the Command of the Will, a subtile Matter, that is to say, the Spirits fly, &c.

272. Therefore, &c.] In these 9. v. he at length concludes for the Motion by Declination from the Freedom of Will: which cannot proceed from Stroke: for Motion by Stroke is an outward Force, which is wholly contrary to all Liberty, and even destru-

ctive of it. Weight, tho' it be an inward Principle of Motion; yet since it always tends downward, and in the same manner, is no less an Enemy to Liberty than Stroke it self. Therefore Declination only remains, which being made neither at any certain Time, nor in any certain Place, avoids that Necessity of which both Weight and Stroke are the Cause, and unlinks the Chain of Destiny.

274. Whence is wrought this Power] Whence proceeds the Freedom of Will: i. e. the declining Motion of the Atoms is the Cause of it. Cicero, in the first Book of the Nature of the Gods: *Epicurus cum videret, si Atomum in inferiorem locum ferrentur suo opte pondere, nihil fore in nostra potestate, quod illarum motus esset certus & necessarius, invenit Declinationem, ut hanc necessitatem effugeret.* When Epicurus saw, that if the Atoms were mov'd downward by their own Weight only, and had no other Motion whatever, Nothing would be in our Power; because their Motion would then be certain and necessary, he invented Declination to avoid this Necessity.

For WEIGHT forbids that Things be only join'd
 By STROKE, and outward FORCE; and lest the MIND }
 Should be by strong NECESSITY confin'd,
 And, overcome, endure FATE's rigid Laws,
 280 This little DECLINATION is the Cause.

Nor was this MASS of MATTER, the whole Frame,
 Ever more LOOSE or CLOSE; but still the same:

For

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277. And lest, &c.] I take this Passage, of which by the Way the Interpreters say nothing, to be very difficult, and this to be the meaning: Nothing is made of Nothing: therefore Freedom of Will proceeds from Something: but what that Something is we must now inquire. There is a twofold Motion of the Seeds; one Natural, which is downwards, and proceeds from Weight: the other violent, which is upwards, and occasion'd by Stroke. Now it is manifest that all Things are not made by Stroke, because some Motion proceeds from Weight. But since the Motion that proceeds from Weight is natural, and keeps due on always in the same Tenour, it is no more favourable or conducive to Liberty than the Motion caus'd by Stroke. Nothing therefore can prevent the Mind, which consists of Seeds, from being determin'd by a certain inward Necessity, that is to say, by the Motion that proceeds from Weight, but the Declination of the Seeds, which Motion of theirs being made in no certain nor determinate Place, nor at any certain or determinate Time, can alone be the Cause of Liberty or Freedom of Will.

280. This little, &c.] Lucretius says,

*Id facit exiguum clinamen Principiorum
 Nec regione loci certa, nec tempore certo.*

In this Disputation for the De-

clination of his Atoms, this is the third time that our Poet has repeated these Words, *nec regione loci certa, nec tempore certo*, and as often too has our Translator omitted them; even tho' they are an essential Part of the Argument, and the main Support of it: For if the Declination were made at a certain Time, and in a certain Place, the Necessity would be equally inevitable: And of this he himself was afterwards aware; as may be seen in his Explication of these Passages in his Latin Edition of this Authour. Where he has given them the same Interpretation that I have done in these Annotations.

281. Nor was this, &c.] Lucretius has already taught that Seeds are not liable to Change; and now in these 13. v. he asserts, that the universal Mass of Matter, can never increase or diminish: for not one Seed dies, whereby a Gap might be made, in it, and no new Seed is introduc'd, whereby it may become more close: but it remains always the same. Then he affirms that the Motions of the Seeds are immutable; that they have always mov'd in the same Manner they now do, and will always continue in the same Motion to all Futurity. And therefore, that whatever Things have been produc'd heretofore, the like Things may also be produc'd now. For where the same Seeds, and the same Weight always remain, and where no external Force can be introduc'd, there

For it can never FAIL, or GREATER GROW;
 Wherefore the SEEDS still mov'd, ev'n just as now:
 285 And the like Motions ever will maintain;
 What Things were made, will be produc'd again
 In the same Way; look fair, grow strong, and great,
 And live as long as NATURE'S Laws permit.
 Nor is there any FORCE can change this ALL: (fall,
 290 For there's no PLACE from which strange SEEDS may,
 And make Disturbance here: no SPACE does lie
 Beyond the WHOLE, to which the SEEDS may fly,
 And leave the MIGHTY ALL to waste and die. }
 Besides; 'tis nothing strange that ev'ry MASS
 295 Seems quiet, and at Rest; and keeps its Place;
 Tho' ev'ry LITTLE PART moves here, and there: }
 For since the PRINCIPLES too subtile are
 For SIGHT; their MOTION too must disappear;
 Nay, Objects fit for Sense, which distant lie,
 300 Conceal their Motions too, and cheat our Eye.
 For often on a Hill the wanton SHEEP,
 At Distance plac'd, o'er flow'ry Pastures creep,
 Where'er Herbs, crown'd with pearly Dew, invite,
 And kindly call their eager Appetite:
 305 The LAMBS, their Bellies full, with various Turns,
 Play o'er the Field, and try their tender Horns:
 Yet all these seem confus'd, at Distance seen,
 And like a STEADY WHITE, spread o'er the Green
 And thus, when two embattel'd ARMIES rage,
 310 And in a spacious Plain at last engage,
 When all run here and there; the furious Horse
 Beat o'er the trembling Fields with nimble Force:

Strait

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there too the same Motion, that proceeds from that Weight, must of Necessity be also.

294. Besides 'tis, &c.] Left any one should object against Lucretius that the Senses themselves overthrow this Opinion of the perpetual Motion of the Atoms: for if the universal Matter be agitated, how comes it to pass that the ALL, the τὸ πᾶν, seems bury'd in so profound a Tranquility: the Poet answers in these 25. v. that this Objection is very weak; for the Motion of the Seeds must of Necessi-

ty be imperceptible, since the Seeds themselves are invisible to the sharpest Sight. Then he adds, that the Motions even of sensible Things often can not be perceiv'd by the Eyes of such as behold them from afar; which he illustrates by the Example of Sheep frisking up and down on the Side of a Hill, and of an Army moving to and fro in a Plain. Ev'ry Mass] He means the whole Mass of all Things: the Universe. 296. Ev'ry little Part] The Atoms of which all Things are compos'd.

Strait dreadful Sparklings from their Arms appear,
 And fill with a strange Light the wond'ring Air;
 315 Earth groans beneath their Feet; the Hills around,
 Flatt'ring the Noise, restore the dreadful Sound:
 Yet this would seem, if from a Mountain shewn,
 A steady Light, and a continu'd one. (are,
 Now learn what manner of Things FIRST BODIES
 320 What different FIGURES, SHAPES and FORMS they bear.
 For tho' the SHAPE to many is the same,
 Yet all agree not in one COMMON FRAME:
 Nor is this strange, or to be wonder'd at:
 For since the NUMBERS are so vastly great,
 325 And know no BOUND, nor END, it can not be,
 That all in the same FIGURES should agree.
 Besides: consider Men or Beasts, or Trees,
 Or silent Fish, that cut the yielding Seas.

Or

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313. Strait, &c.] We have an
 excellent Description of this in
 Sir R. Blackmore's K. Arthur:

The various Glories of their
 Arms combine,
 And in one fearful dazzling Med-
 ley join.

The Air above, and all the Fields
 beneath
 Shine with a bright Variety of
 Death.

The Sun starts back to see the
 Plains display
 Their rival Lustre, and terrestri-
 al Day.

319. Now learn, &c.] He has
 disputed at large of the Solidity
 of the Atoms, and of their Pro-
 perties, Weight and Motion, that
 proceed from it. He is now go-
 ing to treat of another of their
 Properties, which is Figure, and
 this relates to their Size or Mag-
 nitude: for Figure is the Bound
 and Manner of Magnitude. And
 first he asserts in 8. v. That A-
 toms are of different Figures:
 Not that their Shape is discerni-
 ble to the Eye any more than
 their Magnitude, which is im-
 perceptible, as has been said al-
 ready: but because their diffe-

rent Figuration may be made e-
 vident by several Arguments:
 Epicurus in Plutarch teaches
 that Atoms, ἵδια ἔχεν χήματα
 λόγῳ δεῖντα, have proper Fi-
 gures that are discernable to the
 Eye of Reason. And in the E-
 pistle to Herodotus: τὰ ἄτομα
 τῶν σωμάτων ἢ μεσὰ, ἢ ὧν τε
 αἰ συγκρίσεις γίνον, τὲ εἰς ἁλ-
 λύον, ἀπερίληπτα ἐστὶ τὰ ἀγα-
 ραῖς τῶν χημάτων. ἐν δὲ δύνατον
 γίνεσθαι τὰς τοσαύτας ἀγαρόρας ἐκ
 τῶν αὐτῶν (perhaps ἁτόμων)
 χημάτων περιλημμένων.

323. Nor is, &c.] In the first
 Place he teaches that Seeds are of
 different Figures; because it is
 not likely that those Corpuscles,
 being infinite as they are, should
 be all of the same Figure. Con-
 sider any Things whatever, the
 greater their Number is, the greater
 too for the most Part is the
 Variety of their Figures: and
 therefore what we know to be
 true of other Things, we ought
 to believe likewise of the Atoms.

327. Besides consider, &c.] Se-
 condly, in these 6. v. he argues
 for the different Figures of his
 Atoms, from the various Shapes
 and

- Or Birds, that either wanton o'er the Floods,
 330 Or fill with tuneful Sounds the list'ning Woods ;
 Consider each Particular, you'll find
 How DIFF'RENT SHAPES appear in ev'ry KIND.
 Else how could DAMS their tender YOUNG, or how
 The new-born YOUNG their distant MOTHERS know ;
 335 Which all perform as well as Men can do.
 For often when an inn'cent HEIFER dies,
 To angry Gods a spotless Sacrifice ;
 When all around she sheds attoning Blood,
 And stains the Altars with a purple Flood ;
 340 Her DAM beats o'er the Fields in wild Despair,
 And wounds with loud Complaints the tender Air ;
 Now here, now there will run, and still complain ;
 Now leaves her Stall, and then returns again :
 Mad for her YOUNG, she ev'ry Field does trace ;
 345 With passionate Eyes she visits ev'ry Place :
 No Streams, no Flow'rs, her former great Delight,
 Can raise or quicken her dead Appetite,
 Allay her Grief, divert her pining Care,
 And tho' a thousand HEIFERS should appear,
 350 More fat, more fair than hers, she passes by,
 And looks on none, or with a slighting Eye :
 So plain it is, she looks for something known,
 And view'd before ; she only seeks her own.
 Besides ; the tender KIDS, and wanton LAMBS
 355 All know the Voice, and Bleatings of their Dams :
 And all, as nat'ral Instinct prompts them on,
 When Hunger calls, to their own MOTHERS run.

Besides

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and Figures of all natural Things that are compos'd of them ; as Men, Beasts, Birds, Fish, &c.

328. Silent Fish] This is certainly a very proper Epithet for Fish ; tho' Aristotle, and some others, will not allow all Fish to be mute.

333. Else how, &c.] Thirdly, he shows in 25. v. that this different Figuration is very manifest and visible, not only in all Kinds of Things taken collectively, but even in the Individuals of the same Kind : for among

brute Beasts the Dams know their Young, and the Young their Dams, only by their different Figuration. Then he illustrates this Argument with an elegant and lively Description of a Cow passionately bemoaning the Loss of her sacrific'd Calf : to which he lastly adds a Hint of the Agnition that Lambs have of their Mothers.

340. Her Dam, &c.] Of the maternal Affection of Beasts to their Young, see Oppian, 'Αλι-ευτ. α. v. 724. and Ovid, Fast. 4.

Besides: what various SHAPES in CORN appear?

A diff'rent Size to ev'ry Grain, and Ear.

360 And so in SHELLS, where Waters, washing o'er,
With wanton Kisses bathe th' amorous Shore.

And therefore SEEDS, since they from NATURE came,
Not made by ART, after one common Frame,
Must not be all alike, their SHAPES the same.

365 And hence a Reason's seen why LIGHTNING flies
SKIES,
With KEENER FORCE, thro' STONES, thro' parted
arise:

Than those BLUNT FLAMES, which from our Fires
Because its LITTLE PARTS, more loosely join'd,
More SUBTILE far, an easy Passage find.

370 Thro' such small PORES, as stop the BLUNTER FLAME,
Which PARTS of heavy OIL, or TIMBER frame.

Thro' HORN the SUN-BEAMS pass, and strike our Eye;
But WATER on the Surface stays: and why?

Because the PARTS of LIGHT are LESS than those

375 That make up WATER, and dull STREAMS compose.
So

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358. Besides, what, &c.] In the 4. first of these 7. v. he teaches, that the same special, or, as they call it, individual Difference may be discern'd by any who attentively consider them, not only in the Stalks and Ears, but in the very Grains of Corn, in Shells, and the like; and in the 3. last v. he concludes, that the Seeds themselves, since they are not made by any Artist, after one and the same Shape and Form, ought, no less than the rest of Things, to be adorn'd with various and different Figures.

365. And hence, &c.] He proves that this Contention for the Variety of Figures is not vain and useless, but even necessary for the Explication of several Phænomenons of Nature; and from those very Phænomenons he fully proves the Variety of the Figures of his Atoms. And first, in 7. v. he teaches why the Fire of Lightning penetrates Things more easily, and with

greater Force, than the Fire that proceeds from Oil, Pitch, Wood, &c. which is because the Fire of Lightning consists of small and subtile Seeds: but those of the Fire that comes from Oil, &c. are thicker, and more blunt. Thus some Seeds are less than others, according to the Doctrine of Lucretius.

366. With keener Force] He means, that penetrates more easily; for Lightning lets out the Wine, and leaves the Vessel unhurt; spares the Scabbard, and melts the Sword within it; and does several other wonderful Things of like Nature, which our Fires will not do.

372. Thro' Horn, &c.] In these 4. v. he teaches, that this Diversity of Figures is the Cause that Light pierces thro' Horn, and that Water stops on its Surface.

374. Are less] Here Lucretius acknowledges, that some Seeds are less than others, tho he assert-
ed

So thro' the Strainer WINES with ease will flow;
 But heavy OIL, or stops, or runs more flow:
 The Reason's this; 'cause 'tis of PARTS combin'd,
 Far GREATER, and more hook'd, and closely twin'd,
 380 Which therefore can not be disjoin'd as soon,
 And thro' each little Passage singly run.

From tasted HONEY pleasing THOUGHTS arise,
 And in delightful AIRS look thro' our Eyes:
 When RUE, or WORMWOOD's touch'd, flies ev'ry Grace,
 385 And violent Distortions scrue the Face. SMOOTH,
 Whence you may eas'ly ghes those ROUND, and
 That with delightful Touch affect the Mouth:

But

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ed before that all Seeds are
 Leafs: yet he contradicts not
 himself: for by Leafs, the E-
 picureans mean only Bodies that
 are simple and solid; and there-
 fore indivisible.

376. So thro', &c.] In these
 6. v. he demonstrates, that some
 Seeds are not only bigger than
 others, but that some are hook'd
 and branchy, while others are
 smooth and round. For the
 Reason why Wine passes thro' a
 Strainer sooner than Oil, is be-
 cause the Seeds of Oil are full of
 Hooks, and therefore the Tex-
 ture of the Principles being more
 intricate and perplex'd, they are
 not so easily loosen'd and dis-
 join'd, to pass thro' the Holes of
 the Strainer.

382. From tasted, &c.] In
 these 10. v. he urges the same
 Thing in an Argument taken
 from the diff'rent Taste of
 Things. For Milk and Honey are
 sweet, because they consist of little
 Bodies form'd in such a manner,
 that when they are pour'd upon
 the Organ of the Taste, and are
 entring into the little Pores of it,
 they are exactly fit for those
 small Passages, and thus they
 gently and smoothly touch the
 Organ, and pleasingly affect the
 Taste. But Wormwood and
 Centaury are bitter and sharp,
 because the little Bodies of which
 they are made, are form'd in

such a Manner, that when they
 come to enter into the little
 Pores of the Organ, they bear
 no Proportion with them, and
 thus prick and hurt the Particles
 of it, and tear and wound the
 Organ it self. And hence it is
 reasonable to conjecture, that
 sweet Things are compos'd of
 smooth and round Principles;
 and bitter Things of Seeds that
 are rough and full of Hooks.

384. Rue] Lucretius mentions
 not Rue. but Centaury, which
 is indeed a very bitter Herb:
 the French call it fiel de terre,
 Gall of the Earth: It had its
 Name from Chiron, the Cen-
 taur, who first discover'd the
 Virtues and Use of it: for as he
 was handling the Arms of Her-
 cules, he chanc'd to wound him-
 self in the Foot with an Arrow,
 and cur'd the Wound by the Ap-
 plication of this Herb: of which
 see more in Pliny, lib. 25. c. 6.

385. And violent, &c.] In
 like manner, whoever eats of the
 Herb Sardon, is said to dy with a
 distorted Mouth: for that Herb
 contracts the Nerves of the
 Mouth, and causes a violent
 Grinning and Laughing, fol-
 low'd by Death. Hence the Pro-
 verb, Risus Sardonicus, is said of
 those who laugh without Cause,
 and when they have more Rea-
 son for Sorrow than for Joy.

But those which we more ROUGH or BITTER find,
Are made of PARTS more Hook'd, and CLOSELY
390 Which wound the Organ, as they enter in, (TWIN'D;
And force a Passage thro' the injur'd Skin. (BAD,

In short; what Things are GOOD for SENSE, what
Of SEEDS, of DIFFERENT SHAPE, and SIZE are made:
Nor must you fancy BODIES that compose
395 The HARSHER SOUNDS of SAWS, as smooth as those,
That form the SWEETEST AIRS that VIOLS make,
When gentle Strokes the sleeping Strings awake.

Those SEEDS have different Figures, Form, and Size,
That from all rotting CARCASSES arise,
400 From those that new-press'd SAFFRON yields, or rear
From incens'd Altars, sweet'ning all the Air.

And so in COLOURS too, that gawdy Dye,
That pleases, and delights the curious Eye,
A different Form, and Shape, and Figure bears
405 From that which wounds the Sense, and forces Tears;
Or mean and ugly to the Sight appears.

For SEEDS of all that PLEASE the SENSE are SMOOTH;
Of all that HURT, are ROUGH, or Hook'd, or both.

But besides these, there other BODIES are,
410 Not perfect SMOOTH, nor Hook'd, but ANGULAR;
With little CORNERS butting ev'ry where.

Which

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392. In short, &c.] He has hitherto been speaking of sweet and bitter Tastes, and now he teaches, in 17. v. that Things are pleasant or unpleasant to the other Senses likewise for the same Reason, that is, because the Seeds of which they are compos'd are smooth and round, or rough and hooky. Thus in grateful and pleasing Sounds, Smells and Colours, we must acknowledge the Seeds to be smooth and round, but in ungrateful and offensive, hooky and rough.

400. New-press'd Saffron yields] He alludes to the Custom of the Antients in strewing the Stage with Saffron and other Flowers, when Plays were to be acted. Horace in the Epistle to Augustus:

*Recte necne crocum floresque perambulet Attæ
Fabula si dubitem, &c.*

And this they did to delight the Audience with the Fragrancy of Odours.

409. But besides, &c.] Because there are some Objects that are not altogether so offensive as to wound the Organs of the Sense, as bitter Things do; nor so grateful as to delight and please them, as do the Things that are sweet; but rather tickle and affect them, with a Sort of inoffensive Pain, if I may so call it, we are to believe that the Seeds of such Things are not intirely smooth and round, nor hooky and rough, but that they are shap'd

Which tickle more than hurt the Sense; such join
To make the acid Taste of palling Wine.

Lastly, that HEAT and COLD, form'd different ways,
415 Affect the Organs, ev'n our TOUCH betrays.

For TOUCH, that best, that chiefest Sense is made, (vade,
When Strokes, from THINGS WITHOUT, the Nerves in-
Or something from WITHIN does OUTWARD flow,
And hurts, or tickles as it passes through:

As

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shap'd with Angles jutting out, so that they may sometimes gently prick and tickle; but can not wound and tear. This Opinion the Poet has included in 5. v.

413. The acid Taste of palling Wine] Here our Translatour has not fully express'd his Author, whose Words are,

Fœcula jam quo de genere 'st,
inulæque Sapoies.

The Fœcula and the Inula were two Sauces of the Romans: The first of them, the Fœcula, was an acid Sauce, whose chief Ingredient was indeed the Lees of Wine, (and the Word properly signifies the Lees or Dregs of any Liquid) as Turnebus says on this Passage of Horace:

—————acria circum
Rapula, lactucæ, radices: qua-
lia lassum
Pervellunt Stomachum, ciser,
halec, fœcula Coa.

Lib. 2. Sat. 8.

The other, the Inula, was a sweet Sauce, made of the sweetish bitter Root of the Herb, Inula, Elecampane: of which see Columella, lib. 12. cap. 46. Horace too makes Mention of it in the Place above-cited:

Erucas virides inulis ego primus
amaris
Monstravi incoquere. ———

Now Lucretius says, that the Reason why the Fœcula has an

acid Taste, and the Inula as it were a sweetish bitter is, because they do not consist of Atoms that are wholly rough, or wholly smooth, but of such as are of a Nature between both, and have minute Angles whose Points are blunted, and therefore rather tickle the Organ of the Taste, than hurt or wound it.

414. Lastly, that, &c.] In the last Place he comes to the Sense of Touch; and in 13. v. teaches, that the Objects of that Sense are differently figur'd; because Heat and Cold affect the Organs in different manners. For Epicurus held, that since the Seeds of Fire are pungent, and prick the Sense, they must of Necessity have some prominent Angles: and that the Seeds of Cold have a Trigonical or Pyramidal Figure: that is to say, their Figure consists of four triangular Faces. This we find in the Epistle to Pythocles, where giving the Reason of Ice, he says it is made κατ' ἐκθλίψιν μὲν τῶν θερμῶν χιματίσμι ἐκ τῶν ὕδα-
τῶν, σύνεσιν δὲ τῶν σκαλιωῶν, τὲ δὲ συγόντων τῶν ἐν τῷ ὕδατι ὑπαρ-
χόντων, ἢ καὶ τῶν ἐξωθεν τῶν τοι-
εῶν πρὸς κρείσιν. when the orbi-
cular Corpuscles (that are the efficient Causes of Heat) are driven out of the Water, and when those of a trigonical and acutan-
gular Figure, that are in the same Water are compress'd together, or when such Corpuscles come from without, and join them-
selves to the Water. Plutarch
S too

420 As 'tis in VENERY, or when the SEED
 Remain WITHIN, and strange Confusions breed,
 Stir'd up by vi'lent Stroke; for strike a Blow
 On any Limb, and you will find 'tis so.
 Wherefore these SEEDS must be of diff'rent Size,
 425 Of diff'rent Shapes and Figures; when arise
 In SENSE, so great, so strange Varieties.
 Farther, what Things seem HARD and THICK, are
 (join'd
 Of PARTS more Hook'd and FIRM, and closely twin'd;
 As Iron, Flints, Brass, Steel, and Diamonds,
 430 Gems free from Pow'r of Stroke, secure from Wounds.
 But FLUIDS are compos'd of SMOOTH and ROUND;
 For their small PARTS, by no strong Union bound,
 Are very easily disjoin'd, and move
 Or here, or there, at ev'ry little Shove.
 435 Lastly, whatever's soon dissolv'd, or broke,
 As Morning Mists, or yielding Flames, or Smoke;

If

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too is of the same Opinion in the Treatise, De primo Frigido. Then he describes the Touch: the darling Sense of the Epicureans, and the several Kinds of it, not without some Transport and Exultation of Mind.

421. And strange, &c.] The Seeds being tumultuously mix'd together, confound the Sense, because they are in a sort of Commotion and Uproar.

427. Farther: what, &c.] He has hitherto been proving the Diversity of the Figures of his Atoms from the different Motions which the Objects excite and cause in the Organs of the Senses: he now brings other Arguments to the same Purpose, taken from the Firmness as well as from the Fluidity of Things: For some Seeds have little Hooks and Clasps, by which they catch and hold fast one another: and the little empty Spaces being fill'd up as much as possible, they have not the Liberty of mutually disentangling themselves, and getting free from one another: and thus they compose the firm

and hard Bodies of Brass, Iron, Stones, and the like. Other Particles are smooth, and approaching to an orbicular Figure, and of these are compos'd all fluid Bodies: For the smooth and round Particles will not join to others, yield to the least Thrust, are always in Motion, and rolling up and down from Place to Place.

430. Gems free, &c.] A Diamond is esteem'd the hardest of all Stones, and scarce any Blows can break it. Pliny, lib. 37. c. 4. says of it, Incudibus deprehenditur ita respuens ictum, ut ferrum utrimque diffiliat. It is so proof to Blows, that beat it on an Anvil, and the Iron on both Sides will give Way to its Hardness.

435. Lastly, &c.] In these 6. v. he says, there are some Bodies we may reckon in the Number of Fluids, as Smoke, Mist, Flame, &c. which may be dissipated and dissolv'd with the slightest Stroke, and therefore do not consist of hooky Seeds intertangled with one another. Yet these

If all its LITTLE BODIES be not SMOOTH
 And ROUND in Figure, Form or Shape, or both,
 Yet are they not all twin'd, all have not Hooks,
 440 And so may pass thro' Stones, and hardest Rocks.

Nor must you think it strange, the same should be
 FLUID and BITTER too, as is the SEA:
 For FLUIDS are of SMOOTH and ROUND combin'd:
 To these are little PUNGENT BODIES join'd; (TWIN'D:
 445 Yet there's no need they should be Hook'd or
 For they may GLOBOUS be, tho' ROUGH, and thence
 Are fitted both to MOVE, and HURT the SENSE.

But to convince you with a clearer Proof,
 That ACID FLUIDS have SMOOTH join'd with ROUGH,
 450 They may be sep'rated with Ease enough,

For

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these very Bodies hurt and prick the Senses; for Mist and Smoke offend the Eyes; and Flame penetrates hard Things, and passes even thro' Stones and Rocks: therefore they are not compos'd of Principles intirely smooth and round. He for this Reason asserts, that they are made partly of acute Principles.

Our Translatour has omitted the three last Verses of this Argument, which are as follows:

Non tamen hæere inter se, quod
 quisque videmus
 Sentibus esse datum: facile ut
 cognoscere possis
 Non è perplexis, sed acutis esse
 Elementis.

Lambinus rejects them likewise, and asserts them to be needless: for which Faber commends him, and adds, that they cannot be of Lucretius. The other Editours, Nardius, Fayus, &c. retain them: and so too does even Creech himself in his Latin Edition; but only wishes for another Word in lieu of sentibus: in which he seems too critical and hard to please. I take the Verses to be, not only not useless, but even necessary; and am of Opinion that Lucretius was in

the right, and ought to affirm, as he does, That since those Fluid Bodies affect and penetrate into hard, they are compos'd of pungent, penetrating and acute Principles, no less than of smooth and round: For the Atoms that are either smooth or round, can not prick, offend, nor easily penetrate into Bodies; nec tamen hæere inter se, &c. nor do their Particles nevertheless adhere and mutually stick to one another, as the Particles of Thorns do: in-
 somuch that from thence you may rightly conjecture, that all those Things that are so soon and easily dissipated, are not compos'd of Principles, that are hook'd, intangled and perplex'd among themselves: but of acute:

Non è perplexis, sed acutis esse
 Elementis:

And this is the meaning of this Passage, which has so much im-
 ploy'd the Interpreters.

441. Nor must, &c.] There are other Fluids that are both bitter and sharp: For Instance, the Water of the Sea. And the Poet asserts in these 14. v. that all such Things are compos'd partly of smooth and round Prin-
 ciples.

For when SALT STREAMS thro' winding Caverns pass,
They rise up SWEET, and bubble o'er the Grass :
Because those pungent Parts they roul'd before,
Now stay behind, and lodge in ev'ry Pore.

- 455 This being prov'd, I'll now go on to shew,
These various SHAPES are FINITE, and but FEW ;
For grant them INFINITE, it follows thence,
That some among the SEEDS must be IMMENSE :
And how can numerous Sorts of Shapes appear
460 In such small Bodies as the ATOMS are ?
For think that some minutest Parts compose
The SEED ; add two, or three, or more to those ;
Now when the TOP-MOST Parts are plac'd BELOW,
And the RIGHT turn'd to LEFT ; you'll plainly know,
465 By changing ev'ry way their former Place,
What FIGURE each POSITION gives the MASS.

But

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ciples, from whence they have their Fluidity ; partly of sharp and rough, from which they derive their Tartness and Bitterness. Lastly, he demonstrates that Bodies of that Nature are made of Particles different in Figure ; because they may be separated. For strain Sea-water thro' Sand, it loses its sharp Particles, and becomes sweet, so that it retains only its smooth and round Principles.

455. This being, &c.] What he here undertakes to prove is this : The Atoms vary in their Figure, and in their Bigness too, as is prov'd already : But yet that Variety is not infinite : tho' it be indefinite or incomprehensible : This he proves, first in 19. v. from the Minuteness of the Seeds, which he has before demonstrated : for to make an infinite Variety of Figures, the Mass of some of the Seeds must of Necessity be immensely great, since an immense Magnitude only is capable of an immense Variety of Figures. If you would change the Figure of a Body, transpose its Parts ; and as many different Positions, as it can

receive, so many different Figures there will be : Attempt to do the like with an Atom, turn and transpose every Way the Parts that can be conceiv'd in it, and you will find only a finite Variety of Figures in so small a Body. Epicurus taught that the Figures of the Atoms are incomprehensible, but not infinite, εἶναι τὰ σχήματα τῶν ἀτόμων ἀπερίληπτα, ἐκ ἀπειρα, says Plutarch, de Placitis Philosoph. lib. 1. c. 3. And Epicurus himself writes thus to Herodotus : Ἀτόμοι τ' ἀσφοδαῖς ἐκ ἀπλῶς ἀπειροὶ ἐσιν, ἀλλὰ μόνον ἀπερίληπτοι, εἰ μὴ μέλει τις τῇ τοῖς μεγέθεσιν ἀπλῶς εἰς ἀπειρον αὐτὰς ἐκβάλλειν, ἅτε ἐν τῷ ὡρισμένῳ μεγέθει ἀπείρους ἐννεῖν ἀσφοδαῖς ἀδύνατον.

462. Add two, &c.] He does not mean, that you should add two, three, or more Parts ; but suppose it to consist of three or more, that is to say, of a definite Number of Parts ? Each Figuration requires a peculiar Position of the Parts : Now the Parts of any finite Magnitude may be transpos'd so many Ways,

- But if you'd make it capable of more,
 You must subjoin *NEW* Parts to those before,
 And so go on, if you would vary those ;
 470 Thus with the *SHAPES*, the *BODY GREATER* grows :
 Wherefore 'tis downright Folly to admit,
 That this Variety is *INFINITE*,
 Unless you grant some *SEEDS IMMENSELY GREAT*. }
 Besides ; embroider'd Stuff, and purple Dye,
 475 Or *GAWDY PEACOCKS* Plumes, that court our Eye,
 Excel'd by *FINER COLOURS* would seem *LESS BRIGHT*,
 And lose their wonted Power to delight.
 So Things more *SWEET* than *HONEY* would appear,
 And *SOUNDS* more *SOFT* than *SWANS* salute the Ear.
 480 Nay, *MUSICK'S* sweetest *Airs* would cease to please ;
 Because there might be better than all these :
 So on the contrary, we still might fall
 From *BAD* to *WORSE*, but ne'er to *WORST OF ALL*.
 For still in Nature something *WORSE* may rise,
 485 Still more offensive to our Ears, our Eyes,
 Our Smell, our Taste. But now, since 'tis confess'd
 That some Things are in Nature *WORST*, some *BEST*,
 And

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Ways, that no new Way shall remain to change the Position from what it had been in before : for otherwise there would still be new and new Parts even to an Infinity : from whence the Magnitude might at Length be conceiv'd to be infinite ; but Nothing of this can be in an Atom, which is too little even to be seen.

474. Besides ; &c.] He brings another Reason in these 16. v. If we grant still other and other Figures even to an Infinity, no external Qualities of natural Things would be certain and determin'd : since they might be so diversify'd by a new Figuration ; that at Length there might arise a better than every best, and a worse than every worst. Garments of the most pretious Colours, the sweetest Odours, Sounds and Tastes, might be surpass'd by others, and would be no longer in

Esteem : while the Things that seem now most offensive and displeasing, and to which we are most averse, would be valued above worse that might arise daily.

479. Sounds more soft than Swans] For Swans, when they are near their Death, are said to sing very sweetly : Thus Martial lib. 13. Epig. 77.

*Dulcia defecta modulatur carmina lingua
 Cantator Cycnus funeris ipse sui.*

The mournful Swan, thus when his Death is nigh,
 In tuneful Strains sings his own Elegy.

But Pliny denies it, *Olerum morte narratur flebilis cantus falso, ut arbitrer, aliquot experimentis, lib. 10. cap. 20.* See the Note on Book III. v. 5.

486. Our Smell] Tho' our Inter-

And we can fear no HIGH'R, 'tis likewise true,
 These various Shapes are finite, and but few. (intense,
 490 Lastly ; in FIRE and SNOW, the HEAT and COLD's
 The utmost Qualities that strike our Sense : (troul,
 These two, as BOUNDS, the MIDDLE WARMTHS con-
 Which rise by just Degrees, and make a WHOLE :
 'Tis certain then that these Varieties
 495 Are FINITE ; and that two Extreame comprize,
 On this Side melting FLAMES, on that Side ICE.

(Frame
 This prov'd, it follows ; that those SEEDS, whose
 Is perfectly ALIKE, their SHAPES the same,
 Are INFINITE : For since these Reasons teach,
 500 That those Varieties of Shape ne'er reach
 To INFINITE, there must be INFINITE of EACH.

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terpreter here mentions the Sense of Smelling, yet he, at the Beginning of this Argument, says, Et contemptus odor Myrrhæ, the Odour of Myrrh would be contempt'd, which Lucretius there alledges as an Instance of an Object of that Sense.

488. No higher] That is, from either Extream ; either of worst or best. Nor can there be an infinite Number of Things between either Extream : because every Thing is inclos'd within certain Bounds, and can neither enlarge it self into an infinite Magnitude, nor contract it self into an infinite Littleness : So neither can the Goodness of Things be improv'd to an Infinite, nor the Badness of Things be impair'd to an Infinite.

490. Lastly, &c.] In these 7. v. he confirms his foregoing Arguments. Because, says he, Things are generally determin'd and bounded by their contrary Qualities ; which are so extream, that tho' they may indeed have middle Degrees, yet they can have no Degree whatever without or beyond themselves. Lambine interprets this of the Zones : but I rather think our Translatour in the right, and that Lucretius meant to speak of

the most intense Power and Force of Fire and Frost, which are the Extreame that bound the middle Degrees of Heat and Cold : For Fire is the most hot, and Frost, or Ice, the most cold of all Things.

497. This prov'd, &c.] Having prov'd the different Figures to be finite, he now adds in 7. v. another of Epicurus's Opinions ; which is, That the Seeds of a like Figure are infinite in Number : that the globous are infinite, the oval infinite, the pyramidal infinite, and in like manner of all the other Figures : Then he adds a Reason for this Opinion, from the Infiniteness of the Atoms which he has prov'd before : For since the different Sorts of the Figures are finite, it is evident that if the Atoms contain'd under each Sort were finite in Number, there could be no Infinity of Atoms in the Universe. Epicurus writes to the same Purpose in the Epistle to Herodotus : Καθ' ἐκάστω ὃ χημάτισιν, ἀπλῶς ἀπειροὶ ἔσιν ἄτομοι, ἔδ' τὸ πᾶν ἐν τῷ πλάνθῃ τῶν ἀτόμων ἀπειρον, εἰ μὴ ἀπλῶς ἂν ἔσιν αἱ καθ' ἐκάστω τὲ χημάτισιν ὁμοῖαι.

Or else, what I before successfully oppos'd,
The ALL is FINITE, and in Bounds inclos'd.

This taught, my lab'ring MUSE next sweetly sings,
505 That proper SEEDS for ev'ry KIND of Things
Are INFINITE; that these preserve the MASS,

(EV'RY PLACE :

And KINDS of Things, by CONSTANT STROKES in
For tho some KINDS of Beasts we rarely view,
As if unfruitful NATURE bore but few :

510 Yet other Countries may supply our Wants :

Thus INDIA breeds such Troops of Elephants,
As fight their Wars, and usually o'ercome ;
So num'rous are they there, so few at R O M E.

But grant in NATURE such a SINGLE ONE,

515 The LIKE to which nor is, nor e'er was known :

Yet were its proper SEEDS but FINITE ; how
Could that be made ; or when 'twas made, how grow ?
For think the SEEDS of any single Mass,
Being FINITE, scatter'd thro' the MIGHTY SPACE,
Where,

N O T E S.

504. This taught, &c.] Gassendus has omitted the four first of these Verses, as being improper to the Explication of the Argument : and indeed we may dispense with the Want of them, if we take Lucretius to be disputing still concerning the Figures of his Atoms : but if we consider the particular Argument that follows, they seem even necessary. For he has just prov'd the Infinity of the Atoms under each Figure : but foreseeing an Objection hanging over his Head, and that it might be the better understood together with the Answer, he in these 4. v. gives Notice to the Reader what he is to expect : and certainly our Translatour was in the Right to retain them. But to return to the Explication of Lucretius, who in these 33. v. first objects against what he has been already arguing, that the Atoms under certain Figures may seem to be finite, because we see that some Animals are more scarce and fewer in Num-

ber than others : To which he answers, that the Animals that are scarce in one Country, abound in another : for Instance, that there are many Elephants in India, tho' he scarce ever saw one at Rome. In the next Place, that granting there were but one only Thing of one certain Kind in the World ; yet unless the Atoms of the same Figure were infinite, that only Thing could not be born, nor grow : and lastly he brings a Comparison to illustrate this Assertion : And as it is difficult to find a Simile more elegantly express'd, so we can never meet with one more properly apply'd : For what can better represent the perpetual Motion of his Atoms, than the disturb'd and restless Agitation of the Sea.

511. India] A Region of Asia, where there is great Plenty of Elephants, as there is likewise in Africa, tho' none are bred in Europe. Pliny, Nat. Hist. lib. 8. cap. 10. and Polybius, lib. 5. say, that in India the

- 520 Where, how, or when, what Force, or what Design,
 Amidst such different SEEDS could make them join?
 For 'tis not REASON prompts them to combine.
 But as in WRECKS, the Seats, the Masts, the Oars,
 Confus'dly scatter'd fill the neighb'ring Shores;
 525 That Men might learn by such sad Sights as these
 The Force, and cruel Treach'ries of the SEAS;
 And still distrust, tho' with perfidious Smile
 Becalm'd, it tempts them on to farther Toil.
 So FINITE SEEDS would in the SPACE be tost,
 530 And in the WHIRLS of different MATTER lost:
 So that they ne'er could JOIN, or be at Peace;
 Nor yet preserve their UNION, nor increase:
 But now 'tis plain, and ev'n our Senses show
 That Things are made; and, made, increase and grow.
 535 'Tis certain then, that SEEDS of ev'ry KIND
 Are INFINITE.
 Nor can DESTRUCTIVE MOTIONS still prevail,
 And bring a UNIVERSAL DEATH on all:

Nor

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the Houses, and even the Stalls
 of their Beasts were inclos'd with
 the Trunks of Elephants: And
 who knows not that the chief
 Strength of the Indians consisted
 in their Elephants, by the Help
 of which they defended both
 themselves and their Countrey.

525. [That Men, &c.] Cowley
 in his Davideis seems to have
 imitated this Passage of Lucre-
 tius,

The Sea it self smooths her rough
 Looks awhile,
 Flatt'ring the greedy Merchant
 with a Smile:

But he, whose Shipwreckt Bark
 she drank before,
 Sees the Deceit, and knows she
 would have more.

536. Are infinite] Lucretius
 struggles hard for the Infinite-
 ness of his Atoms, the Figures of
 which he will have to be very va-
 rious, and those of each Shape to
 be infinite: which last Assertion
 is the greatest Absurdity imagi-

nable. For infinite Atoms must
 fill all the Space that is: because
 if there be any Place that can re-
 ceive another, there may be con-
 ceiv'd an Addition to the former
 Number; and therefore to say it
 was infinite is absurd: And this
 proves that the infinite Atoms of
 Epicurus can be nothing else but
 a vast Heap of dull moveless
 Matter, coextended with the in-
 finite Space. And how then
 could the World be made, how
 these various Alterations of Bo-
 dies, all which proceed from Mo-
 tion, is difficult to be conceiv'd.
 And this likewise presses the Hy-
 pothesis of Cartes, and his inde-
 finite Matter, as a little Appli-
 cation will discover.

537. Nor can, &c.] These
 10. v. contain an Argument that
 is a necessary Consequent of the
 Former. If we grant the Seeds of
 one Sort of Figure to be finite,
 then the Things that are com-
 pos'd of those finite Seeds, when,
 they once come to be dissolv'd
 could never be restor'd. If the
 Seeds

Nor Motions, which compose or else encrease;
 540 Always preserve Things made, but sometimes cease :
 So these two CONTRARIES do always jar
 With equal Force, and still maintain the War:
 Now these, now those prevail ; and INFANTS MOANS
 Are ever mixt with others DYING GROANS :

545 And ev'ry Day and Night the tender Cry
 Of new-born Babes joins with their Sighs that die.

Now you must farther mark that NOUGHT's combin'd,
 Compos'd, or made of SEEDS all of ONE KIND ;
 But Things of DIFF'RENT Pow'rs and Faculties
 550 Do equal DIFF'RENT Sorts of SEEDS comprize.

The EARTH does in it self such PARTS contain,
 As make up SPRINGS, which feed the greedy MAIN :
 And such SEED too, as fiercest FIRE can frame ;
 For many Parts, like *ÆtNA*, vomit Flame:

And

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Seeds were finite, we should in vain expect the Growth and Generation of Things. And what is more certain than that some Things are born, and grow ; and that others decrease and dy ? From whence it must be concluded, that the Seeds of a like Figure are infinite in Number.

547. Now you, &c.] He has hitherto been proving the Infinity of Atoms under all the several Sorts of Figures : and now in 4. v. he teaches, That Things can not be compos'd of Seeds of one and the same Figure ; and that the various Qualities of Things proceed from the Variety of the Seeds, which must necessarily produce a Variety likewise of Contexture : And this indeed he sufficiently proves in several Places.

551. The Earth, &c.] In these 6. v. he brings his first Argument from the Earth, which, none will deny, consists of several Sorts of Seeds, if they consider the Springs that bubble, and the Flames that burst out of its Bowels, together with what Variety of Trees and Plants it produces, and that it supplies

Nourishment to Man and Beast. For all those Things can not proceed from Seeds of the same Magnitude, Weight and Figure. Then in 64. v. he subjoins many Things concerning the Earth : how the antient Poets feign'd her to be the Mother of the Gods, and call'd her Cybele : he describes the Ornaments of that Goddess, explains the Mysteries of the whole Fable, derides the Superstition of it, and at length falls foul upon Providence it self.

554. For many, &c.] As *Hæcla*, *Vesuvius*, and other Mountains, which, as well as *Ætna*, eject Flames ; a convincing Proof that there are subterranean Fires, and those too, great and many, as appears likewise by the *Vulcanian Islands*, and by the Hot Baths and Fountains that break out of the Earth in many Places : and which, as *Vitruvius lib. 2.* rightly observes, could not be, si non in imo haberent aut de sulphure, aut de alumine, aut bitumine ardentis maximos ignes : in which Words he briefly declares the Causes of them. To which, as a farther Proof, not

555 And such whence Trees and tender Shrubs do shoot;
 And Grass for Beasts, for Man sweet Corn and Fruit.
 Hence term'd the MOTHER of the Gods; confess'd
 The common PARENT too of Man and Beast.
 The POETS sing, that thro' the Heav'ns above,
 560 She CHARIOTS, drawn by fierce yok'd LIONS, drove;
 And

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to mention divers others, may be added Earthquakes, some of which most certainly derive their Original from these subterranean Fires. Whoever desires to be farther satisfy'd touching this Matter, may consult Pliny, l. 2. c. 106. the Epicurean Animadversions of Gassendus, and particularly Kircher in his Mund. Subterr. lib. 4. See likewise Ittigius expressly upon this Subject, in his Treatise de Montium Incend. and the accurate Disquisition of Alphonsus Borellus, in Historia & Meteorologia Incendii Aetnaei, Anno 1669. Of Aetna, see Book I. v. 744. and Book VI. v. 646.

557. Hence term'd, &c.] The Earth, which produces all Things, is said to be the Mother of the Gods, of Men and of Beasts. Holy Rites are instituted to her, which Lucretius applies, partly to natural, partly to moral Philosophy. Those which relate to Jupiter he proposes as a Subject worthy of Derision; but she is deservedly own'd as a Goddess for the Reasons he enumerates in these 49. v. in which he tells us why Men gave the Earth the Name of Magna Parens, Great Mother, and why she was worship'd as a Goddess: And he takes Occasion to explain the Ceremonies that were observ'd in the Mysteries of that great Mother, and gives the Reasons of those Rites. The same Ceremonies are likewise mention'd by St. Austin, de Civit. Dei, lib. 7. c. 24. And Arnobius, lib. 3. adv. Gent. says, Quidam è vobis Terram, quod cunctis sufficiat

animantibus victum, Magnam Matrem esse dixerunt. Some among you call'd the Earth the Great Mother, because it supplies all Animals with Food and Nourishment.

The Mother of the Gods] So Virgil, Æn. 6. v. 784.

Qualis Berecynthia Mater

Invehitur curru Phrygias turrita per Urbes,
 Lata Deum partu, centum complexa nepotes,
 Omnes Coelicolas, omnes supera alta tenentes.

— In Pomp she makes the Phrygian Round,
 With golden Turrets on her Temples crown'd:
 A hundred Gods her sweeping Train supply;
 Her Offspring all, and all command the Sky. Dryd.

In a Palace at Rome, belonging to the Family of Colonna, there is to be seen to this Day the following Inscription:

DOMUS ÆTERNA FLAVIÆ
 CHRYSYDIS LABERIA FELICIA SACERDOS MAXIMA MATRIS DEUM. M. L.

560. She Chariots, &c.] Virgil speaking of this Great Mother, says,

— Hinc fida silentia sacris,
 Et juncti currum Dominae subire leones. Æn. 3. v. 112.

She

And riding to and fro, she wanders there:
 They teach by this, that in the spacious Air
 Hangs the vast Mass of Earth, and needs no Prop
 Of any lower Earth to keep it up.

565 They yoke such Beasts, to shew that ev'ry Child,
 Tho' form'd by Nature fierce, untam'd, and wild,
 Soften'd by Care and Love, grows tame, and mild. }
 Her lofty Head a MURAL GARLAND wears;
 Because she Towns and stately Castles bears.

And

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She secret Rites and Ceremonies
 taught,
 And to the Yoke the savage Li-
 ons brought. Dryd.

562. They teach, &c.] Macro-
 bius Saturnal. lib. 1. cap. 21.
 Hæc Dea leonibus vehitur, vali-
 dis impetu atque fervore anima-
 libus; quæ natura cœli est, cujus
 ambitu aer continetur, qui vehit
 terram. This Goddess is carry'd
 by Lions, impetuous and fiery A-
 nimals; of which Nature is the
 Heaven, within whose Circum-
 ference is contain'd the Air, that
 carries the Earth.

Thus too Claudian:

Et qui perpetuo terras ambitque
 vehitque,
 Nec premat incumbens oneri, nec
 cesserit aer.

And Lucan:

— Dum terra fretum, terram-
 que levabit
 Aer. —

To which Aristophanes, in Nu-
 bib. likewise alludes:

ὦ δέσποτ' ἀναξ ἀμέτρητ' αἰῆρ, ὅς
 ἔχεις τ' γλῶκ' ἀνέωρον.

And indeed if this Opinion were
 to be examined into, according
 to the Decrees of Nature, rather
 than to the Doctrine of the Po-
 ets, it would appear ridiculous to
 Philosophers. Yet Pliny, who

was admitted into the Secrets of
 Nature as far as any of the La-
 tins, visibly favours this Belief:
 Hujus aeris vi suspensam cum
 quarto aquarum Elemento libra-
 ri medio spatio tellurem, says he,
 lib. 1. Nat. Hist. cap. 5. And
 Achilles Tatius, in Arat. Phæ-
 nomen. illustrates the Libration
 or Suspension of the Earth in the
 following Manner: Put, says
 he, one single Seed of Millet, or
 any other small Grain whatsoe-
 ver into a Bladder, and by blow-
 ing the Bladder full of Air, the
 Seed or Grain will be carry'd up,
 and remain in the Middle of it;
 After the same Manner, the
 Earth being on all Sides forc'd
 by the Air, suspends pois'd in the
 Midst of it. See Turnebus, l.
 Adversar. 4. c. 17. where he ex-
 plains these Verses of Ovid.

Et circumfuso pendebat in aere
 Tellus

Ponderibus librata suis. —

Metam. l. 1.

565. They yoke, &c.] Thus
 too Ovid, 4 Fast.

— Cur huic genus acre
 leonum
 Præbeat insolitas ad juga cur-
 va comas?

Desieram: coepit: feritas mol-
 lita per illam

Creditur: id curru testificata
 suo est.

568. A Mural Garland] The
 Romans had several Sorts of
 T 2 Crowns

570 And thus adorn'd with gawdy Pomp and Show,
Goes thro' our Towns, and as she passes thro',
The VULGAR fear, and all with Rev'rence bow.
Concerning her FOND SUPERSTITION frames
A thousand odd Conceits, a thousand Names;

And

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Crowns or Garlands, which it was the Custom to give, as Tokens or Badges of Honour, to such as had distinguish'd themselves in any Action, or done any signal Service to the Republick. Among the rest there was the Corona Muralis, the Mural Crown, which was given by the Emperour, or General of an Army, to him who first scal'd the Walls of a Town that was besieg'd. It was made of Gold, and had Spikes that imitated the Battlements or Pinnacles of Walls and Towers. Ovid, in the Place above cited, gives the same Reason why the Antients crown'd the Image of the Earth with a Mural Crown:

Turris caput est onerata figura:

An primis turres urbibus illa dedit?

574. A thousand Names] Cybele, the Mother of the Gods, was Daughter of Minos, King of Crete, and Wife of Saturn. The Antients call'd her by several Names. I. Cybele, either from Cybelus, a Hill in Phrygia, where in her Infancy she was expos'd to wild Beasts; or from *κυβέλειν*, which signifies to throw and set upon the Head, because of the frequent Turning and fantastick Motions of their Heads, which her Priests were oblig'd to observe and practise in her Rites and Ceremonies: And 'tis probable she had this Name from both; for the Greeks call'd her *Κυβέλη*, and *Κυβέλει*. II. Ops: quod ipsius auxilio vita constet, says Macrobius: because the

Life of all Things is preserv'd by the Assistance of the Earth.

III. Rhea, from *ῥέω*, to flow, because the Earth abounds with all good Things. IV. Berecynthia, from Berecynthus, a Castle of Phrygia, on the Banks of the River Sagaris, or a Hill of Phrygia of the same Name, near the River Marfyas. V. Vesta, à vehendo, because the Poets feign'd her to be carry'd in a Chariot. VI. Pessinuntia, from Pessinus, a City of Phrygia where she was honour'd. VII. Fauna, à favendo, because the Earth is beneficial to all Animals. VIII. Fatua, à fando, because, as the same Macrobius says, Infants never speak till they can set their Feet to the Earth. IX. Pales, because she was the Goddess Pastorum & Pabulorum, of Shepherds and Pasturage. X. Dindyme & Dindymene, from Dindymus, a Mountain of Phrygia. Virgil.

*Alma Parens Idæa Deum, cui
Dindyma cordi,
Turrigeræque urbes, bijugique
ad fræna leones.*

Æn. 10. v. 252.

XI. Idæa Mater, from Ida, a Hill and Town of the same Name in Phrygia, where her Rites were first instituted. XII. Phrygia Mater; because she was generally worship'd throughout that Countrey. But Faber on this Passage of Lucretius gives another Etymology to these two last Names of the Great Mother, and dissents from all others, and even from Lucretius himself. These are his Words: "*Idæa* signifies mountainous

575 And give her a large Train of *PHRYGIAN* Dames :
 Because in *PHRYGIA* Corn at first took Birth,
 And thence was scatter'd o'er the other Earth :
 They eunuch all her Priests, from whence 'tis shewn,
 That they deserve no Children of their own,
 580 Who or abuse their Sires, or disrespect,
 Or treat their *MOTHERS* with a cold Neglect ;

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tainous and woody Places, as we find in Hesychius, Eustathius, and Herodotus in Melpomene, Sect. 259. Whence *Ida* is us'd to signify Wood or Timber for building. Now Men first fed upon Acorns ; the Oak was their Storehouse, and supply'd them with Provisions, from hence therefore the Mother of the Gods was call'd *Idæa*. But after the Use of Wheat was invented, she was call'd, *Φρύγια*, Phrygia ; for they were wont, *φρύγην*, to parch their Wheat. We may observe that Lucretius says, these Appellations were given her from the antient Ceremonies of her Mysteries : To which I add out of Virgil and others, That those Ceremonies were first brought from Crete to the Shores of the Hellespont : but the Cretans had all these Customs and Rites from the Syrians. Thus Faber : to whose Opinion many Things might be objected, if it were worth the while ; but what should we be the worse, if we were ignorant of all the Etymologies of the Heathen Gods ? I will only add, that the Image of this *Idæan* Mother was brought out of Phrygia to Rome, at the Time when Hannibal infested Italy : For the Romans had found in the Books of the Sibyls, that they should be able to drive away their foreign Enemy, if the *Idæan* Mother were brought to Rome : Upon which M. Valerius Levinus, Cæcilius Galba, Cn. Tremellus Flaccus, and M. Valerius Falco, were sent into Phrygia,

and to them King Attalus gave the Image of the *Idæan* Mother, which they brought into the City : And this was only a rough unpolish'd Stone, which the Phrygians worship'd for the *Idæan* Mother. T. Liv. Lib. 2. Ovid. Fast. 4.

Consulitur Pœan : Divumque
 accersite Matrem,
 Inquit ; in *Idæo* est invenienda
 jugo :
 Mittuntur Proceres : Phrygiæ
 tunc Sceptra tenebat
 Attalus, &c.

575. Phrygian Dames] Phrygiaque catervas—Dant Comites, says Lucretius ; and with our Translatour's Leave, he should not have made them all Women ; for no Doubt but both Sexes assisted at the Procession. Fayus is as much mistaken the other way ; for he calls them Legions ; as if they were regular and arm'd Troops.

576. Phrygia] i. e. dry or burning : from *φρύγην*, torrere, or from Phrygius, a River that divides it from Caria ; or from Phrygia, the Daughter of Cærops. A Countrey in Asia, bounded with Caria, Mysia, Lydia and Bithynia : it is divided into the greater and the lesser, which last call'd Troas, was of old the Kingdom of the Trojans.

578. They eunuch, &c.] The Priests of Cybele were call'd Galli, from Gallus a River of Phrygia ; of whose Waters they had no sooner tasted, than they were seiz'd with Madness, and made

Their Mothers, whom they should adore.
 Amidst her Pomp fierce DRUMS and CYMBALS beat,
 And the hoarse HORNS with rattling Notes do threat.
 585 The PIPE with PHRYGIAN Airs disturbs their Souls,
 Till, Reason overthrown, mad Passion rules.

They

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made Eunuchs of themselves. This Story, how strange and ridiculous soever it may seem, is related by St. Jerome. And Tertullian in Apologetico, Sect. 25. calls the venerable and reverend High-Priest of this Goddess, Archigallus, Archeunuch. See more of them in Ovid, Fast. 4. where he calls them Semi-mares, Half-men.

582. Their Mothers, &c.] He bestows Divinity on the Mothers, of whom we puny Creatures are born; and asserts, that the Children who are guilty of Undutifulness or Impiety towards their Parents, are unworthy to be Parents themselves.

585. The Pipe, &c.] The Phrygian Musick was a Sort of Enthusiastick Harmony, and very proper to excite the Passions of the Mind, and to swell the Soul to Rage and Fury. Macrobius in his second Book on the Dream of Scipio, chap. 3. speaking of the Power and Force of Musick, says: Ita omnis habitus animæ cantibus gubernatur, ut & ad bellum progressui & item receptui canatur; cantu & excitante & rursus sedante virtutem: dat somnos adimitque; nec non curas & immittit & retrahit: iram suggerit, clementiam suadet, corporum quoque morbis medetur: And all who are conversant among Authours, meet with so many Instances of the amazing Effects of Harmony, that there is no room to doubt of the Truth of them. Timotheus by Musick inflam'd Alexander to what Degrees he pleas'd, and cool'd him again as easily: which Dryden describing says admirably;

Pleas'd with the Sound, the
 King grew vain,
 Fought all his Battels o'er a-
 gain,
 And thrice he routed all his
 Foes, and thrice he slew the
 (slain.
 The Master saw the Madness
 rise,
 His glowing Cheeks, his ardent
 Eyes;
 And while he Heav'n and Earth
 defy'd,
 Chang'd his Hand, and check'd
 his Pride.

A Musician in Denmark by the same Art, enrag'd King Ericus even to the striking of all his Friends about him: Pythagoras taught a Woman to stop by the same Means the Fury of a Young Man, who came to set her House on Fire; and his Scholar Empedocles hinder'd another from murdering his Father, when the Sword was drawn for that Purpose: The Fierceness even of the Nature of Achilles was allay'd by playing on the Harp; for which Reason Homer gives him nothing else out of the Spoils of Eëtion: Damon by Musick reclaim'd wild and drunken Youths to Sobriety and Temperance, and Asclepiades reduc'd even seditious Multitudes to Temper and Reason. And thus too these effeminate Priests of Cybele were animated by their Phrygian Airs to cut and hack their own Flesh, as our Poet observes of them v. 594. Many more Examples of this Nature may be seen in Gronovius, Lib. II. Observation. cap. 1. Nor is it wonderful that suddain Passions should be rais'd and suppress'd

press'd by Musick; (for which Reason Pindar says to his Harp, τ' αἶχματον κεραιὸν σβέννυεις, thou quenchest the raging Thunder) but that it should cure setl'd Diseases in the Body, is what we should hardly believe, if we had not both human and divine Testimony for it. Plin. lib. 28. cap. 1. Dixit Homerus profluvium sanguinis vulnerato femore Ulyssēm inhibuisse Carmine: Theophrastus Ischiadicis sanari: Cato prodidit luxatis membris carmen auxiliari, Mar. Varro podagris. Where the Word Carmen must be understood as join'd with Musical Notes. For the Cure of the Sciatica, Theophrastus commends the Phrygian Musick upon the Pipe; and A. Gellius for giving Ease to it, ut memoriae proditum est, says he, as it is reported. Apollonius in his Book de Miris, speaks to this Purpose: It deserves Admiration, what Theophrastus writes in his Treatise of Enthufiasm, that Musick cures many Passions and Diseases both of the Mind and Body. Καθάπερ λειποθυμίας, φόβος, ἢ πᾶς ἐπὶ μακρὴν γιγνομένης ἔθνασις ἐκείσας, ἰάσαι δὲ φησὶν ἢ κατὰ ὕλην ἢ ἰσχιάδα ἢ ἐπιληψίαν. And the same Authour witnesses, that many in his Time, especially the Thebans, us'd the Pipe for the Cure of several Diseases: and this Galen calls κατὰ τὴν τῆς τόπης, super loco affecto tibia canere, or loca dolentia decantare. So Zenocrates is said to have cur'd Madmen, Tarpander and Arion divers other Maladies: But were it not for the Example of David, (which we find in 1. Sam. 16.)

Whose Lyre did Saul's
wild Rage controul,
And tun'd the harsh Disorders of
his Soul,

we should hardly be convinc'd of
this Physick, unless in the par-
ticular Cure of the Tarantism;

the Experiments of which are too notorious to be deny'd or eluded; and therefore afford a probable Argument, that other Diseases might naturally be expell'd so too; but that we have either lost or not yet found out the Art. For the Explication of the Reason of these surprizing Effects of Musick, the Magicians fly to their Calcodea; the Platonists to their Anima Mundi; the Rabbies to Fables and Prodigies too trivial to deserve repeating. Baptista Porta, in his Natural Magick, seems to ascribe it to the magical Power of the Instrument, rather than of the Musick: for he says, that Madness is to be cur'd by the Harmony of a Pipe made of Hellebore; because the Juice of that Plant is held good for the same Purpose: and the Sciatica, by a musical Instrument made of Poplar; because of the Virtue of the Oil, that is extracted from that Tree, in mitigating those Kinds of Pains. But these, and many sympathetical Experiments are so false, that we have Reason to wonder at the Negligence, or rather Impudence of those that report them. Picus Mirand. says, That Musick moves the Spirits to act upon the Soul, as Medicines do to operate upon the Body; and that it cures the Body by the Soul, as Physick does the Soul by the Body. But the true natural Reason may be, that in the same Manner as musical Sounds move the outward Air, so that does the inward, and that moves the Spirits, and they the Humours, which are the Seats of Diseases, by Condensation, Rarefaction, Dissipation or Expulsion of Vapours, and by vertue of the Sympathy of Proportion, which allies them to Man.

Thus they our Souls, thus they
our Bodies win,
Not by their Force, but Party
that's within:

Thus

They carry ARMS, those dreadful Signs of War,
 To raise in impious Routs religious Fear.
 When carry'd thus in Pomp, thro' Towns she goes,
 590 And Health on all most silently bestows;

With

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Thus the strange Cure, on our
 spilt Blood apply'd,
 Sympathy to the distant Wound
 does guide :

Thus when two Brethren Strings
 are set alike,
 To move them both, but one
 of them we strike. Cowl.

But for the producing of the de-
 sir'd Effect, Kircherus requires
 four Conditions : I. Harmony.
 II. Number and Proportion.
 III. Efficacious and patheticall
 Words join'd with the Harmony,
 which, by the Way, were fully and
 distinctly understood in the Mu-
 sicks of the Antients. And, IV.
 an adapting of all these to the
 Constitution, Disposition, and
 Inclination of the Patient. Of
 which, and all Things on this
 Subject, his Book de Arte mag-
 na Consoni & Dissoni, is well
 worth the diligent Reading. I
 will conclude this Remark with
 these excellent Verses of an ano-
 nymous Poet, touching the Power
 of Musick on the Mind of Man :

For Man may justly tuneful
 Strains admire;

His Soul is Musick, and his
 Breast a Lyre :

A Lyre, which whilst its various
 Notes agree,
 Enjoys the Sweets of its own
 Harmony.

In us rough Hatred with soft
 Love is join'd,

And sprightly Hope with
 grov'ling Fear combin'd,
 To form the Parts of our har-
 monious Mind.

What ravishes the Soul, what
 charms the Ear,
 Is Musick, tho' a various Dress
 it wear :

Ev'n Beauty Musick is, tho' in
 Disguise,
 Too fine to touch the Ear, it
 strikes the Eyes,
 And through them to the Soul
 the silent Stroke conveys.
 'Tis Musick heav'nly, such as in
 a Sphere,
 We only can admire, but can not
 hear.

Nor is the Power of Numbers
 less below ;
 By them all Humours yield,
 all Passions bow,
 And stubborn Crowds are
 chang'd, yet know not how.
 Let other Arts in senseless Mat-
 ter reign,
 Mimick in Brass, or with mix'd
 Juices stain :
 Musick the mighty Artist Man
 can rule,
 As long as that has Numbers,
 he a Soul,
 As much as Man can those
 mean Arts controul.

587. They carry Arms, &c.]
 With these Arms they did not
 only terrify and strike a Dread
 into the common People, but
 sometimes slightly wounded
 themselves : Hence the Poet says,
 v. 594. that they

Look dreadful gay in their own
 sparkling Blood.

590. And Health, &c.] This
 Verse contains a most sharp In-
 vective and Derision. This Great
 Mother ; a rough Stone, unpo-
 lish'd by Art, and not much gi-
 ven to rattle, did no doubt a
 world of Good ; but even she
 her self kept silent the Benefits
 she bestow'd, Lucretius says :

Mu.

With offer'd Money they bestrew the Plain,
 And Roses cover her, and all her Train.
 Here some in Arms dance round among the Crowd,
 Look dreadful gay in their own sparkling Blood
 595 Their Crests still shaking with a dreadful Nod.
 These represent those armed Priests, who strove
 To drown the tender Cries of Infant *J O V E*;
 By dancing quick they made a greater Sound,
 And beat their Armour, as they danc'd around;
 600 Left *S A T U R N* should have found and eat the Boy,
 And *O P S* for ever mourn'd her prating Joy.

For

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Munificat tacita mortales muta
 salute.

Meanwhile those abus'd Wretches
 strew'd the Way with Flowers,
 and gave Money to her begging
 Train; unmindful of Antisthe-
 nes, who answer'd one that ask'd
 him Money for the Goddess;
 ἔπειθ' ἡ πενίη τῶν θεῶν, ἢ
 οἱ θεοὶ πέποιθεν.

596. These represent, &c.] Sa-
 turn, the Husband of this Great
 Mother Cybele, us'd to devour
 his male Children, either by A-
 greement with his Brother Titan,
 as some say, or as others, because
 he knew that the Fates had de-
 creed that he should be dethron'd
 and expell'd his Kingdom by his
 Son: but Cybele hid Jupiter, of
 whom she was deliver'd in Crete,
 in a Cave in the Mountain Dicte,
 and gave Command to her
 Priests, who were call'd Curetes,
 Corybantes, and Dactyli, to take
 Care of him: and if Saturn
 should come to look for him, to
 make a Noise near the Place
 where he was hid with their
 Cymbals and brazen Bucklers,
 that the Crying of the Infant
 might not betray him to his Fa-
 ther. And this is what Lucre-
 tius hints at in this Passage.

597. Jove] Jupiter, so call'd,
 quasi juvans pater. The chief of
 the Fabulous Gods of the Hea-
 thens. He was Son of Saturn and

Ops, and born at the same time
 with Juno, whom he marry'd.
 See the preceding Note.

600. Saturn] The Son of Cœ-
 lus and Terra: He was cast in-
 to Prison by his Brother Titan;
 there arising a Difference be-
 tween them, which of them
 should govern; but was set at
 Liberty by his own Son Jupiter:
 by whom nevertheless he was af-
 terwards dethron'd, having at-
 tempted to take away his Life:
 Being expell'd the Kingdom, he
 fled into Italy to King Janus:
 whence the Countrey in which
 he lay conceal'd was call'd Lati-
 um. Vossius, l. de Philosoph.
 cap. 6. not improbably supposes
 that by him is meant Adam: for
 who besides him was the Son of
 Heaven and Earth? Besides, the
 Name Saturn seems to be deriv'd
 from the Hebrew Word, Sotar,
 which signifies to lie hid; and
 may well be apply'd to Adam for
 his Flight, and absconding him-
 self after his Fall. But Cicero
 is of another Opinion concerning
 his Name, and says, Saturnus
 appellatus est, quod saturetur
 annis: Ex se enim natos com-
 melle fingitur solitus, quia con-
 sumit ætas temporum spatia,
 annisque præteritis insaturabili-
 ter expletur. De Natura Deo-
 rum, lib. 2.

601. Ops] The Daughter of
 Cœlus and Vesta, or Tellus, and
 Wife of Saturn. Why she was
 call'd

- For this her Train is arm'd ; or else to shew
 They'll serve their Countrey, and enlarge it too,
 When ever Danger, or when Honour calls.
- 605 All which, tho' well contriv'd, is fond, and false :
 For ev'ry Deity must live in PEACE,
 In undisturb'd, and everlasting EASE :
 Not care for us, from FEARS and DANGERS free ;
 Sufficient to his own Felicity :
- 610 Nought here below, Nought in our Pow'r he needs ;
 Ne'er smiles at good, ne'er frowns at wicked Deeds.
 The EARTH wants Sense, and yet contains the SEEDS ;
 And therefore Trees and living Creatures breeds.
 Now those that would their wanton Fancies please,
- 615 And use the Name of NEPTUNE for the SEAS ;

CERES

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call'd Ops, see in the Note on
 v. 574.

602. For this, &c.] Here the Poet gives the Reasons why the Priests and Attendants of this Great Goddess are arm'd : I. says he, in Remembrance of the Curetes, those armed Priests, by whose means Jupiter was preserv'd from being devour'd by his Father. II. To signify that all Men ought to be ready at all Times to defend their Countrey with their Lives and Fortunes : And III. to assist and protect their Parents, decorique Parentibus esse ; of which last Reason our Translatour takes no Notice.

605. All which, &c.] In these 16. v. he praises the witty Invention of the Poets, but rejects the Thing itself ; For why should the Gods, who are bless'd with eternal Ease, take Care of the Earth, or those who cultivate it ; of the Fields, or the Corn that grows in them. The Gods lie supinely indulging themselves in Indolence, and lull'd in undisturb'd Repose : They take no Care of the Affairs of the Earth, and are wholly unconcern'd at the good or ill Actions of Men. The Words Ceres, Neptune, Bacchus, may be us'd for Corn,

for the Sea, and for Wine ; but do not therefore fondly fancy them to be Gods.

606. For ev'ry, &c.] Behold the true Image of the Epicurean God ! How thoughtless and supine he lies, indulging himself in Ease and Idleness ! Epicurus writing to Menæceus, describes him exactly in the same manner : τὸ μακάριον, τὸ ἀφθάρτον, ἔτε αὐτὸ περιγματοῦν ἔχει, ἔτε ἄλλω παρέχει, ὥς ἔτε ὀργαῖς, ἔτε χάρισι συνέχει. ἐν αἰδομένη δὲ πάντῳ τοιούτῳ. Who despises not so lazy a Prince, or but such a private Man. These 6 v. are repeated in this Place from B. I. v. 78. See there the Note upon them.

615. Neptune] He was the Son of Saturn and Ops, Brother of Jupiter and Pluto : In the Division of the World, the Godship of the Sea fell to his Lot, And therefore the Poets us'd the Word Neptune for the Sea. He marry'd Amphitrite, the Daughter of Nereus, or Oceanus, by whom he had many Nymphs. His Name, according to Cicero, comes from nando, swimming ; according to Varro à nubendo, quia terras aquis obnubit & cooperit ; because he hides the Earth, and

CERES for CORN, or BACCHUS for the VINE,
 Rather than speak the plainer Terms of WINE,
 Such Men may call, and Strength of Fausy ſhow,
 The EARTH the MOTHER of the GODS BELOW,
 620 And thoſe ABOVE, altho' ſhe is not ſo.

The

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and covers it over with Waters.
 He bore a Trident, as the Token of his Power, becauſe of the three Parts of the antient World, that are ſurrounded by the Sea, Let us hear Virgil deſcribe him in all his Pomp; and allaying the boiſterous Fury of the Winds and Waves.

Jungit equos curru Genitor, ſpuman-
 tiaque addit
 Fræna feris, manibusque omnes
 effundit habenas:
 Cœruleo per ſumma levis volat
 æquora curru:

Subſidunt undæ, tumidumque
 ſub axe tonanti

Sternitur æquor aquis: fugiunt
 vaſto æthere nimbi:

Tum variæ comitum facies; im-
 mania cete,

Et ſenior Glauci chorus, Inouſq;
 Palæmon,

Tritoneſque citi, Phorcique ex-
 ercitus omnis.

Læva tenent Thetis, & Meli-
 te, &c. Æn. 5. v. 817.

And Æneid 1. 158.

Sic cunctus pelagi cecidit fragor;
 æquora poſtquam

Proſpiciens Genitor, cœloque in-
 vectus aperto

Flectit equos, curruque volans
 dat lora ſecundo.

His finny Train Saturnian Nep-
 tune joyns;

Then adds the foaming Bridles
 to their Jaws,

And to the looſen'd Reins per-
 mits the Laws.

High on the Waves, his azure
 Car he guides,

Its Axles thunder, and the
 Sea ſubſides,

And the ſmooth Ocean roulſ
 her ſilent Tides.

The Tempeſts fly before their
 Father's Face,

Trains of inferiour Gods his
 Triumphs grace;

And Monster-Whales before
 their Maſter play,

And Quires of Tritons crowd
 the watry Way.

The marshal'd Powers in e-
 qual Troops divide

To right and left: the Gods
 his better Side

Incloſe, and on the worſe, the
 Nymphs and Nereids ride.

Dryd.

When thus the Father of the
 Flood appears,

And o'er the Seas his ſov'raign
 Trident rears,

Their Fury falls: he ſkims
 the liquid Plains,

High on his Chariot; and
 with looſen'd Reins

Majeſtick moves along, and
 awful Peace maintains.

Dryd.

616. Ceres] So call'd, quaſi
 Geres, à gerendis frugibus; as
 Cicero ſays; or rather as Voſſius
 conceives, from the Hebrew
 Word Geros, which ſignifies a
 green Spike of Corn. She was
 Daughter of Saturn and Ops;
 and Mother of Proſerpina: She
 invented Tillage and the Uſe of
 Corn; which ſhe taught to ma-
 ny People, as ſhe went ſearching
 up and down the Earth for her
 Daughter, whom Pluto had ra-
 viſh'd. Whence the antient Po-
 ets made her the Goddeſs of
 Corn, and us'd her Name to ex-
 preſs it: in which the modern
 too have follow'd their Example:

—As when a Field
 Of Ceres, ripe for Harvest, wa-
 ving bends

The SHEEP, the warlike HORSE, and BULL in Food
 Agree, and all drink of the same cold Flood:
 And yet they diff'rent are; and each delights
 In proper Motions, Manners, Appetites;
 625 Such diff'rent SEEDS in ev'ry HERB do grow;
 Such diff'rent SEEDS in ev'ry WATER flow:
 Now tho Blood, Humour, Nerves, and Vein, and Bone
 Are Parts of ANIMAL, and make up one;
 Yet what Varieties their Forms divide?
 630 How all unlike? Their Diff'rence vastly wide!
 So all COMBUSTIBLES, tho' not the same
 In other Things, have Parts of such a Frame,
 As make gay Sparkles, Ashes, Light, and Flame:
 And

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Her bearded Grove of Ears,
 which Way the Wind
 Sways them, &c. Milton.

Bacchus] The Son of Jupiter
 and Semele; call'd by the Greek
 Διόνυσος, having two Mothers:
 because he was taken out of his
 Mothers Womb, who was kill'd
 with Lightning, and put into
 Jupiter's Thigh, from whence,
 when he was grown ripe for Birth,
 he again came into the World:

Imperfectus adhuc infans gene-
 tricis ab alvo
 Eripitur. patrioque tener, si cre-
 dere dignum,
 Infuitur femori; maternaque
 tempora complet.

says Ovid. Metam. 3. 310. where
 the whole Fable may be seen at
 large. He travel'd over all the
 Earth, conquer'd the Indies, and
 was the first who triumph'd,
 which he did riding on an Ele-
 phant, and surrounded by a
 Throng of wild and bawling
 Women, who from him were
 call'd Bacchæ; and he himself
 had his Name, Bacchus, *Ὀνὸς τῆς*
βαχέως, à vociferando vel ululan-
 do. He is likewise call'd by se-
 veral other Names, as Liber,
 Dionysius, Lenæus, Bromius, &c.
 He is said by the Poets to have

invented Wine, for which Reason
 they made him the God of Wine,
 and express'd it by his Name.

621. The Sheep, &c.] Having
 describ'd the pompous Ceremo-
 nies of the Great Mother of all
 Things, he returns to his Sub-
 ject, and in these 6. v. brings his
 second Argument to prove, that
 several Sorts of Seeds are im-
 ploy'd in the Composition of e-
 very Thing; for Example; in
 the same Herbs, and in the same
 Water; for since they serve for
 Food to so many Sorts of Ani-
 mals, as Horses, Sheep, Oxen, &c.
 they must of Necessity contain
 several Sorts of Principles, that
 may make them proper Nourish-
 ment for each Sort.

627. Now tho, &c.] In these
 4. v. he adds another Argument,
 and urges, that even the Atoms,
 that compose but one Animal
 must of Necessity be of many ve-
 ry different Figures; that by
 their Variety they may be pro-
 per and fit to make the several
 Parts of the Animal; the Veins,
 the Bowels, the Bones, &c.

631. So all, &c.] In these 5. v.
 he brings his fourth Argument,
 and instances in Wood and all
 combustible Matter: For they
 are resolv'd into Fire, Light,
 Smoke and Ashes, and we ought
 to believe that the Dissolution is
 not

And so consider ev'ry Thing, you'll find

635 Each made of diff'rent SEEDS in Shape and Kind:

Lastly, we all confess some OBJECTS please

The Smell and Taste at once. ————— (these, }
 Now SEEDS of DIFF'RENT SHAPES must make up }
 For Taste and Smell do diff'rent Organs strike:

640 Therefore their Figures can not be alike:
 So that each Mass does diff'rent Shapes enclose;
 And ev'ry Body diff'rent SEEDS compose.

A pregnant Proof of this my SONG affords;

For there, are LETTERS common to all Words:

645 Yet some of diff'rent SHAPES and FIGURES join
 To make each diff'rent WORD, each diff'rent LINE:

Not but that many are in Shape the same;

But all agree not in one common Frame.

And

NOTES.

not made into any Thing, but what was actually contain'd in the Thing dissolv'd: and that Nothing perishes out of the Wood, but the Connexion and Position of its Parts, or the peculiar Manner of existing, the Form, the Quality, the Species, the Accident, the Event, by whose Means it was, and was call'd Wood. It must therefore be granted, that in Wood, and other combustible Things, there lies hid those different Kinds of Seeds, of which Fire, Light, Smoke, and Ashes consist.

636. Lastly, &c.] His fifth Argument is contain'd in these 7. v. We find several Qualities to be in the same Body: that is to say, Smell and Taste. But it is evident that Smell and Taste consist of Seeds of different Figures; for they affect different Senses: and while one of them enters through the Nostrils, the other affects the Tongue and the Palate.

643. A pregnant, &c.] In these 12. v. he illustrates his Opinion with the Simile he often uses: then he proposes an Objection, and solves it. And first, if any one should ask, since the same Seeds are common to many

Things, how come the Things themselves to be different? Like Seeds ought to make like Things. Lucretius bids this Caviller look upon his Verses, and he will find the same Letters common to many Words: yet it can not be deny'd but that those Words are different from one another, nor that different Verses are compos'd of them. For the like Reason, tho' the same Seeds are common to many Things, yet the Things themselves that are compos'd of those like Seeds may be wholly different from one another. See the Note on v. 833. Book I. To which I add that if any one be desirous to know how many different Words can be contain'd in any one Language, that acknowledges but four and twenty Letters, he may take the Trouble of computing the Total of these nine and thirty Figures: 20023 2790039604140847618609643520 000000: for the Number can not be express'd otherwise.

647. Not but, &c.] This must be refer'd to what he said above, v. 501. of the Infinity of the Seeds of a like Figure; and likewise to what he said on the contrary, v. 456. of the finite Number

And so of other Things; tho' Things are made
 650 Of many common SEEDS in Order laid,
 Yet may the COMPOUNDS widely disagree;
 And we may justly guess that Stone, and Tree,
 Or an'imal Kind, as Bird, and Beast, and Man,
 From SEEDS of DIFFERENT Shapes and Kinds began.

655 Yet ALL join not with ALL: for thence would rise
 Vast MONSTERS, Nature's great Absurdities; (grow
 Somethings half-Beast, half-Man, and some would
 Tall Trees ABOVE and Animals BELOW:

Some

NOTES.

ber of the unlike Figures. These two Verses the Poet repeats again a few Verses forwarder, viz. at v. 677.

655. Yet all, &c.] Tho' many Seeds are common to many Things, yet each Thing requires a certain Order and Disposition of the Atoms that compose it; and to have them join, and, as it were, associate themselves with such as are congruous, and will agree with them, and pass by and avoid to unite themselves with others: from whence it farther comes to pass, that when the Thing is dissolv'd, the congruous Atoms mutually withdraw themselves, and get away from the incongruous. This Lucretius proposes in these 10. v. and gives this Reason why it must be so: because otherwise Monsters would be born every Day; and we should see Chimæras, Centaurs, and all the fabulous Animals of the Poets. But that none of these portentous Monsters are seen, because all Things proceed from certain, not from omnigenous Seeds; and are nourish'd by certain Seeds likewise.

658. Tall Trees, &c.] It would indeed be a Miracle that Boughs should grow out of the Body of a living Man: and perhaps what Gassendus, in the fifth Book of the Life of Pireiskius, relates of a Plum-tree that sprouted out at the Sternum [the Part of the Body where the Ribs

join upon the Breast] of a Shepherd who liv'd near Tarragona in the Kingdom of Arragon, will meet with little Credit. This Shepherd, says he, happen'd to fall down upon a Dwarf Plum-tree, and a Splinter chanc'd to run into that Part of his Body; where it took Root for the Space of two Years, to such a Degree, that after several Shoots had been cut off, some at length sprung out upon which Blossoms and Fruit were seen. Pireiskius insisted on the Truth of this so long, that at length Cardinal Barberini sent to enquire concerning it of the Archbishop of Tarragona, who certify'd to him that the Thing was true: and Puteanus not only receiv'd Letters attesting the Truth of it likewise, but even some of the Shoots were sent him; and he held a Correspondence with the Man upon whose Body they grew: Nor was the Cardinal so hard of Belief afterwards, having heard that something like this had happen'd in Tuscany, about the Neck of a Hen: and at Frontignan in Languedoc, about the Finger of a Fisherman, into which there had run a Bone of a Sea-fish, call'd a Scorpion; which Wound came to that pass, that a Chirurgeon took out of it three small Fish of the Scorpion Kind. Yet after all, none but they who have been Eye-witnesses of these Things, will readily give Credit to them.

660. Chi-

Some join'd of FISH and BEASTS: and ev'ry where
 660 Frightful CHIMÆRAS, breathing Flames, appear.
 But since we see no such ; and Things arise
 From CERTAIN SEEDS, of CERTAIN Shape and Size,
 And keep their Kind, as they increase and grow ;
 There's some fix'd Reason why it should be so.
 665 For see ; our LIMBS receive from all their Food
 AGREEABLE PARTS, which, turn'd to Flesh, and Blood,
 Accept the vital Motions: but for those
 That DISAGREE with her, some NATURE throws
 Thro' OPEN Passages away ; but more
 670 By SECRET Impulse fly thro' ev'ry Pore:
 For they could never join, but, still at Strife,
 Obstruct all Motions, that are fit for Life. (bind
 Now these are CATH'LICK LAWS: these Rules do
 Not ANIMALS alone, but EV'RY KIND:
 675 For since they all of DIFF'RENT NATURES are,
 The FIGURES of their SEEDS can never square:
 Not but that many are in SHAPE the SAME ;
 But all agree not in one COMMON FRAME.

Now

NOTES.

660. Chimæra] A Sort of Monster that vomits Flame, and that has a Head and Breast like a Lion, the Belly of a Goat, and the Tail of a Serpent. Ovid, Metam. 9. v. 646.

Quoque Chimæra jugo mediis in partibus Hircum, Pectus & ora leæ, caudam Serpentis habebat.

For this Fable of the Poets took Rise from the Mountain in Lycia call'd Chimæra, that sometimes belches out Flames: Lions haunt upon the Top of it ; about the Middle, which produces a great Quantity of Grass, are abundance of Goats ; and a world of Serpents are lurking at the Foot of it. Thus Plin. l. 12. c. 106.

665. For see, &c.] These 8. v. do not so much advance any new Argument, as they explain the latter Part of the former. For Things that proceed from certain and fixt Seeds, therefore preserve

their Kind, as they grow and increase, and do not degenerate into another ; because Nature chuses out of the Nourishment only those Particles that are proper and fit for her: for which Reason Boughs never grow out of a living Body: because a human Body throws out all the Particles of the Matter that is fit to nourish Trees, and never converts it into Aliment.

666. Agreeable Parts,] Specifick Parts: for Example; a Man by Concoction extracts from Bread what is proper for Human Kind; a Dog, on the contrary, what is agreeable to the Species of Dogs.

669. But more, &c.] Many Things that we do not see, are evacuated out of the Bodies of Animals by a certain imperceptible Force, Ἀλλὰ τὸ μὴ δύνασθαι συνῆφθαι τοῖς ἐκ ὁμοιογένεσι, which statick Experiments fully confirm.

673. Now these, &c.] In these 11. v. he teaches, that what he has

Now since the SEEDS are DIFF'RENT, thence will grow
 680 A DIFF'RENCE in their WEIGHT and MOTION too,
 Their STROKE, CONNEXION, CONCUSS. Now by these,
 Not ANIMALS alone, but HEAV'N, EARTH, SEAS,
 Are plac'd in their own proper Species.

Now farther learn, what I with Toil and Pain,
 685 With many a careful Thought, and lab'ring Brain,
 Have sought to teach thee ; lest thou shouldst mistake,
 And think the SEEDS of BLACK Composures, BLACK ;
 Of WHITE Things, WHITE ; or other BODIES wear
 Those diff'rent COLOURS, that their SEEDS did bear.

690 For SEEDS are COLOURLESS ; without a Dye,
 Or like, or unlike those that seem to lie
 On BODIES Surfaces, and strike our Eye.

Now if you think such SEEDS are Things unfit
 To be conceiv'd, how fond is the Conceit !

For

NOTES.

has been saying of Animals holds good in all other Things, which consist likewise of certain Kinds of Atoms, dispos'd in a proper Manner : and tho' in all Things are contain'd some Seeds that are common to all Things, yet certain other Seeds are mixt with them, that are proper to each Thing in particular, and these are the Cause of the different Intervals, Motions, Sites, Connexions, &c. from whence proceeds the Difference and Variety of Things. He concludes excellently well ; that notwithstanding the Difference of the Seeds, yet if the Intervals, Motions, &c. were not different likewise, the Heavens, the Seas, the Earth, in a Word, all Things would be confusedly mingled with one another.

684. Now farther, &c.] Cicero is mistaken to say, That the Epicureans ascrib'd no Quality whatever to their Atoms. Isti autem, says he, ex corpusculis non colore, non qualitate aliqua, quam ποιότητα Græci vocant, non sensu præditis, sed concurrentibus temere atque casu mundum esse perfectum, &c.

lib. 2. de Natura Deorum. Epicurus himself writes the contrary in the Epistle to Herodotus : Καὶ μὴν ἢ τὰς ἀτόμους νομίζων μηδεμίαν ποιότητα τῶν φαινομένων προσφέρειν, πλὴν χιμαίῃ καὶ βαρὺς τε μέγεθος, ἢ ὅσα ἔξ ἀνάγκης χιμαίῃ συμφωνῇ ᾖ. Ποιότητες δ' ἄλλαι οἷον χροῶμα τέ, τὸ δεινόμοτις, ὧν δ' ἴσιν τῶν ἀτόμων μεταβάλλουσιν, διὰ ἣν ταῖς ἀτόμοις ἐκ ἐνυπαρχουσι. Lucretius asserts the same Opinion, and first in these 9. v. teaches, that they have no Colours ; and that there is no Need of white Seeds to make a white Compound Body, nor of black to make a black, &c.

691. Or like, &c.] He means that the Atoms have no Colours whatever, either any like, or any unlike those that we discover on the Surfaces of all concrete Bodies.

693. Now if, &c.] Lucretius was aware that he should find it very difficult to persuade many to believe, that there are no Colours in the Seeds, and consequently not in the Compounds. For most Men are so carry'd away by Prejudice, that they will

nos

695 For since that MEN, BORN BLIND, whose nat'ral Night
Was never scatter'd by one Beam of Light,
Know Things by TOUCH, he's foolish that denies,
That any Notices of Things can rise,
Unless from COLOURS, entring at our EYES.

700 For in the Dark we feel, and form from thence
Some IMAGES: yet then no COLOURS strike our SENSE.
But this Position stronger Reasons shew;
For SEEDS of Things ne'er CHANGE, tho' COLOURS do:
For somewhat must survive each Change, and be

705 Essentially immutable, and free;
Lest ALL should sink to NOUGHT, and thence arise:

(DYES.

FOR WHAT IS CHANG'D FROM WHAT IT WAS, THAT
Therefore SEEDS COLOURLESS, unfit for View,
Or grant: or grant ANNIHILATION true.

710 Tho' SEEDS are COLOURLESS, and free from Dyes,

(arise

They're form'd of DIFF'RENT FIGURES; whence
The num'rous Colours, gay Varieties.

And

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not believe that they can perceive any corporeal Thing, that is not colour'd: and therefore they can not suffer that the Seeds, which can not be conceiv'd by the Mind as colourless, should be obtruded upon them as such. He therefore briefly, in these 9. v. obviates these Prepossessions; and says: Even Men who are born blind perceive and know Things by touching them, tho' they never saw their Colours. Nor does all the Perception of Things set and go away with the Sun: Even in the thickest Darkness we perceive no less the Things we touch, than those we handle at Noon-day, and in the clearest Light.

702. But this, &c.] In these 8. v. Lucretius proves in the first Place, that the Seeds of Things are not colour'd, because all Colour is liable to Change: But the Seeds of Things are immutable; otherwise all Things would fall into Nothing. Epicurus in the

Epistle to Herodotus. Ποιότης πᾶσιν ἁτόμοις ἐνυπάρχουσα καὶ ἴδια μὴ μεταβάλλει, ὥς καὶ ἁτόμοι μὴ δὲν μεταβάλλουσι. ἐπεὶ δὴ τὰ δὲ τὸ ὑπομένειν ἐν τῇ ἀληθείᾳ τῶν συγκρίσεων σερεόν τε ἀδιάλυτον, ὁ τὰς μεταβολὰς ἐκ εἰς τὸ μὴ ὄν ποιήσαντο. αἱ δὲ ποιότητες ἐκ ἐνυπάρχουσαι, τὲ μὴ ἴδιαι, οἷον χροματε, τε θερμότης, ἐν τῷ μεταβάλλοντι ἐκ ὡσπερ ἐκείναι κατὰ λείπον, ἀλλ' ὅτε ὅλα τὰ σώματα ἀπόμουν. From whence Lucretius asserts, that if Colour were intrinsically in the Seeds, the Seeds would be mutable: for all Colour is mutable.

710. Tho' Seeds, &c.] Secondly: He reaches in these 16. v. that the Atoms are not imbu'd with any Colours, and that it would be to no Purpose for any Man to pretend they are, since there is no Necessity they should be so: For allow them a Variety of Figures, and from the diffe-

And since, as we discours'd before, we find
 It matters much with what first SEEDS are join'd,
 715 What FIGURE, what POSITION they maintain,
 What MOTIONS give, and what receive again;
 'Tis strait resolv'd, why Things as BLACK as NIGHT
 Can change so soon, and put on VIRGIN WHITE;
 And scatter all around their vig'rous Light.
 720 As in the SEA, when the mad Ocean raves,
 And white Curls rise upon the foaming Waves:
 For thus it is: That which seem'd BLACK before,
 By losing little Parts, or taking more,
 Their NUMBER, MOTION, ORDER, STATION, SITE,
 725 POSITION chang'd, from BLACK are turn'd to WHITE.
 But if the SEA were ting'd with NAT'RAL SKY,
 What Force, what Art could make it change the DYE?
 For

NOTES.

rent Order, Site and Disposition of them, Colours will proceed: For Example; the Sea is of a cerulean Colour, but grows white by the Agitation of the Waves. Thus too the Seeds, which dispos'd in one Manner, look blue, when they are plac'd in another Order, may put on and exhibit a white. But if a blue Colour were innate, and naturally in the Seeds, no Position or Agitation whatever could make those Principles white.

720. As in the Sea, &c.] Ovid. Metam. II. v. 499. speaking of a tempestuous Sea:

— cum fulvas ex imo
 vertit arenas,
 Concolor est illis; Stygia modo
 nigrior unda:
 Sternitur interdum, spumisque
 sonantibus albet.

When yellow Sands are sifted
 from below,
 The glitt'ring Billows give a
 golden Show:
 And when the fouler Bottom
 spews the Black,
 The Stygian Dye the tainted
 Waters take:
 Then frothy white appear the
 flatted Seas,

And change their Colour, changing their Disease. Dryd.

726. But if, &c.] But some perhaps will alledge that the Water of the Sea is compos'd of various-colour'd Atoms, from whence proceeds that Change of Colours in the Waves, now cerulean, now white, in like manner as a Square is compos'd of two or four Triangles, included in it: which Triangles within themselves have other Figures: But the Poet, in these 12. v. tells us this is not the Case: for in the Square you may see the dissimilar Figures, without, or exterior to which it is a Square, that is to say, you may see the Figures, which the Square has, and contains within it; but you can see Nothing like this in the Water of the Sea, that is, you can see no mixt and different Colours. And therefore the Objection that some perhaps might make, that white Things do not proceed from white Seeds, nor black from black; but white from black, and on the contrary, black from white, &c. is of no Weight whatever. This is the Interpretation which Faber gives to this Passage.

For change its Frame, and change, and change again,
Yet still the NATIVE TINCTURE would remain.

730 And never put on WHITE: But if the SEED,
Painted with DIFF'RENT COLOURS, all agreed
To make one WHITE; as LITTLE PARTS, that bear
Quite DIFF'RENT FIGURES, can compose one SQUARE;
Then it would follow, as in SQUARES there lie
735 Such DIFF'RENT FIGURES, naked to our Eye,
Just so, in ONE pure WHITENESS, we should view
A THOUSAND COLOURS MIXT, and DIFF'RENT too.

Besides; look o'er those DIFF'RENT SHAPES; for {
No Hindrance in their NATURES does appear,
740 Why all may not agree to make one SQUARE.
But neither SENSE, nor NATURES Laws permit,
That DIFF'RENT COLOURS should compose ONE White,
Nay more; the only Cause that all propose
For COLOUR'D SEEDS, this FANSY overthrows:
745 For here from WHITE, WHITE BODIES do not rise,
Nor BLACK from BLACK, but SEEDS of various Dyes.
Now COLOURLESS SEEDS will sooner make a WHITE,
Than BLACK, or any other OPPOSITE.

Besides; since COLOURS are alone by DAY,
750 And owe their Beings to the glitt'ring Ray,

But

NOTES.

738. Besides, &c.] In these
5. v. he proves the former Ob-
jection to be of no Weight what-
ever: For Bodies of a different
Figure may conspire into another
different Figure, as Triangles in-
to a Square: but there is no
Reason therefore to conclude the
like of COLOURS: For different
COLOURS can never compose one
simple COLOUR.

743. Nay more, &c.] He ur-
ges this yet farther in these 6. v.
and asserts, that they who pre-
tend that one simple COLOUR
may be made of SEEDS of several
COLOURS, forsake the former O-
pinion, and overthrow the only
Reason of their own. For they
insist upon colour'd SEEDS, that
white Bodies may proceed from
white SEEDS, and black from
black: But if either a black or
a white COLOUR should proceed

from various-colour'd Principles,
the whole Reason of the Argu-
ment they before insisted on, is
lost. Then he adds that a white
COLOUR (and the same may be
said of any other COLOUR) will
sooner proceed from SEEDS that
have no COLOUR at all, than from
SEEDS imbu'd with a black or any
other COLOUR. Thus I explain
this Passage, which none of the
Interpreters hitherto have right-
ly understood: and it may be
observ'd, that the whole Series of
the Disputation confirms this In-
terpretation.

749. Besides, &c.] In these
15. v. Lucretius concludes, that
the Atoms are colourless; be-
cause COLOUR is Nothing but
Light refracted in a Body, or re-
flected from the Surface of an o-
pacious Body: The Poet says
nothing of refracted Light; But

But SEEDS of Things do not exist alone
 By Day ; 'tis plain that they are ting'd with none :
 For how can COLOURS be in darkeſt Night,
 Since they all change, and vary with the Light,
 755 According as the RAY'S OBLIQUE or RIGHT.

}
 So

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if you put to your Eyes a Prism, or common three-corner'd Piece of Glaſs, you will find that the Rays of Light, that ſuffer a double Refraction, preſent ſeveral COLOURS to the Sight : But he obſerves, that the Feathers about a Pigeons Neck, or in Peacocks Tails, as the Rays of Light ſtrike directly or obliquely upon them, put on and diſſuſe, now a yellow, now a green, now a Flame, and ſeveral other COLOURS. And hence he argues, that in dark Places, where no Rays of Light enter, and out of which none are reflected, there is no ſuch Thing as COLOURS: and therefore that COLOURS, which appear in Things when the Light returns, are produc'd from the Light it ſelf, according to the Diſpoſitions the Things have to receive, reflect, refract, and convey it to the Eyes. Therefore ſince Seeds never come into the Light, or reflect any Rays, they are altogether colourleſs, as much as if they were conceal'd and bury'd in utter Darkneſs: Epicurus in the 2d Book againſt Theophrastus ſays ; *ἐκ εἶναι τὰ χεῖμαλα συμπαῶν τοῖς σώμασιν, ἀλλὰ γενεῶς καὶ ποίας τινὰς τάξεις, καὶ δέσεως πρὸς τὸ ὄψιν.* And again : *ἐκ οἶδω ὅπως δεῖ τὰ ἐν σκοτεινῇ ὄντα φῆσαι χεῖμαλα ἔχειν.* Plutarchus adverſ. Colorem.

The Diſpute about COLOURS is altogether difficult ; and various are the Opinions concerning the Cauſe and Reaſon of Colour: Epicurus and Democritus, as Diogen. Laert. lib. 10. ſays, were of Opinion, that Colour is not actually in any Thing : but the

other Philoſophers aſſerted it to be really in Things ; yet with this Difference, that the Pythagoreans did not diſtinguiſh Colour from the Surface of Bodies, nor the Stoicks from the firſt Figurations of Matter, nor the Peripateticks from the perſpicuous Bound of Matter. Empedocles alone held Colour to be a certain Effluence from Bodies, and Plato would have it to be a certain Flame. This will help us to explain more clearly the Opinion of Epicurus ; who, as Plutarch ſays, taught that COLOURS are not inherent in Bodies, and a Part of them, but are produc'd according to certain Orders and Poſitions of the Sight : Moreover, that by the Word BODIES, he did not mean the Atoms, but the Things and Bodies of the Things compos'd of them, as the ſame Plutarch witneſſes : Therefore I interpret his COLOURS not inhering, to be COLOURS not ingender'd with, or innate in Things. For Epicurus held, that in the outmoſt Parts of Things, or the Surfaces of Bodies, there is ſuch a Diſpoſition and Order of the Atoms, of which the Things are compos'd, as makes them exhibit and ſhew forth certain COLOURS, when the Light comes to them ; and that they emit out of themſelves certain Atoms, which conſtituting the Image of the Thing ſeen, ſtrike the Ball of the Eye, in ſuch a Manner, Order and Diſpoſition, that by certain Strokes of the Light, they are the Cauſe that the Things are ſeen in the Eye it ſelf. Nor would he allow any Colour to be in his Atoms, but taught

So PLUMES, that go around the PIGEON's Head,
 Sometimes look brisker, with a deeper RED;
 And then in DIFFERENT POSITION seen,
 Shew a gay SKY, all intermixt with GREEN:

And

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taught that Colours proceed from the various Orders and Positions of the Atoms, when the Light comes to them. Thus too Lucretius says, v. 753. That there can be no Colour in the Dark; and according to this Doctrine Virgil sings, *Æneid* 6. v. 271.

— ubi Cœlum condidit
 umbra
 Jupiter, & rebus nox abstulit a-
 tra colorem.

This was the Opinion of that Philosopher. But the most probable Opinion is, that Colour is a certain Power in Bodies of affecting our Organs after such or such a Manner, whereby such or such a Perception is excited and produc'd in the Mind: This Power is put into Action by the Intermediation of the Rays of Light; and consequently Colour is but Light reflected and modify'd; for when the Rays of Light are withdrawn, no Colours are perceptible. Colour so far depends on the Object seen, that according to the different Disposition, Connexion, and Situation of the Parts of Bodies, the different Reflections of the Rays of Light are produc'd: therefore if the Disposition of the Object be alter'd, the Colour likewise will vary; because the Rays will not then be reflected in the same Manner as they were before: Thus Chrystal, when broken into small Pieces, loses its perspicuous Transparency, and becomes bright: and Wood, tho' before white, grows black with burning. Besides, what Reasons could be given for the various Colours in Clouds, which are

sometimes red, sometimes white; and to what can we attribute the gawdy Diversity of Colours in the Rainbow, but to the different Modifications of the Rays of Light, according to the Variations of the Figures and Motions of the Particles of such Bodies? Neither can any one justly deny these to be Colours; since Colour is only such a Power as is describ'd above: nor ought it to be alledg'd, that because some Colours are transitory and not permanent, they ought not really to be call'd Colours, or at least, not without the Addition of spurious; for it might with equal Reason be asserted, that the short Duration of the Cause destroys the Effect: Thus a Child, that dies as soon as born, would not deserve the Name: and the Greenness of Leaves might be said to be no Colour, because they so soon fade and wither. If this were allow'd, there would be no Colours in the World: for there are not any that are everlasting. The Opinion of Aristotle and his Followers concerning Colour is unsatisfactory: For they define it thus: A second Quality, sensible to the Sight, and produc'd from the tempering of the first Qualities: But this Definition leaves us still in the Dark: For the Question still remains; What this Quality is? How 'tis produc'd? From what? When? Others define Colour thus: *Perspicui extremas in corpore determinato, seu extremas perspicui determinati.* And the Opinion of Plato, which I mention'd above, deserves to be transcrib'd at large: The Passage is in his *Timæus*, pag. 542. Edit. Lama-

760 And so in PEACOCKS Tails, all fill'd with Light,
The COLOUR varies with the Change of SITE.
Now since these COLOURS rise from BEAMS o'th' SUN
Reflex, they can not be when those are gone.

And

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Lamatianæ, and contain'd in these Words. Τέταρτον δὲ λοιπὸν ἐτι γένε' ἡμῖν αἰσθητικόν, ὃ διελέσθαι χρὴ, συχνὰ ἐν αὐτῷ ποικίλματα κεκλημένον· ἃ ἑμπάνηα μὲν χροῶς ἐκαλέσαμεν, φλόγα τῶν σωμάτων ἐκάσων ἀπορρέουσα, ὅψι σύμμετα μόρια ἔχουσα πρὸς αἰσθησιν· where in express Words he calls Colours, Flames, that is Light, continually flowing from Bodies. Moreover, if it be enquir'd how one Object comes to be yellow, another green, a third red, &c. the Answer is, that Colours being only the Mixture of Light with Darknes in the Surface of opacous Bodies: Yellow, for Example, is the Mixture of Light with a little Darknes; Blue with a little more, red with more yet: So that, as we said before, Colours are nothing but Light variously reflected and shadow'd, Pindar, Ode 6. elegantly attributes to Flowers, πομπόφυρος ἀκτῖνας, purple Beams: And Cowley had something like this in his Mind, when he said;

It casts a dusky Gloom o'er all
the Flowers,
And with full Beams their mingled
Light devours. David. 2.

And in his Hymn to the Light
he is intirely of this Opinion:

All the World's Brav'ry, that de-
lights our Eyes,
Is but thy sev'ral Liveries:
Thou the rich Dye on them be-
stow'st;

Thy Pensil paints this Lantskip
as thou go'st.

A Crimson Garment in the Rose
thou wear'st;

A Crown of studded Gold thou
bear'st:

The Virgin Lillies in their
White,

Are clad but with the Lawn of
almost naked Light.

The Violet, Spring's little In-
fant, stands

Girt in thy purple Swadling-
Bands:

On the fair Tulip thou dost
doat;

Thou cloath'st it with a gay and
particolour'd Coat.

Having given this short Account of the several Opinions concerning the Cause of Colour, I will only add, that Colours are generally divided into two Sorts, Simple and Compound: The Simple are only the Extreame, white and black, to which some add yellow, blue, and red, which they call middle Colours, as being of a middle Constitution between white and black: The Compound Colours are those that are form'd by the Mixture of some of the Simples: for Example, the Cinericean or Ash-Colour is a Composure of white and black; the Gold Colour, of yellow and red; the purple, of red and blue; the green, of yellow and blue; the livid, of red, yellow and blue, &c. All which Colours vary, according to the different Mixture of Salts with Sulphurs, Earth, &c. and where the Caput mortuum more or less abounds, there the Mixture turns to a Colour more or less Dark, &c.

But to return to our Authour: Epicurus farther taught, that all Things are not dispos'd and order'd in a like manner, so as to exhibit the like Colours, when the

And since the EYES a diff'rent Stroke receive
 765 From WHITE, from that which BLACK, or others give :
 And since it matters not what COLOUR's worne (borne,
 By Things we TOUCH, but what FIT SHAPES are
 We easily infer SEEDS want no DYES ;
 Those the VARIETY of SHAPES supplies, (rise. }
 770 And thence those DIFF'RENT Sorts of TOUCH may }
 Besides ; since certain Colours not agree
 To certain SHAPES ; and ANY DYE may be

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the Light comes to them : but that one Thing has a different Disposition from another, which is the Reason that it exhibits a different Colour : as Pipes utter several and different Sounds, when they receive the Breath of him that plays upon them : or as different Plants that have no Flowers, yet put forth different Flowers, according as they have different Heat or Moisture. Moreover, since it is manifest that the same Thing changes and varies its Colours according to the different Degrees of Light or Shade, as it happens in the Feathers of Pigeons : Epicurus therefore for this Reason believ'd that none of those different Colours can be assum'd or put on, so as to be said to be in the Things themselves : and therefore that no Colour is inherent in Bodies.

764. And since, &c.] Another Argument is contain'd in these 7. v. In the Perception of every Colour, the Pupil or Light of the Eye is struck. But it receives one Sort of Stroke when a white, another when a black, or any other Colour offers it self to it. But what Need have Seeds of Colours, that they may in various Manners affect and strike the Eye ? Allow only that these Principles are of different Figures, and dispos'd besides in different Manners, and from thence will arise various Images, by which they will variously strike the Eyes, and stir up different Mo-

tions in the Organs. For Sight, according to Epicurus, is made *Διὰ τὸ τῶν εἰδόλων εἰς τὸ ὄψιν ἐμπίλωσεως*. And from this Doctrine of his we may gather that he held each of the Senses to be a certain Touch ; and that all Sensation is made by the Incurfion of the Image out of the Object into the Organ of the Sense, which is struck by it : But this Image is nothing else, but the Atoms themselves, which come upon the Sense in a different manner, according to their different Position, Order, Figure, &c. Thus Sight is made, when the Atoms come from the Object seen into the Pupil of the Eye, and move, and affect it according to their different Position, Order, Figure, &c. But since the Perception of that Image is different, according to the different Motions or Qualities of the Atoms : hence it is that the Strokes which the Apple of the Eye receives, come to be different : and this is the Reason it perceives different Colours. But Aristotle taught that the Cause of Sight proceeds from the Quality of the Things seen, which Quality discovers and makes manifest its Power, and lays it open to the Sense of Sight. Plato and the Stoicks are of another Opinion, nor do they agree among themselves. See A. Gell. lib. 5. c. 15.

771. Besides, &c.] In these 6. v. he adds another Argument, taken partly from the Confession of

In ANY SHAPE, then tell me why we find
 SUCH COLOURS still belong to SUCH a KIND?
 775 Why cannot CROWS their usual DYE forsake,
 And put on WHITE? Why SWANS not mourn in BLACK?
 Again: BREAK any Thing, we find at last
 The LESS the PARTS, the MORE the COLOURS waste:
 For Instance; shave but GOLD, the gawdy RED,
 780 Which thro' the whole COMPOSURE once was spred,
 Is lost and gone, the Parts unheeded lie,
 Nor with their tempting PURPLE court our Eye.
 Which shews that BODIES are from COLOURS freed,
 Before they come to be as small as SEED.
 785 Farther; since some ne'er touch the EAR or NOSE,
 With SOUND, or SMELL; we nat'rally suppose
 That neither SOUND, nor SMELL belong to those.
 So likewise, since 'tis Nonsense to deny
 Some SEEDS too SMALL, and subtile for our EYE,
 790 These FREE from COLOUR we must all conceive,
 As well as those from SOUND and TASTE believe,
 (perceive.
 Whose SOUND, nor TASTE, our EARS, nor TONGUE
 And yet the MIND can comprehend as well
 These void of DYE, as those of SOUND and SMELL.
 Besides:

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of those against whom he disputes, and partly from the Constancy of the Colours that appear in the different Kinds of Things: They, says he, who imagin that Seeds have Colours, do not ascribe any certain Colours to any certain Figures, nor affirm that Seeds of such a Figure are of such a Colour: for Instance, they do not pretend that all quadrangular Seeds are black, nor that the Round are white, the triangular blue, &c. Whence then proceeds this Constancy of Colour in some Kinds of Things? Why are all Crows black? Why all Swans white? We should certainly see both Swans and Crows of various Colours, if the Seeds of which they are compos'd were stain'd with various Dyes.

777. Again, &c.] In these 8. v. he argues yet farther, and

says: Divide any colour'd Body, and the smaller the Particles are made, the weaker grow the Colours; nay, they will at length be quite lost, and vanish away even while the Particles still remain visible to the Eye: We are therefore much in the wrong to expect Colour in the Principles of Things, which we can not find in the minutest Parts of Bodies.

785. Farther, &c.] In these 10. v. he presses hard on his Adversaries. All Men grant, says he, that the Bodies which the Nostrils can not smell, are inodorous; and that they which the Ear can not hear, have no Sound. Then why must it not be granted in like manner, that the Bodies which the Eyes can not perceive, are void of Colours? For the Senses are the sole Judges of the Qualities of Things, nor ought

795 Besides: not only COLOUR is not found
 In SEEDS; but neither SMELL, nor TASTE, nor SOUND;
 They no brisk ODOURS in Effluvia send,
 Or to delight the Nose, or to offend:
 But void of ODOURS all. So ARTISTS choose
 800 An INODOROUS LIQUOR to compose
 Their RICH PERFUMES; lest they infect and spoil
 Their ODOURS, with the NATIVE SMELL of OIL.
 And thus as all these former Reasons show,
 The SEEDS on COMPOUND BODIES ne'er bestow
 (none,
 805 Their SOUND, their TASTE or SMELL; for they have
 No proper SOUND, or ODOUR of their own;
 Nor HEAT, nor COLD, nor any QUALITY;
 For those are subject all to change, and die:
 Ev'n such as VISCIOUS, BRITTLE, HOLLOW are;
 810 All which arise from PUTRID, SOFT, and RARE.
 For either these can not to SEEDS agree,
 Or SEEDS are not IMMORTAL all, and free (NOUGHT:
 From Change; and therefore Things may fall to
 All which how fond, my former Reasons taught.

Now

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ought we to believe, that any Quality can belong to a Body, which the Senses do not ascribe to it: And since there are Bodies that want some certain Qualities, why may not the Atoms in like manner want Colour, Sensibility, Cold, Dryness, &c.

795. Besides, &c.] Enough of Colours. He now demonstrates in these 20 v. that the Atoms are destitute of all other Qualities likewise, as Smell, Cold, Heat, Sound, Humidity, Taste, Softness, Flexibility, Rareness, &c. To prove which he brings three Arguments: I. If you allow Smell to the Atoms, you will confound all Things: the most delightful Fragrancy of the Seeds must be lost by the intervening of the unfavoury Stench of other Seeds; and as when Artists compose Essences of rich Perfumes, unless they make Use of inodorous Oil, that has no Scent at all, the Oil will corrupt their sweet

est Odours; we may conclude the same likewise of Taste, Sound, Heat, Cold, &c. The Seeds can not be divided, and therefore can not exhale either Odours, or Sound, or Heat, or Taste, or Cold, which consist of Particles that are emitted and flow from Bodies. III. If you ascribe to Atoms, Softness, Flexibility, Rareness, Brittleness, &c. you will at the same Time make them mutable, therefore obnoxious to Dissolution, and consequently all Things must fall into Nothing.

Thus we must allow that Lucretius has convincingly perform'd his Design of freeing his Atoms from all sensible Qualities: and indeed he is of late seconded by so many Experiments of the late Philosopher Boyle, that it is now past all Doubt. And if we can believe our Senses, we must forsake Forms and Qualities, and allow what we formerly

815 Now farther; those COMPOSURES that PERCEIVE,
 Ennobled all with various SENSE, derive
 Their Beings from INSENSIBLES, and live.
 This ev'ry common Generation shows,
 And rather proves this Truth, than overthrows.
 820 For look what num'rous SWARMS of WORMS and FLIES
 From putrid and fermenting CLOUDS arise,

When

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merly call'd such to be only
 Phantasms arising from the
 Stroke of external Bodies on our
 Organs.

815. Now farther, &c.] Having prov'd that the Seeds of Things are void of Heat, Cold, Smell, Taste, Colour, and all other sensible Qualities, and having asserted, that hot, cold, savoury, odorous, &c. Things are nevertheless made of them; he now undertakes a greater Task, and teaches, that Things of Sense can spring from senseless Seeds; and that there is no Need of any superiour Principle to Matter; but a fit Combination of Atoms can think, will, and remember: To prove this he appeals first to Experience: Worms, says he, are bred from a rotten Dunghil; in which it would be in vain to search for any Life or Sense. This Argument is contain'd in 9. v.

820. For look, &c.] Thus Bees too are produc'd from the Bowels of a suffocated and putrify'd Heifer, as Virgil says, Georg. 4. and Ovid. 15. Metam. & Fast. 1.

— fervent examina putri
 De bove; mille animas una necata dedit.

And Diodorus Siculus in the Beginning of his first Book says, that in the Countrey about Thebes, at certain Seasons of the Year, large Mice, that devour'd every Thing, were bred out of the Clods of the Earth. Athenæus in his eighth Book, chap. 2. reports, that in Pæonia and Dar-

danium, (now call'd Bulgaria) there rain'd down so many Frogs from Heaven, (that is, perhaps they were suddenly produc'd after great Showers) that they fill'd all the publick Ways; and swarm'd even in the private Houses; insomuch that their Domestic Furniture was cover'd with them; that they found them even in the very Pots where they boil'd their Meat; and that, what with the Trouble of the Living and Stench of the Dead ones, the Inhabitants were forc'd at length to forsake their Countrey. And Pliny, in his 8th Book, ch. 29. reports, that a whole City in Gallia, and another in Africk, were driven away, the first by Frogs, the other by Locusts; which had been bred in like Manner: And many Examples of this Kind might be collected in profane Histories; not to mention those we find in the Sacred Writers. Ovid describes this Production of Animals from the putrid and fermenting Slime of the River Nile:

Sic ubi deseruit madidos septem-
 fluus agros
 Nilus, & antiquo sua flumina
 reddidit alveo,
 Æthereoque recens exarsit sydere
 limus;
 Plurima cultores versis animalia
 glebis
 Inveniunt; & in his quædam
 modo capta sub ipsum
 Nascendi spatium: quædam im-
 perfecta, suisque
 Trunca vident numeris: & eo-
 dem in corpore sæpe

Altera

When sem'nal RAIN descends in soft'ning Dew,
And makes the weary'd EARTH bring forth anew.

(BEAST,
Besides, LEAVES, WATER, GRASS, do make up
825 And MAN too feeds on BLASTS, and is increas'd :
Their Flesh is turn'd to ours ; and so agen
The BIRDS and BLASTS increase by eating MEN.
All these Things prove, that any Sort of Food
NATURE can easily turn to Flesh and Blood :
830 Whence ANIMALS, those Things of SENSE, she frames,
As out of WOOD she raises FIRE and FLAMES.
And hence, as we discours'd before, we find
It matters much with what FIRST SEEDS are joind ;
What Site, and what Position they maintain,
835 What Motions give, and what receive again.

But

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*Altera pars vivit, rudis est pars
altera tellus.*

Metam. lib. i. v. 422.

Which Dryden thus interprets :

Thus when the Nile from Pha-
rian Fields is fled,
And seeks with ebbing Tides his
antient Bed :

The fat Manure with heav'nly
Fire is warm'd,

And crufted Creatures, as in
Wombs, are form'd :

These, when they turn the Glebe,
the Peasants find,

Some rude, and yet unfinish'd
in their Kind :

Short of their Limbs, a lame im-
perfect Birth,

One half alive, and one of Life-
less Earth.

824. Besides, &c.] Neither
does he, to confirm this Asserti-
on, propose an Example only in
the Generation of Worms and
Animals ; but in those already
generated : thus in these 12. v.
he tells us, that the Food that is
taken into the Body of Animals,
from inanimate, as it was before,
becomes animated : Beasts, and
Birds, which are Things of Sense,

are nourish'd with insensible
Food, as Grass, Leaves, &c. Man-
kind feeds upon Birds and Beasts ;
and thus Men are at length
compos'd of the insensible Parti-
cles of Grass, Leaves, &c. He
then illustrates this Opinion
with a very proper Similitude.
Dry Wood is resolv'd into Fire
and Flame : but insensible Nou-
rishment is not more different
from living and sensible Flesh,
than dull Wood from clear and
shining Fire and Flame : And
as from the Wood must be ex-
tricated some Particles, which
by stirring up, and disentangling
themselves from their former
Position, and then disposing
themselves in a new Order, may
be endow'd with that new Power
of shining and warming : so from
the Meat must be separated the
spirituous Particles, which by
being extracted in a certain man-
ner, and dispos'd in a new, may
obtain this Energy of Sensibility.
For the Procreation of Sense, or
of a sensible Thing from insen-
sible Principles, is owing to the
certain and peculiar Magnitude,
Figure, Position, Order and
Motion of those Principles.

- But what confirms, what prompts thee to believe,
 That Things, endow'd with SENSE, can ne'er derive
 Their Beings from INSENSIBLES, and live?
 Perchance, as common Observation shows,
 840 Because Earth, Stone, Wood, various Things compose;
 And yet there's neither Life, nor Sense in those.
 But here you must consider, neither I,
 Nor any Master of Philosophy
 Affirm, that ev'ry Being may commence
 845 A SENSIBLE, and shew the Acts of SENSE:
 But that those SEEDS, whence SENSIBLES arise,
 Must all have a convenient SHAPE and SIZE,
 POSITION, MOTION, ORDER: now not one
 Of these appears in EARTH, or WOOD, or STONE:
 850 Yet these fermented by a timely RAIN,
 Grow fruitful, and produce a num'rous Train
 Of WORMS; because the LITTLE BODIES leave
 Their former SITE and UNION; and receive
 New MOTION, into new POSITION fall,
 855 And ORDER, fit to make an ANIMAL.
 Besides, they who contend that Things commence
 SENSIBLES, from SEEDS endow'd with SENSE,
 Must grant those SEEDS are SOFT; for SENSE does join
 To tender Gut alone, or Nerve, or Vein:
 860 All which are SOFT and easily dissolv'd.

But

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836. But what, &c.] But lest Experience it self should be thought to contradict the Arguments he has brought from Experience, he owns in these 20. v. That he can not deny, that Wood, Stone, and Earth mixt together, do sometimes remain insensible; otherwise we should see living Houses, and sensible Towers. He therefore confesses, that insensible Things, unless they have a certain Figure and Magnitude, unless they be agitated in a due Motion, and dispos'd in a certain Order, never compose sensible Things: But let all Things necessary and requisite be allow'd them, and then an Animal will be produc'd from the most insensible of all Things: For let Wood putrify, or Earth

grow rotten with constant Showers, and you will soon behold a numerous Train of Animals spring from that putrify'd Wood and rotten Earth.

856. Besides, &c.] These 5. v. contain another Argument to this Effect. If the Principles of which Sense consists, be sensible; they must consequently be soft: because no hard or solid Body is capable of Sense: and if they are soft, they must be corruptible likewise: for unless they are Solids, they may be divided; and therefore lose their Nature. But the Principles of Things, as is before declar'd, ought to persevere and remain uncorrupted. Thus the Philosopher Gassendus rightly explains this Passage: but the Grammarian

But grant they could eternally endure,
 Suppose them all from fatal Change secure ;
 Yet other Doubts occur. For further see,
 If all those SEEDS have SENSE, that SENSE must be
 865 Or of one single Member, or of all ;
 And so be like a perfect ANIMAL.
 But now the PARTS in a divided State
 Enjoy no SENSE: The HAND, if SEPARATE
 Can FEEL no more, nor any MEMBER live
 870 Divided from the BODY, nor perceive :
 Therefore each must be like an ANIMAL,
 Each single SEED contain the SENSE of ALL:
 But if like ANIMALS ; then tell me why,
 As well as ANIMALS, they can not dy ?
 875 And why IMMORTAL all ?

But grant them so ;

Yet what could all their Combinations do,
 But make some ANIMALS ? And what could be increas'd
 But SENSIBLES ?
 As MAN gets only MAN, and BEAST gets BEAST.

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rian Lambinus gives it a different Interpretation; more agreeable to the Rules of Grammar, than to the Doctrine of Lucretius. Moreover, this Argument is chiefly design'd against Plato and Anaxagoras: the first of whom held, that all Things are animated and sensible: the later, that all Things are in all Things in such a Manner, that the insensible Parts of Things are mix'd with the sensible: thus both they and their Followers held, That Sensibles proceed from Sensibles.

861. But grant, &c.] In these 15. v. he proposes another Argument. Let us suppose, says he, with Plato and Anaxagoras, that these sensible, as they will have them to be, and consequently soft Principles of Things, can be eternal, and not subject to Dissolution: yet they cannot be said to be sensible; neither as Parts, because separated Parts have no Sense; for each Part requires a

Union with the other Parts to make it capable of Sense: and without a vital Consent and Accord of the Parts there is no Sense whatever: nor as Wholes, because they then would be a certain Kind of Animals, and therefore mortal and corruptible, which contradicts the Supposition.

875. But grant, &c.] He goes on in these 5. v. Because, says he, tho' they be admitted both as Animals, and as immortal too, yet not an Animal, at least like any of those we now see, would, or could be generated, that is to say, of its own, or combin'd into one Species; but only a Heap or Crowd of various Animalcules. Thus Gassendus: but Faber gives it another Interpretation. Let it be granted, says he, that the Principles are sensible, and since you will have so, not corruptible neither: what after all could be produc'd of them? Certainly nothing but

880 But if the SEEDS in Mixture lose their own,
 And take another SENSE, when theirs is gone,
 What need of any? Why should we suppose,
 They ever had that SENSE, which they must lose?
 And since, as I have urg'd before, 'tis true,
 885 That BIRDS are made of EGGS; since soft'ning DEW
 Ferments the CLOUDS to WORMS, we know from thence
 That SENSIBLES arise from SEEDS devoid of SENSE.
 If any grants the Thing, that SENSE can rise
 From senseless SEEDS, if he consent to this,
 890 But says, that it is form'd and fashion'd all
 By CHANGE, that's made in th' Atoms, ere the ANIMAL,
 Or any other Things are born, and grow;
 For his Conviction I shall only show,
 That NATURE's fixt and steady Laws decreed,
 (should BREED }
 895 That NOTHING should be CHANG'D, that NOUGHT }
 Without a Combination of the SEED.
 And thus without the LIMBS no SENSE can rise,
 It can not BE, before the BODY IS:
 Because the SEEDS lie scatter'd ev'ry where,
 900 In Heav'n, and Earth, in Water, Flame and Air;
 Not yet combin'd to make an ANIMAL,
 Nor SENSE, that GUIDE, and Governour of all.

Besides;

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but Animals: no Tree, no Metal, &c.

880. But if, &c.] In these 8. v. he derides those who assert, that Atoms are indeed endow'd with Sense, but not with that which appears afterwards in the Animals that are made of those Atoms: to which he subjoins another Argument, like that which he alledg'd above, at v. 820. Birds, says he, are made of Eggs, and Worms of rotten Earth; but whoever yet pretended that the Eggs were sensible, or the putrid Clods alive?

888. If any, &c.] But some perhaps will say, That the Principles of Things are indeed insensible, but that by the Power and Virtue of the Thing that ge-

nerates, those Principles are chang'd into Sensibles, and enjoy Sense before they combine into an Animal. To this Lucretius answers in these 15. v. That the Principles separately taken are altogether incapable of Change; and that the Sense of no Animal can be produc'd before the Animal it self be perfect: because Sense requires such a Consent and Agreement of vital Motions, as we should in vain expect in the Principles of Things, which fly confusedly scatter'd up and down in the Air, the Earth, the Water, and Fire. Here the Poet seems to hint at those Philosophers, who taught that all Things are made of the four Elements.

903. Be-

Besides ; when STROKES too strong for NATURE
 And mighty Pressures crush an ANIMAL, (fall, }
 905 Its SEEDS and VITAL POW'RS are scatter'd all.

For then the LITTLE SEEDS do separate,
 And all the VITAL POW'RS are stopt by Fate.
 At length the Motion, scatter'd thro' the Whole,
 Breaking the vital Ties of Limbs and Soul,
 910 Expels, and drives it out at ev'ry Pore:
 For what can FORCE, for what can STROKE do more }
 Than DISUNITE those SEEDS, that JOIN'D before? }

But when the FORCE is weak, more light the Blows,
 The small REMAINS of LIFE with Ease compose
 915 The violent Motions of approaching FATE,
 And call back all Things to their former State ;
 Expel usurping DEATH, that seem'd t' obtain
 An EMPIRE there ; and settle Sense again.
 Else why should living CREATURES, that arrive
 920 So near the Gates of Death, return and live,
 Rather than enter in, when come so nigh.
 And end their almost finish'd Race, and die?

Besides ; since we feel PAIN, when outward Force
 Diverts th' ATOMS from their natural Course,
 925 And shakes them o'er the Limbs ; but when th' obtain }
 Their NAT'RAL MOTION, and their Place again, }
 A quiet PLEASURE strait succeeds the Pain ; }

It

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903. Besides, &c.] The Poet pursues his Subject ; and in these 10. v. appeals once more to the Truth of Experience. For, says he, a violent Stroke, which only dissolves the Texture and Connexion of the little Bodies, of which the Animal consists, takes away all manner of Sense ; the Animal is stunn'd ; the Soul is dissipated ; and its Particles being expel'd thro' the Pores and Issues of the Body, Death inevitably ensues.

913. But when, &c.] In these 10. v. he declares, that if the Stroke be something weaker, all Things may be restor'd to their former State, after some small Discomposure of the little Bodies ; the Disposition to vital Motion still having the upper

Hand ; and not being quite broken and dissolv'd. Thus the stunn'd Senses revive afresh, the Animal returns from the very Gates of Death, and recovers its former Convalescency.

923. Besides, &c.] In the next Place, he proves in these 10. v. That the Seeds of Pleasure and Pain are therefore void of all Sense ; because as Pain proceeds from the violent Expulsion of the Seeds out of the State in which they are ; so Pleasure arises from the restoring of them into the same State again. But the Principles of Things are simple ; nor can their Parts be driven from the State in which they are ; nor restor'd into the same State again. And thus since the Atoms are incapable of being affected

It follows, that the SEEDS are Things unfit,
 Or to be touch'd with PAIN, or with DELIGHT :
 930 Because they are not made of other Seed,
 Whose CHANGE of MOTION, or of SITE may breed
 Or PAIN, or PLEASURE, or Delight : and hence
 It follows too, that they are void of SENSE.
 But farther still ; if we must needs believe,
 935 That SEEDS have SEEDS, because the Things perceive ;
 What Sort of SEEDS must form the HUMAN RACE ?
 Can violent Laughter scruce their little Face ?
 Or can they drop their briny Tears apace ?
 Can they or laugh, or weep ? Can they descry
 940 The greatest Secrets of Philosophy ?
 Discourse how Things are mix'd ? Or comprehend
 On what firm PRINCIPLES themselves depend ?
 For all Things, which enjoy the Faculties,
 And Pow'rs of PERFECT ANIMALS, must rise
 945 From other SEEDS, and these must be begun
 From others : thus we endlessly go on :
 For thus I'll urge : Whatever can perceive,
 Discourse, laugh, reason, flatter, weep, and grieve,
 Must be compounded, and must owe its Frame
 950 To proper SEEDS, which can perform the same.
 But if this seems absurd ; and DULL, MOROSE,
 And HEAVY SEEDS can LAUGHING Things compose ;
 If WISE and if DISCOURSIVE Things can rise
 From SEEDS, that neither REASON, nor are WISE :

What

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affected with Pleasure, or with Pain, they must be destitute of all Sense.

934. But farther, &c.] In these 23. v. he compels his Adversaries to meer Absurdities. For if Things because they are sensible, must be made of Sensibles likewise, that is to say, like Things of like ; Men, for Example, must of Necessity consist of Principles, which even themselves laugh, weep, discourse, and reason concerning the Mixture and Composition of Things, and even of their own selves ; and inquire into what Principles they are made of ; for Men laugh, weep, discourse, and reason. But if a laughing, weeping, and wise

Things can be compos'd of Principles, that neither laugh, weep, nor are wise, why should not sensible Things proceed from Principles that are wholly insensible ? He also urges another Absurdity : For if you assert that laughing, weeping, &c. Things proceed from laughing, weeping, &c. Principles, even those Seeds must be compos'd of others, that are like them, and they again of others : and thus the Progression would be infinite, and never at an End.

937. Can violent, &c.] I have already observ'd, Book I. v. 925. that these two Verses are in the third Book of Cowley's Davids.

957. Last-

955 What hinders then but that a SENSIBLE
 May spring from SEEDS all void of SENSE as well?
 Lastly: we all from SEED CELESTIAL rise,
 Which HEAV'N, our COMMON PARENT, still supplies.
 From HIM the EARTH receives enliv'ning RAIN,
 960 And strait SHE bears Bird, Tree, and Beast, and Man,
 And proper Food for all, by which they thrive,
 Grow strong, and propagate their Race, and live;
 Thence justly all the Name of MOTHER give.

}
 And

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957. Lastly, &c.] He concludes in these 32 v. this long Disputation concerning the Production of sensible Things: he recapitulates his former Arguments, urges them yet more home, and explains at large his Opinion of the Origine of Sense. When the Earth, says he, receives the Showers that fall from Heaven, she becomes fruitful, and produces Corn, Grass, and Fruits, with which Men and Beasts, sensible Things, are nourish'd: But Heaven, the Father of all, is insensible, the descending Showers are insensible, and Earth, the Mother of all, no more sensible than they. Lastly, when Animals are dissolv'd, part of them flies back to Heaven, part returns to Earth, insensible Things both of them. Thus the Particles, that at one Time are wholly destitute of Sense, being dispos'd in a new Order and Position, become sensible at another Time. Thus too sensible Things, when that Order and Position of the Seed is chang'd, grow stupid, and lose their whole Power of Sense and Perception.

Seed celestial] Aerial. Ethereal. Thus too in the first Book, v. 298.

— When Father Æther kindly pours
 On fertile Mother Earth his sem'nal Show'rs.

For the Rain, that impregnates the Earth, and makes her pro-

duce all Things, comes not out of Heaven, but falls down from the Air. Some by the Word Celestial, understand Divine: an Interpretation that agrees but ill with the Opinion of Epicurus, who would not allow the Gods to be the Authours of Things. Yet the other Poets use the Words Aer, Æther, Cœlum & Deus, to signify the same Thing. Hence Clemens. Alexand. out of Æschylus, Strom. 5. Ζᾱς ὅτιν αἰθέρ, Ζᾱς τε γῆ, Ζᾱς ὃ ἐξ αἰθέρος, Ζᾱς τοὶ πάντα. Jupiter is the Air, Jupiter is the Earth, Jupiter is Heaven, Jupiter is all Things. Thus Aristotle in the first Book, de Generat. says, that some ascribe to the Earth, as it were, a Female Nature, and make her a Mother, but call the Heavens the Sun, and other Things of like Nature, a Father. And this Opinion Virgil follows, Georg. 2. v. 325.

Tum Pater Omnipotens fœcundis imbris Æther
 Conjugis in gremium lætæ descendit, & omnes
 Magnus alit, magno commixtus corpore, fœtus.

For then Almighty Jove descends, and pours
 Into his buxom Bride, his fruitful Show'rs:

And mixing his large Limbs with hers, he feeds
 Her Births with timely Juice, and fosters teeming Seeds.

Dryd.

- And so each Part returns, when BODIES die,
 965 What came from Earth to Earth, what from the Sky }
 Dropt down, ascends again, and mounts on high.
 For DEATH does not destroy, but disunite
 The SEEDS, and change their Order, and their Site:
 Then makes new Combinations, whence arise
 970 In BODIES all those great VARIETIES: (thence
 Their CHANGE in COLOUR, SHAPE, and FRAME; and
 Some for a while ENJOY, then LOSE their SENSE.
 From whence, as we observ'd before, we find
 It matters much with what first SEEDS are join'd:
 975 What Site, and what Position they maintain, }
 What Motion give, and what receive again;
 And that the SEEDS of Bodies ne'er contain
 Such frail and transient Things, as seem to lie
 On Bodies Surfaces, and change and die.
 980 It matters much, ev'n in these ruder LINES,
 How, or with what, each single LETTER joins:
 For the same LETTERS, or almost the same,
 Make WORDS to signify Earth, Sun, and Flame,
 The Moon, the Heav'n, Corn, Animals, and Trees,
 985 And Sea: but their Position disagrees;

Their

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964. And so each Part, &c.] Lucretius seems to have taken this from Epicharmus, who speaking of the Death of I know not whom, says: Σαυενελθὴν ἢ διεκείθην, ἢ ἀπὴλθεν ὅθεν ἦνθε, πάλιν· γὰρ μὲν ἐς γαῖαν, πνεῦμα δ' ἀνωτέρῳ τῶνδε χαλεπὸν; εἰ δὲ ἐν· That is, He had been compounded and was dissolv'd, and return'd to the Place from whence he came: the Earth to Earth, the Spirit upwards. What mighty Harm is there in all this? None at all. Euripides too had been drawing out of the same Fountain: witness these Verses:

Ὅθεν δ' ἕκαστος ἐς τὸ σῶμα ἀφίκετο,
 Ἐνταῦθ' ἀπὴλθε· πνεῦμα μὲν
 πρὸς αἰθέρα
 Τὸ σῶμα δ' ἐς γαῖαν·

And the following Verses are ascrib'd to Ovid;

Bis duo sunt homini: manes, caro, spiritus, umbra:
 Quatuor ista, loci bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra,
 Orcus habet Manes, spiritus astra petit.

But how much they are in the right, who, contrary to the Doctrine of Lucretius, interpret this Passage as a Concession of the Immortality of the Soul, let themselves judge. For let it be granted that our Souls consist of the Matter of Æther, allow them made of Fire, it will certainly follow that they are of a corporeal Nature; and consequently those Expositors are of the same Opinion with Lucretius.

980. It matters, &c.] The Poet has several Times already us'd this Comparison. See it explain'd, Book I. v. 733. and v. 835. as likewise v. 643. of this Book.

986. In

Their Order's not alike : In BODIES so ;
 As their SEEDS Order, Figure, Motion do,
 The Things themselves must change, and vary too. }
 But

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986. In Bodies so, &c.] To do Justice to Lucretius, whom his Interpreter in this Place imperfectly renders, it is necessary to give his own Words:

Sic ipfis in rebus item jam materialia

Intervalla, viæ, connexus, pondera, plagæ,

Concursus, motus, ordo, positura, figuræ

Cum permutantur, mutari res quoque debent.

In these 2. v. *Intervalla, viæ, &c.* upon which our Translatour bestows but these three Words, Order, Figure, Motion, are nevertheless contain'd all the Conjunctions and Events, or Properties and Accidents of the Epicurean Atoms. The Poet mentions them in general, Book I. v. 493. where we have explain'd in general likewise what is meant by them: He also, as may have been observ'd, has frequently made Mention of some of them in many Places of his Arguments: but this being the sole Place where he has put them all together, I have reserv'd it to give a particular Explication of them one by one. I. *Intervalla*, the Intervals, that is to say, the Distance and Space that intervenes between the Atoms, when they assemble or come together to produce concrete Bodies. II. *Viæ*, the Ways, are the Regions and Places, out of which, into which, through which, and in which the Atoms are mov'd and continue. III. *Connexus*, the Connexions are the Proximities by which the Atoms are more or less closely join'd together. IV. *Pondera*, Weight is the natural Motion, by which they are car-

ry'd downwards by their own Heaviness, in a direct Line, or decline a little from it. V. *Plagæ*, the Strokes or Blows, which make them rebound when they strike one another. VI. *Concursus*, the Concourse or Meeting of the Atoms, by which they assemble and grow together. VII. *Motus*, Motion, is the Lation, by which they are borne upwards, downwards, or any other way. VIII. *Ordo*, The Order is the Ordination, and Disposition, which they keep among themselves in the Procreation of Things. IX. *Positura*, the Site and Position in which they are plac'd. X. *Figuræ*, the Figures are the exterior Forms which they exhibit in Things. Now some of these are call'd Conjunctions or Properties; others, Events, or Accidents. Of the Conjunctions three are said to be primary: of the Events, two. The three Conjunctions of the Atoms are Magnitude, Figure and Weight, on which the other Conjunctions depend. For Motion, Concourse, and Stroke, are a Consequence of Weight. The two Events are their Site, and Order, on which the other Events likewise depend; for the Intervals and Connexions depend on the Site and Position of the Atoms: and the Ways, Places, or Regions, on their Order. Moreover, Lucretius will have all the Qualities of concrete Things to proceed from all the Conjunctions and Events of the Atoms; tho' Epicurus seems to acknowledge but three of them to be necessary: Figure, Site and Order; as may be seen in Laertius, lib. 10. Empiricus adv. Phys. lib. 2. and Lactantius, lib. 3. cap. 17. And as to the

But now attend ; I'll teach thee something new ;
 990 'Tis strange, but yet 'tis Reason, and 'tis true :
 Ev'n what we now with greatest Ease receive,
 Seem'd strange at first, and we could scarce believe :
 And what we wonder at, as Years increase,
 Will seem more plain, and all our Wonder cease.
 995 For look, the Heav'n, the Stars, the Sun, the Moon,
 If on a suddain to us Mortals shown,
 Discover'd now, and never seen before,
 What could have rais'd the Peoples Wonder more ?
 What could be more admir'd at here below ?
 1000 Ev'n you had been surpriz'd at such a Show.
 But now, all, cloy'd with these, scarce cast an Eye,
 Or think it worth the Pains to view the Sky.
 Wherefore fly no OPINION, 'cause 'tis NEW ;
 But strictly search, and after careful View,
 1005 Reject, if FALSE ; embrace it, if 'tis TRUE.

Now

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Manner how all the Qualities of concrete Bodies proceed from these three last Conjunctions and Events of the Atoms, you may consult P. Gassendus l. 10. in Laert. pag. 218. and 317. where all those Matters are at large explain'd.

989. But now, &c.] The Seeds being now rightly prepar'd, and instructed with Motion, he requires a Work of them, than which nothing is greater, nothing more prudent, nothing more noble. He builds with them other Earths, other Suns, other Stars, and in a Word, innumerable Worlds in the Infinite Void. He owns this Opinion to be new and incredible ; but will not have it therefore rejected : And would his Memmius be attentive to his Arguments, and weigh the Matter seriously, it would daily appear less and less strange and wonderful : for many Things seem indeed astonishing for a while, to which when Men are once accustomed, they no longer suspect the Truth of them.

ἀλλὰ μὴν τε Κόσμοι ἀπεργιέσι
 οἷθ' ὅμοιοι τέτρω, οἷτ' ἀνόμοιοι ;

says Epicurus to Herodotus.

Here the Translatour has totally omitted the four following Verses of his Authour :

Quærit enim ratione animus,
 cum summa loci sit
 Infinita foris hæc extra mœnia
 mundi ;
 Quid sit ibi porro, quod prospicere usque velit mens,
 Atque animi jactus liber quo pervolet ipse.

And indeed the Interpreters vary in Opinion concerning them ; some retain them absolutely, others as positively reject them. In my Opinion they are neither absurd nor useless : for they explain the Argument of the subsequent Disputation ; and the Meaning of them is this : For I ask, says Lucretius, since without the Walls of this World, these visible Heavens, there is an infinite Space, what is contain'd in that Space, into which the Mind is desirous to look, and by its own Strength can freely consider without any Hindrance or Obstruction. This is the Interpretation

- Now I have prov'd before, this MIGHTY SPACE
Is INFINITE, and knows no lowest Place,
Nor uppermost: no BOUNDS this ALL controul;
For that's against the NATURE of the WHOLE. (move
1010 Thro' this VAST SPACE since SEEDS then always
With various Turns, and from eternal strove;
Who can imagin there should only rise
Our single EARTH, our AIR, and but our SKIES, }
Whilst all the other MATTER scatter'd lies?
1015 Especially, since these from CHANGE arose,
When the unthinking SEEDS, by various Blows,
Now this, now that Way mov'd, at last were hurl'd
Into the decent Order of this WORLD,
And made fit Combinations; whence began
1020 The Earth, the Heav'n, the Sea, and Beast, and Man:
Thus then 'tis prov'd, and certain, that elsewhere,
The busy ATOMS join, as well as here: (arise,
Such EARTHS, such SEAS, such MEN, such BEASTS
All like to those surrounded by our Skies,
1025 Again: when there can be no hindring Cause,
But PLACE and SEED enough; by NATURE'S Laws
Things

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pretation our Translatour himself gives this Passage in the Latine Edition of Lucretius.

1006. Now, &c.] If you will give Credit to Epicurus, it is certain, that there is an infinite Void; and that an Infinity of Seeds are flying up and down in it; but all those Seeds did not combine into one Body to compose this World of ours: Why then should we not believe, that in other Parts of the infinite Space; some Atoms compose other Frames, very like, or unlike this World which we inhabit and behold; especially since the same Nature reigns every where, and exercises the same Power in all the Parts of the infinite Void. This Argument is contain'd in 19. v. Epicurus himself writes thus to Herodotus:
αἱ τὲ γὰρ ἀτόμοι ἔσσαι φέρονται τὲ πόρρω ταῦτα, τὲ ἀμέσσει· ἀλλὰ εἰς ἀπεργασίαν κόσμων ἀπείρου σωέρχον· ἔ γὰρ κατηγάλλον αἱ

τοιῦται ἀτόμοι (ἔξ ὧν ἂν γένοιτο ὁ κόσμος οὗτος, ἢ ἔξ ὧν ἂν ποιηθείη ἄλλος) ἔτ' εἰς ἓνα, (so Melbomius reads it) ἔτ' εἰς πεπερασμένας, ἔτ' ὅσοι τοιῦτω, ἔθ' ὅσοι ἀλόφορον τέτω, ὥστε ἔδεν τὸ ἐμποδίζον ὅτι πρὸς τὴν ἀπειρίαν τῶν κόσμων.

1025. Again, &c.] In these 9. v. he argues farther to this Purpose. When all Things that are requisite for the Production of any Thing are ready and at Hand, why should not that Thing be produc'd? But there is a sufficient Store of Matter, a Place besides very proper; nor is there wanting that Strength and Power of Nature, which compos'd this World of ours, of Atoms that met fortuitously, and combin'd and join'd together: Why then should not the same Nature join together other Matter likewise, which is prepar'd for her, and obedient to her; and

Things must be made: Now if the SEED surmount
 The utmost Stretch of Numbers vast Account;
 And the same NATURE can compose a Mass,
 [1030] As once in this, in any other Place;
 It plainly follows, that there must arise (Skies,
 Distinct and num'rous WORLDS, Earths, Men, and }
 In Places distant, and remote from this.
 Now farther add: No SPECIES has but ONE,
 [1035] Which is begun, increas'd, and grows alone:

But

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and produce other Heavens, other Earths, other Seas, Men, Animals, &c. in other Places of the infinite Void? Metrodorus, an intimate Friend of Epicurus, has compriz'd this and the preceding Argument in these Words: ἀτόπον εἶναι ἐν μεγάλῳ πεδίῳ ἓνα σάχων γινεσθῆναι, ἢ ἓνα κόσμον ἐν τῷ ἀπείρῳ. ὅτι ὃ ἀπειροκτὶ τὸ πλῆθος δῆλον ἐκ τῆς ἀπειρᾶς τὰ αἰτία εἶναι. εἰ γὰρ ὁ μὲν κόσμος πεπερασμένος, τὰ δὲ αἰτία πάντα ἀπειρα ἔξ ὧν ὁδε ὁ κόσμος γέγονεν, ἀνάγκη ἀπειρας εἶναι, ὅπῃ γὰρ τὰ πάντα γέγονεν αἰτία, ἐκεῖ καὶ τὰ ἀποτελέσματα. Plutarchus de Placit. Philosoph. lib. 1. cap. 5.

[1034. Now farther, &c.] Lastly, he proposes his third Argument in these 10. v. Consider all created Things, you will find in each Kind a numerous Train of like Animals, which are call'd Individuals: as in the human Kind, Men; in the Brute, Beasts, &c. Will you then pretend that there is only one Sun, and one Earth; since the Sun, the Earth, the Heavens &c. are alike subject to perish, as are the other Compound Bodies. For according to the Doctrine of those Philosophers, against whom Lucretius here disputes, the Reason why the several Kinds of Animals contain many of each Kind is, because the Individuals dy.

Thus our Poet ends his Arguments to prove the Plurality of

Worlds. But Epicurus and Lucretius were not the only Men who held an infinite Number of Worlds. For, to say Nothing of Plutarch, who, in the 1. de Placit. Philosoph. says expressly, there are many Worlds: nor of Heraclitus, who, together with the Stoicks, held an Innumerability of Worlds successively, as they call'd it, that is to say, that the Worlds were renew'd and made out of one another: nor of Heraclides, who, as well as the Pythagoreans, believ'd all the Stars that glitter in the Heavens, and light this Globe of ours, to be so many other Worlds: not to mention, I say, any of these, it is certain from the Testimony of Stobæus, Eclog. Phys. lib. 9. that Animaxander, Anaximenes, Archelaus, Xenophanes, Diogenes, Leucippus, admitted an infinite Number of Worlds. To these we may likewise add Anaxarchus, who, as Plutarch says, drew Tears from Alexander the Great, by telling him, that the Number of Worlds was infinite. Democritus and Epicurus spoke aloud, that there were infinite Worlds: And their Disciple Metrodorus too was of the same Opinion, and said, that it is no less absurd to imagin there is but one World in the infinite Universe, than it would be to affirm, that but one Blade of Corn is growing in a vast, spacious, and fruitful Plain: as Plutarch witnesses in the Place above-cited. Thales indeed affirm'd there is but

But ev'ry KIND does certainly contain
 Of INDIVIDUALS a numerous Train;
 As Bird, and silent Fish, as Beast and Man:
 Therefore the SPECIES of the SUN and MOON, (ONE.
 1040 Of HEAV'N, and EARTH, must needs have MORE than
 For ev'ry one of these is made, and grows (those
 By the same NATURE's Cath'lick Laws, with
 Whose spacious Kinds do num'rous Trains inclose.

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but one World, and that it was created by God. Empedocles too taught the same Doctrine; but then he held it to consist of a very small Particle of the Universe. Yet why may there not be an actual Multiplicity, tho' not an Infinity of Worlds: Let us content our selves with the Belief of a Possibility that there may be more than we know, or are aware of: For Indefinite is not Infinite; Man may not find the Term, and yet a Term there may be. Let us only modestly remember to reserve the Infinite, which the Divines term *Essentia*, that the Speculation may be the safer. The rational and acute Bruno has travel'd far on this Argument, and strives to evince that there is a Plurality of Worlds: and for my Part, so long as the Consideration of these Things rather adds to, and heightens the Adoration of that infinite Power of the great GOD, who, even by the Author of the Epistle to the Hebrews, is more than once only said to have created THE WORLDS, Heb. i. 2. and xi. 3. I can not see, why we should censure such as have favour'd and promoted these Doctrines and Opinions: among whom, besides the Antients before mentioned, are many of our late and best Astronomers, as Kepler, Tycho Brahe, Galileo, Des Cartes, Cassendus, Hevelius, and divers

others of extraordinary Note and Reputation: Yet we need not be obstinate, or too dogmatical, adeo nefas existimandum est ea scrutari, quæ Deus voluit esse celata, says Lactantius, in his Treatise de Origine Erroris. And whether or no there be more Worlds than one, God only knows, who is both intus and foris; not as in loco, but as being *Ens infinitum*, *Principiumque*, cui omne innititur *Ens*. I will therefore conclude this infinitely confounding and incomprehensible Subject with these very pertinent Words of Pliny, who, speaking of the Globe of this vast Universe, says: Furor est, profecto furor est egredi ex eo, & tanquam ejus cuncta plane jam sint nota, ita scrutari extra: quasi verò mensuram ullius rei possit agere qui sui nesciat, aut mens hominis videre quæ mundus ipse non capiat. Nat. Hist. lib. 2. cap. 1. 'Tis a Madness, indeed a meer Madness, to go beyond the Limits of this World, and to be perpetually seeking without it; as if we had already attain'd a perfect Knowledge of the Things that are within it: For how can he, who knows not his own, take the exact Dimensions of any Thing else: or how should the Wit of any Man pretend to perceive those Things, which the very World it self can not comprehend or contain?

If this you understand, you'll plainly see
 1045 How the vast MASS of MATTER, NATURE, free }
 From the proud CARE of any meddling DEITY,
 Does work by her own private Strength, and move
 Without the Trouble of the POW'RS ABOVE.

For

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1044. If this, &c.] In these
 15. v. Lucretius, after his usual
 Manner, takes Occasion from
 the foregoing Positions, to fall
 foul upon Providence: He has
 before given Peace and Quiet to
 his Gods; because Nothing can
 be happy that has any Thing to
 do: But let us now suppose, says
 he, that this bless'd and happy
 Deity can be disturb'd and vex'd
 with Business or the Care of any
 Thing: yet what Strength, what
 Power is sufficient to preside over,
 and to govern an infinite Num-
 ber of Worlds, of Suns, of
 Earths, &c.? For to rule an in-
 finite Number of Worlds, is too
 great an Office to be administred
 with Ease, even by a God who
 would be always busy, and allow
 himself no Rest at all. Thus our
 impious Poet treats that puny
 God, whom he feign'd to be
 like Man; and at length he con-
 cludes the Whole with a Scoff
 that Atheists commonly advance,
 and which indeed is of more
 Weight than his Argument a-
 gainst Providence. Epicurus
 writes to the same Purpose to
 Pythocles: Καὶ μὴν ἐν τοῖς μετε-
 ωροῖς φέρον, ἢ τροπῇ, ἢ ἐκλεί-
 ψιν, ἢ ἀνατολῇ, ἢ δύσει, ἢ τὰ
 σύστοιχα τέτοις, μήτε λειτεργέν-
 τῳ τίνῳ νομίζαν χρῆναι δεῖσθαι,
 μήτε ἀστέρα τινῶν ἢ ἀστέρων
 ἰσ, ἢ ἅμα τῇ πᾶσαν μακαριότη-
 τα ἔχοντι, μὲν ἀφθαρσίας εἰ δὲ
 συμφέρονσι πραγμάτων, ἢ φρον-
 τίδες, ἢ χείρες μακαριότητι,
 ἀλλὰ ἀδυνεία ἢ φόβω, ἢ θεοσ-
 δείσσει τῶν πλυσίων.

Thus we see that Lucretius
 was so inveterate an Enemy to
 the Divine Providence and Om-

nipotence, that he could not com-
 prehend what Virgil not long af-
 ter him visibly saw and believ'd,
 when in his 4th Georg. v. 221. he
 said,

Deum namque ire per om-
 nes

Terrasque, Tractusque Maris,
 Coelumque profundum, &c.

But the Doctrine of Epicurus
 would not suffer our Poet to be-
 lieve, that the Nature of the
 Gods was sufficiently powerful
 to govern the Affairs of the Uni-
 verse; and therefore he held, that
 all Things arrive by Accident,
 and that Chance is the supream
 Disposer and Governour of all.
 Plutarch tells us, that he em-
 brac'd this Opinion, having ob-
 serv'd, Malis esse bonè, & bonis
 malè: i. e. to use the Words of
 St. Ambrose, Improbos abunda-
 re bonis, & bonos egere: That
 the wicked abound in good
 Things, and that the Good are
 in Want. An impious Belief,
 which even Cicero himself con-
 demns in the first Book of the
 Nature of the Gods, where he
 says: Sunt Philosophi, & fue-
 runt, qui omnino nullam habere
 censerent humanarum rerum
 procurationem Deos. Quorum
 si vera est sententia, quæ potest
 esse Pietas, quæ Religio? Hæc
 enim omnia pure & caste tribu-
 enda Deorum numini ita sunt,
 si animadvertuntur ab his, & si
 est aliquid a Diis immortalibus
 hominum generi tributum. Sin
 autem Dii neque possunt nos ju-
 vare, neque volunt, nec curant
 omnino, nec, quod agamus, ani-
 madvertunt, nec est, quod ab his
 ad hominum vitam permanere
 possit

For how, Good Gods! can those that live in Peace,
 1050 In undisturb'd and everlasting Ease,
 Rule this vast ALL? Their lab'ring Thoughts divide
 'Twixt Heav'n and Earth, and all their Motions guide?
 Send Heat to us, the various Orbs controul,
 Or be immense, and spread o'er all the WHOLE?

(thrown,
 1055 Or hide the Heav'n in Clouds, whence THUNDER
 Beats ev'n their own aspiring Temples down?

Or thro' vast Desarts breaks th' innocent Wood,
 Nor hurts the Bad, but strikes the Just and Good?

Learn next, th' INFINITE Mass sends new Supplies
 1060 Into the WORLD already form'd, whence SKIES,

And

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possit, quid est, quod ullos Diis immortalibus cultus, honores, preces adhibeamus? In specie autem fictæ simulationis, sicut reliquæ virtutes, ita pietas inesse non potest, cum qua simul & Sanctitatem & Religionem tolli necesse est. Quibus sublatis perturbatio vitæ sequitur & magna confusio: atque haud scio an pietate adversus Deos sublata, fides etiam & societas humani generis, & una excellentissima virtus Justitiæ tollatur.

1049. Good Gods] Proh sancta Deum tranquilla pectora pace! says Lucretius. And Epicurus is observ'd by Dionysius, Bishop of Alexandria, to fill his Books with Oaths and Adjurations: *Ὁρκας ὃν ὁρκίσματος μυρίας τοῖς ἑαυτῶν βιβλίοις ἐγγράφει, ὁμνύς τε συνεχῶς καὶ Δία, καὶ νῦν Δία ἑξορκῶν τὰς ἐντυγχάνουσας, καὶ πρὸς ἑς ἀγαλέγοισι, πρὸς τῶν Θεῶν.* Eusebius, Præp. lib. 14. cap. 27. He asserts many Oaths and Adjurations in his Books, swearing often, and adjuring his Readers by Jupiter and all the Gods. And we may find Lucretius too sometimes of this Humour, as appears by this Passage, and some others, that may be observ'd here and there in his Poem.

1059. Learn, &c.] Having built an infinite Number of Worlds, and affirm'd them to be mortal like Animals, he now in these 12. v. asserts, that they are nourish'd, increase, and sometimes diminish, and at length dy away. For the infinite Universe supplies Seeds, which the World receives, and they duly joining with it, it becomes more strong and vigorous: when it emits, and parts with as many Seeds as it receives, then it stints its Growth, and stays at a Stand, that is, neither increases, nor decreases: But when more seeds fly away from the World than it receives, and are duly conjoin'd to its Mass, then it waxes feeble, decays by Degrees, and draws to an End.

This was the Opinion of Epicurus, and he grounded this Belief on these Reasons: I. Because the World was once made, and had its Beginning in Time; as Cicero says, 1. de Nat. Deor. II. Because he held the World to be of a like Nature with Animals. III. Because each individual Part of this World consists of Bodies that are born and dy. IV. Because there is a continual War between all the Parts that compose this Whole, which are always contending with one another,

A a

ther,

And this vast Ball of EARTH, and boist'rous SEAS,
 And spacious AIR grow bigger, and increase:
 For all to their own proper Kinds retire,
 To Earth the earthy, firy Parts to Fire,
 1065 To Water watry; till they grow as great
 AS NATURE'S fixt and steady Laws permit.
 For as in ANIMALS, when ev'ry Vein
 Receives no more than what flies off again,
 They can increase no more: such Means secure
 1070 Those Things from farther Growth, when once mature.
 For

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ther, and which Contention must of Necessity weaken, and will at length occasion the Destruction of the whole Frame. V. Because he would not allow any Thing in Nature to be not born, incorruptible, and eternal, except these three Things, the Atoms, the Void, and the τὸ πᾶν ALL, or the Universe. But these Opinions of his concerning his infinite Worlds, or the Decay of this, depending on his absurd, fortuitous Concourse, must of Necessity have the same Fate, and fall with it. Besides, we may bid any Man, who is fond of these Opinions, look on the Face of the World, as it is painted in Histories down from the Trojan Wars, (for I press not more ancient, infallible Records,) about which Time Society first began, and he will see it look as young now, as it did then, and that it is still as great.

However some of the Fathers of the Christian Church have not dissented from this Opinion: especially not St. Cyprian, who writes to Demetrianus in these Words: Scire debes jam Mundum non illis viribus stare, quibus prius steterat: nec vigore ac robore eo esse, quo ante praevalerat. Hoc, etiam nobis tacentibus, & nulla de Scripturis sanctis prædicationibusque divinis documenta præbentibus, Mundus ipse jam loquitur, & occasum sui rerum labentium probatione testa-

tur. Non hyeme nutriendis seminibus tanta imbrium copia est: non frugibus æstate torrendis solita flagrantia est: nec sic vernâ temperie sata lata sunt; nec adeo arboreis foetibus autumnus sæcunda sunt: Minus de effossis & fatigatis fontibus eruuntur marmorum crusta: minus auri & argenti opes suggerunt: exhausta jam metalla, & pauperes venæ breviantur in dies singulos: Decrescit in arvis agricola: in mari nauta: miles in castris: innocentia in foro: justitia in judicio: in amicitia concordia: in artibus peritia: in moribus disciplina. Minuatur necesse est, quidque sine jam proximo in occidua, & in extrema devertit.

1067. For as, &c.] Ovid. Metam. 15. v. 214. says to the same Purpose with Lucretius.

Nostra quoque ipsorum semper,
 requieque sine ulla,
 Corpora vertuntur: nec quod
 fuimusve, sumusve,
 Cras erimus.

Which Dryden thus renders:

Thus ev'n our Bodies daily
 Change receive;
 Some Part of what was theirs before
 they leave:
 Nor are To-Day what Yesterday
 they were:
 Nor the whole Same To-morrow
 will appear.

1071. For

For that which looks so fair, so gay, and young,
 Climbs to Maturity, grows great, and strong,
 That many Parts receives, and still retains,
 And spends but few : because thro' all the Veins
 1075 The little nour'ning Parts, with Ease diffus'd,
 Are there in little Space confin'd, and us'd
 For Growth : but few fly off, and break the Chain,
 And get their former Liberty again.
 For tho' Things lose their Parts, when they are gone,
 1080 Some new Supplies of other SEEDS come on,
 And more than they have lost : Thus Things endure,
 Look gay, and young, until they grow mature.
 Thence by Degrees our Strength melts all away,
 And treach'rous Age creeps on, and Things decay :
 1085 For BODIES, now grown big, and large, which cease
 From their continu'd Growth, nor more increase,
 Still waste the more, their Parts disperse with Ease. }
 The nour'ning Parts come slowly on, and few,
 Too small decaying NATURE to renew ;

The

NOTES.

1071. For that, &c.] Having asserted that his Worlds grow sometimes bigger, sometimes less, he explains in these 27. v. the whole Reason of the Growth and Decay of Animals, and affirms that the same Reason holds good in other Things likewise. Now Animals grow, because in the first Part of their Life, more Nourishment is converted into their Substance, than departs, and is lost from it : in the middle Part of their Life, when they are grown to Maturity, as much only is converted into the Substance, as goes away from it : then the Age of the Animal is at a Stand ; that is to say, the Animal neither grows, nor decreases : but in its declining Age, more flies away from its Substance, than is converted into it. Thus the Animal increases and wastes away : but how it comes to pass, that in the first Part of Life more is receiv'd and conjoin'd, in the middle Part as much, and in the last less, the Poet does not think fit to inquire : And indeed the

Reason of that is conceal'd, and to my Knowledge ever will be so from Atheists.

1074. Because, &c.] Thus Cicero, in the second Book de Nat. Deor. describes the Manner, by which the Food is distributed into all the Parts of the Body. It is first, says he, receiv'd into the Mouth, to be chew'd and ground to Pieces by the Teeth ; when it is thus chew'd, it is convey'd thro' the Meat-pipe into the Stomach, to be concocted : when it is there concocted, it is carry'd first to the Liver, then to the Heart, and is distributed from thence by the Veins into all the other Parts and Members of the Body : and by this Means and Manner it is, that the whole Animal grows, and is nourish'd.

1081. Thus Things, &c.] Virg. Georg. 3. v. 66.

Optima quæque dies miseris
 mortalibus ævi
 Prima fugit : subeunt morbi,
 tristisque senectus ;

- 1090 The Stock is largely spent; no new Supply,
Sufficient to make good those Parts that die:
Therefore they needs must fall, their Nature broke
By inward Wasting, or external Stroke;
Because the Stock of Nourishment decays,
- 1095 As Age creeps on: and still a thousand Ways
The little Enemies without oppose,
And strive to kill them by continual Blows.
And thus the WORLD must fall, tho' new Supply
The Mass affords to raise those things that die:
- 1100 Yet all in vain; for NATURE can not give
Supplies sufficient, nor the WORLD receive.
Even now the WORLD's grown old: th' EARTH that
Such mighty bulky ANIMALS before, (bore }
Now bears a puny INSECT, and no more.
- 1105 For who can think these Creatures, fram'd above,
The little Bus'ness of some meddling *Jove*?
And thence, to people this inferiour Ball,
By *HOMER*'s golden CHAIN let gently fall?

Nor

NOTES.

Et labor, & duræ rapit inclementia mortis.

In Youth alone unhappy Mortals live;

But ah! the mighty Bliss is fugitive:

Discolour'd Sickness, anxious Labours come,

And Age, and Death's inexorable Doom.

1098. And thus, &c.] He concludes in these 30. v. that the World grows old in the same Manner as Animals do; that is to say, that the Conduits and Passages in the World, which answer to the Veins in Animals, being impair'd and weaken'd by the continual Blows they meet with from external Bodies, receive with great Difficulty the Matter that flows down out of the Infinite Void, and is proper to support and repair the World. And this mighty Frame is extended so far and wide, that it parts with more Matter out of its Substance, than it receives afresh

from the Void; and therefore must of Necessity diminish, grow feeble, and decay. The Earth, as Epicurus held, produc'd formerly of her own Accord all Kinds of Animals, Fruits, Trees, &c. but we now find by Experience, that she is past her teeming Time: and therefore it can not be deny'd, but that she now grows old.

1105. For who, &c.] I affirm, says the Poet, that all these Things did proceed from the Earth: for Animals were not let down from Heaven, as the Asserters of Providence pretend, by that Chain, which none but one Homer ever saw: nor were they born of the Sea, or from the Waves that insult the Shores: But that very Earth, which at this Day feeds and nourishes all Kinds of Things, is the very same Earth that formerly brought them forth.

1108. Homer's golden Chain] Homer feign'd that all Things were let down from Heaven to Earth by a golden Chain: Yet, if

Nor did they rise from the rough SEAS, but EARTH,
 1110 To what SHE now supports, at first gave Birth.

At first SHE Corn, and Wine, and Oil did bear,
 And tender Fruit, without the Tillers Care :
 She brought forth Herbs, which now the feeble Soil
 Can scarce afford to all our Pain and Toil :

1115 We labour, swear, and yet by all this Strife
 Can scarce get Corn, and Wine enough for Life :

Our

NOTES.

if we may take Plato's Word for it, Homer meant only the Sun, and shews that to be a Chain of Gold ; because while the Sun rould round the Universe, and enlightens it, all Things are safely preserv'd, and live and flourish, as well those that are among the Gods, as in our earthly Abodes. But if the Sun should stand still, and cease from his Revolution, as if he were bound in Chains, all Things must of Necessity perish. Macrobius on the Dream of Scipio, will have that Chain of Homer to be an uninterrupted Connexion of Causes, that bind themselves together by mutual Bands, even from the supream God to the last Dregs of Matter. Cumque omnia continuis successionibus se sequantur, degenerantia per ordinem ad imum meandi ; invenietur pressius intuenti à summo Deo usque ad ultimam rerum fecem una mutuis se vinculis religans, & nusquam interrupta connexio : & hæc est Homeri catena aurea, quam pendere de cœlo in terras Deum jussisse commemorat. Macrobius in Somn. Scip. lib. 1. cap. 14.

1111. At first, &c.] Thus too Ovid, Metam. 1. v. 101.

*Ipsa quoque, immunis rastroque intacta, nec ullis
 Saucia vomeribus, per se dabat omnia Tellus.*

And, v. 107.

Ver erat æternum, placidique tepentibus auris

Mulcebant Zephyri natos sine semine flores.

Mox etiam fruges tellus inarata ferebat,

Nec renovatus ager gravidis canebat aristis.

Flumina jam lactis, jam flumina Nectaris ibant,

Flavaque de viridi stillabant ilice mella.

The teeming Earth, yet guiltless of the Plough,
 And unprovok'd, did fruitful Stores allow.

The Flow'rs unsown, in Fields and Meadows reign'd,
 And Western Winds immortal Spring maintain'd.

In foll'wing Years the bearded Corn ensu'd

From Earth unask'd, nor was that Earth renew'd :

From Veins of Valleys Milk and Nectar broke,

And Honey sweated thro' the Pores of Oak. Dryd.

To which I subjoin these incomparable Verses of the same Poet, in his Translation of the fourth Eclogue of Virgil :

Unlabour'd Harvests did the Fields adorn,

And cluster'd Grapes then blush'd on ev'ry Thorn :

The knotted Oak did Show'rs of Honey weep,

And thro' the matted Grass the liquid Gold did creep.

1115. We labour, &c.] The Earth is become so barren, that tho'

Our Men, our Oxen groan, and never cease ;
 So fast our Labours grow, our Fruits decrease !
 Nay, oft the Farmers with a Sigh complain,
 1120 That they have labour'd all the Year in vain,
 And, looking back on former Ages, blest,
 With anxious Thoughts, their Parents Happiness ;
 Talk, loudly talk, how Pious they were fill'd,
 Content with what the willing Soil did yield,
 1125 Tho' each Man then enjoy'd a narr'wer Field.
 But never think, fond Fools! that Age will waste
 This mighty WORLD, and break the Frame at last.

NOTES.

tho' we provoke her by constant Tillage, even till we weary our Oxen, and wear out our Peasants with continual Labour, yet the ungrateful Soil deludes the Hopes of the Tiller, and produces not the Crop he had Reason to expect from his Toil and Industry. An evident and convincing Proof, that the Earth is now grown old, and worn out to that Degree, that she can no longer bring forth, as she did in her youthful Years.

1121. And looking, &c.] The Poet has subjoin'd to the Argument taken from the Doctrine of Epicurus, the Poetical Fable of the Golden Age. But being jea-

lous that Men would ascribe the Fertility of the Earth in those Days to the Benevolence of the Deity, and to the Bounty and Goodness of the Gods to the Pious Men of that Age, he scoffs at that Opinion, and despises their Ignorance, who do not yet know, that the Earth is grown feeble and barren with old Age.

1123. Pious they, &c.] Because in the Beginning of the World, Men had nothing to do but to worship the Gods: since the Earth then produc'd the Fruits of its own Accord, and they had no need to employ their Time in tilling it.



ANIMAD.



ANIMADVERSION,

By Way of

RECAPITULATION,

On the Second Book of

LUCRETIIUS.



IN this Book are deposited all the Treasures of Epicurus; of no great Value indeed; yet many of the Antients were continually pillaging them, till at length Tully intirely rifled and laid them waste. Lucretius with great Labour strove to renew, and establish them again; but has met with the Success he deserv'd: For it has far'd with the Doctrine of Epicurus, as with a Child of a sickly Race; tho' you cram it with the most nourishing and healthful Food, it will at best be puny and infirm.

From v. 68. to v. 82. the Poet teaches, that there is Motion, nor do we disown it: And that the Motion of all Things proceeds from the Motion of the Principles: and this too we grant: But when, v. 84. he ascribes Weight to the Seeds, and asserts that to be the Cause of their Motion, he is too indulgent to himself and his Atoms. Who can grant Weight to all Matter, and the same Weight to Bodies of the same Bulk? Sense and certain Experience cry out against it. But Epicurus had observ'd, that Stones, Wood,
in

in short, all Things that are contain'd within the Bounds of this World, tend downwards, and therefore believ'd that all Things had descended from all Eternity ; which Opinion whoever embraces, will indeed be *nitidissimus de grege Epicuri Philosophus*. He may as reasonably pretend, that the Wheels, Springs, or any other of the Members and Parts of an Engine, will do the same Thing separately, which they perform jointly. But let us even grant this too. He presents us in the next Place with infinite Atoms tending downwards thro' an infinite Void, by just Degrees, and with equal Velocity. In the Immensity of the Longitudes, Latitudes, and Altitudes, an Infinity of innumerable Atoms are flying to and fro : and these Atoms overtaking, and laying Hold of one another in the interjected Void, cling and join together, and thus compose all the Forms and Figures of Things. But how came they to overtake and catch Hold of one another, since they all move with equal Swift-ness ? To this he answers, v. 210. and says, they decline a little, even the least that can be. But even this Declination is feign'd at Pleasure ; for, as Cicero says, 2 de Finib. *Ait declinare Atomos sine causa, quo nihil turpius est Physico : & illum motum naturalem omnium ponderum, è regione inferiorem locum petentium, sine causa eripuit atomis : Nec tamen id, cujus causa hæc finxerat, affectus est : nam si ve omnes Atomis declinabunt, nullæ unquam cohærescent ; si ve aliæ declinabunt, aliæ suo motu recte ferentur : primum erit hoc quasi provincias Atomis dare, quæ recte, quæ oblique ferantur.* For he says that the Atoms decline, without alledging any Reason for their Declination, than which nothing is more unbecoming of a Natural Philosopher. And without any Reason likewise he has taken from the Atoms that natural Motion of all Weights, that tend in a direct Line to a lower Place. Nor after all has he gain'd the Point, for the sake of which he invented all this ; for either all the Atoms will decline, none will ever stick together ; or some will decline, while others move, as they naturally ought, in a right Line : And this is in a Manner to prescribe to Atoms their proper Offices, and to injoin some to descend in a direct Line, others obliquely.

Lucretius himself is aware of this Difficulty, v. 216. where he is so far from solving it, that he rather yields and submits to its Strength : But, v. 240. he starts another Difficulty, by the Help of which he endeavours to extricate

cate himself from the former: or like the Cuttle-fish, throws out Clouds of Darkness and Obscurity, that it may be more difficult to find and take him. For he asserts, that without this Declination of the Seeds, no Reason can be given for the Freedom of Will, which we perceive in all Animals. But the same Cicero, in the first Book of the Nature of the Gods, answers him thus: *Hoc persæpe facitis, Epicurei, ut cum aliquid non verisimile dicatis, & reprehensionem effugere velitis; efferatis aliquid quod omnino ne fieri possit: at satius fuerit illud ipsum, de quo ambigebatur, concedere, quam tam impudenter resistere; velut Epicurus, cum videret, si Atomum ferrentur in locum inferiorem suo pte pondere, nihil fore in nostra potestate, quod esset earum motus certus & necessarius: invenit quo modo necessitatem effugeret, quod viz. Democritum fugerat: Ait Atomum, cum pondere & gravitate directò deorsum feratur, declinare paulum. Hoc dicere turpius est, quam illud, quod vult, non posse defendere.* The Custom of you Epicureans is this; when you assert any Thing that is improbable to be true, and are desirous to avoid Reprehension, you advance something that is wholly impossible to be done: but you would act more ingenuously, if you granted the Matter in Doubt, rather than insisted so obstinately on your own Opinions, like Epicurus, who, when he saw that if the Atoms were mov'd downwards, by their own Weight, nothing would be in our Power, because their Motion would be certain and necessary, found a Way, which Democritus never thought of, to avoid this Necessity, and said, that an Atom, tho' by its own Weight, and Heaviness, it be carry'd directly downwards, yet declines a little: To say this, is more weak and dishonourable, than not being able to make good what he asserted. And in his Book, *De Fato*, Cicero likewise says: *Epicurus uno tempore res duas suscipit inenodabiles; unam, ut sine causa fiat aliquid, ex quo exister, ut de nihilo quippiam fiat; quod nec ipsi, nec cuiquam Physico placet; alteram, ut cum duo Individua per Inanitatem ferantur, alterum è regione moveatur, alterum declinet.* Epicurus takes upon him at once to make good two Things, for either of which no Reason can be given: one, that any Thing can be done without a Cause; from whence it will follow, that any Thing may be made of Nothing; which neither himself, nor any natural Philosopher will allow: the other, that when two indivisible Bodies are mov'd thro' the Void, one of them should descend in a strait Line, the other by De-

clination. And in the same Book he goes yet farther, and says, *Quæ ergo nova causa in natura est, quæ declinat Atomum?* aut num fortuntur inter se, quæ declinet, quæ non? aut cur minimo declinet intervallo, majore non? aut cur declinet uno Minimo, non declinet duobus aut tribus? Optare hoc quidem est, non disputare; nam neque extrinsecus impulsam Atomum loco moveri & declinare dicit, neque in illo Inani, per quod feratur Atomus, quidquam fuisse causæ, cur ea non è regione ferretur, nec in ipsa Atomum mutationis aliquid factum est, quamobrem naturalem sui ponderis motum non teneret. Ita cum attulisset Epicurus nullam causam, quæ istam Declinationem efficeret, tamen aliquid sibi dicere videtur, quum id dicat, quod omnium mentes aspernentur & respuant. What new Cause is there then in Nature, that can make an Atom decline? Or have they cast Lots among themselves, which shall decline, and which not? Or why does an Atom decline the least Interval of Space, and not a greater? Or why does it decline one Least, and not two or three. This is to chuse what he will say, not to dispute: For he neither says, that an Atom declines in its Motion; by reason of any outward Impulse, nor that in the Void, thro' which the Atom is mov'd, there is any Cause, why it does not descend in a direct Line; nor lastly, that any Change is made in the Atom it self, that may oblige it not to keep and observe the natural Motion of its own Weight. Thus tho' Epicurus alledges no Cause of that Declination, yet he seems to himself to say something, even when he says that which the Understanding and Reason of all Men despise and reject. And thus Cicero has laid waste the Gardens of Epicurus, and overthrown all that Philosophy, that attack'd even Providence it self.

But Lucretius is more successful in that long Disputation, from v. 319. to v. 547. concerning the Variety of the Figures of his Atoms: And likewise in that of the Seeds of different Figures, that enter into the Contexture of every Compound Body: which begins at v. 547. and ends v. 683. He also adorns his Arguments with Fables properly introduc'd and apply'd, and supports his Assertions with several strong and convincing Reasons.

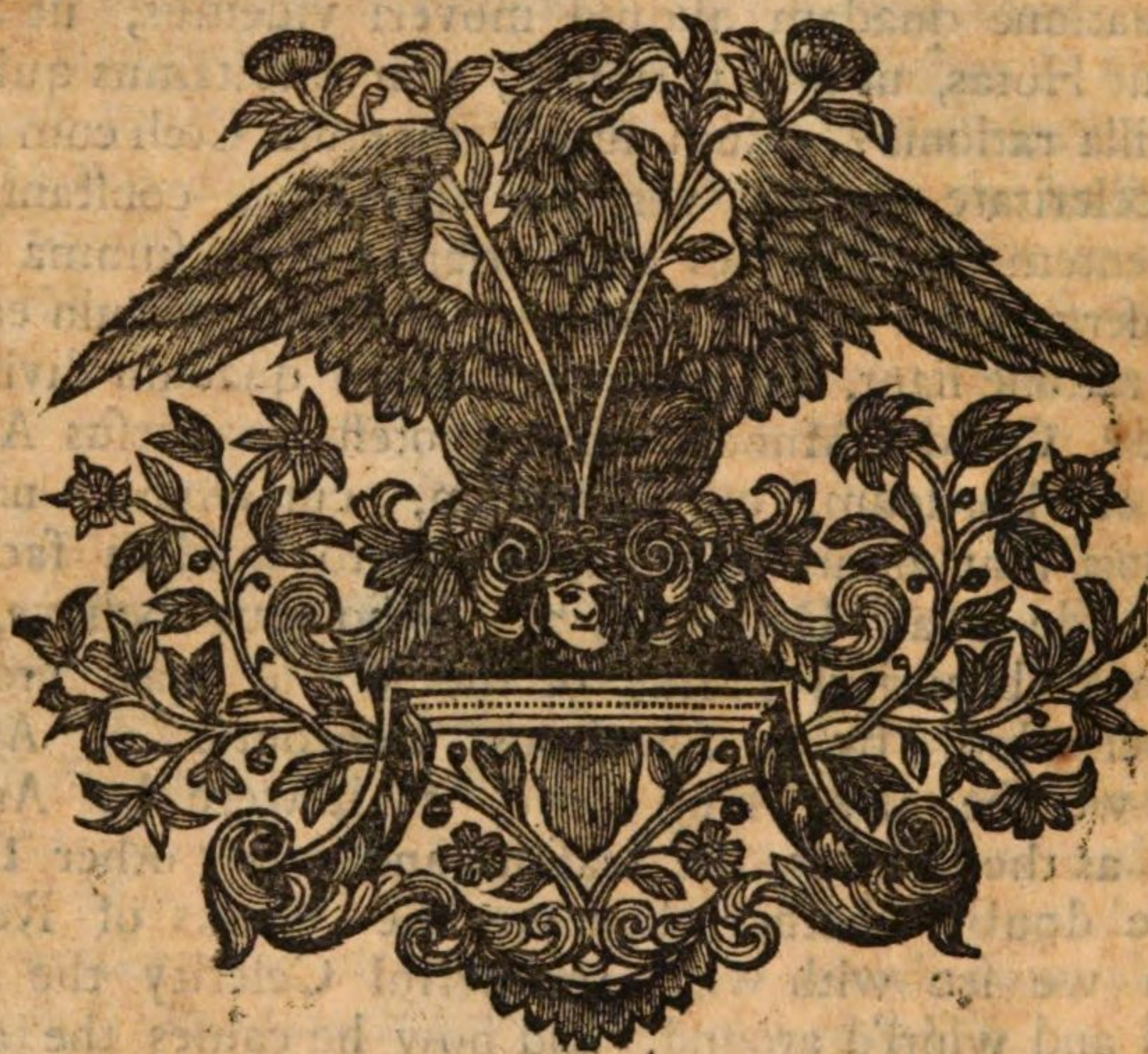
Nor will any Adversary of the Epicurean Philosophy ever be able to evade those Arguments, by which, from v. 684. to

to v. 988. he demonstrates, that his Atoms are void of Colour, Smell, Heat, in a Word, of every Quality, and of all Manner of Sense. I confess he does not rightly explain the Origin of Sense, but he proves, that the Sense of Animals is not due to sensible Seeds, which was his chief Design in this Book, with a Sharpness of Wit and Strength of Judgment, even worthy of Lucretius himself.

At length, from v. 989. to v. 1059. he builds innumerable Worlds: and this too might have been granted, if he had assign'd any proper Architect for so great a Work: Sed quis credit ex Atomorum Concurfione fortuita hujus Mundi pulcherrimum ornatum esse perfectum? An cum machinatione quadam aliquid moveri videmus, ut Sphæram, ut Horas, ut alia permulta, non dubitamus quin sint opera illa rationis? Cum autem impetum Cœli cum admirabili celeritate moveri, vertique videamus, constantissime conficientem viciffitudines anniverfarias cum summa falute & confervatione rerum omnium, dubitamus quin ea non solum ratione fiant, sed etiam excellenti quadam divinaque ratione? Quod si Mundos efficere potest Concursus Atomorum, cur Porticum, cur Templum, cur Domum non potest, quæ sunt minus operosa, & multo quidem facilia. Cicero, de Nat. Deor. lib. 2. Who can believe, that this most beautiful Frame of the World was produc'd and perfected by a fortuitous Concourse of Atoms? When we see any Thing move, as it were by Art and Skill, as the Spheres, the Seasons, and many other Things, do we doubt whether they are the Works of Reason? When we see with what wonderful Celerity the Sun is mov'd and whirl'd around, and how he causes the annual Changes and Viciffitudes, to the utmost Benefit and Preservation of all Things, do we doubt that all these Things are not the Work of Reason, nay, of an excellent and divine Reason too? And if a Concourse of Atoms can make Worlds, why can it not make a Portico, a Temple, or a House, which require less Skill and Labour, and are much more easy to make? Thus Cicero, that most grateful Champion of Providence,

Lastly, from v. 1060. to the End of this Book, the Reader may behold innumerable Worlds born daily, and dying every Day, and bless his own good Fortune, that he remains safe and unhurt in the midst of so many and so great

Ruins and Devastations. Mean while he cannot but smile to see some Infant sucking Worlds, and others grown feeble and dodder'd with Age, now dying with Hunger, now choak'd up with Fat. For Nothing is more certain, than that Lucretius always loses himself, when he falls foul upon Providence.



The End of the Second Book.



TANAQUIL FABER'S
PREFACE
TO THE
READER

Of the Third Book of

LUCRETIVS.



THIS is that Book of Lucretius, which, above all the rest, ought to be read with most Judgment and Discretion: For since it is in this, that the Poet endeavours to prove the Soul to be of a corporeal Nature, it may fall out that some will too credulously yield themselves up to his Arguments; while others, persuaded that such a Doctrine, right or wrong, ought to be condemn'd without Mercy, will voluntarily deprive themselves of reading so excellent a Book. Lest this should happen, it will not be amiss to put them in Mind, that many of the Antients were of Opinion, that Spirits are to be reckon'd in the Number of Corporeal Things. Among these was not only Porphyrius, in his admirable Περὶ ψυχῆς καὶ ἀποχρῆς but Plotinus and Jamblichus: and of

us Christians, Tertullian, Basil, and Augustin, not to mention the more modern. Now if these Antients were not condemn'd for following this Belief concerning Spirits, I think there is no Reason that we should be so much offend-
ed at Lucretius's Opinion of Corporeal Souls. Hitherto is nothing but what you may read without being scandaliz'd at it. And would to God Lucretius had stopt here: For others have asserted the Immortality of the Soul, which nevertheless they believ'd to be of the same Nature with Spirits; however they reserv'd to it its own Right, or what the Bounty of God has bestow'd upon it. But our Author, when he has shewn the Soul of Man to be a Corporeal Substance, strenuously and obstinately asserts, that it is impossible, but that it must likewise be subject to Death and Dissolution; and that the Generality of Men, being astonish'd, cast down, and overaw'd by the Tyranny of Religion, are horribly mistaken to believe, that

Aeternas nigra pœnas in morte timendum.

Lucret.

they have any Reason to dread Eternal Torments after Death. Thus you see the Rocks and Shelves that you ought to avoid and fly from: and you will do well to compare this Doctrine of the Epicurean Sect with the Arguments of the Platonists, who asserted the Immortality of the Soul: but much better, if laying aside the Disputations and Controversies of this wavering and uncertain Philosophy, you apply your self directly to him, who has demonstrated, that the Parent and Father of all Things is **GOD OF THE LIVING; BUT NOT OF THE DEAD.** Another Thing, Reader, you ought continually to have before your Eyes, which is this: Be our Souls spiritual, or if you will, corporeal, yet we ought not much to trouble our Heads about these Arguments of Lucretius, since being Christians, as we are, we verily and unfeignedly believe, that the Time will come, that this brute and senseless Mass of the Body, which the Soul now informs and guides, when after a Course of Years it is turn'd into Corruption and Dust, and then scatter'd and dispers'd away, will nevertheless

theleß at length unite again; and being thus collected and got together out of Water, Air, and Earth, will remain and persevere for an endless Succession of Ages. Let Lucretius then prove, if he will, the Nature of the Soul to be Corporeal, and therefore liable to Death; he will advance nothing that will startle a true Christian; since we believe the future Resurrection and Immortality of the Body, upon surer Grounds, than any Arguments of vulgar Physiology, and of Chymistry it self, (for that wonderful Experiment, of which Quercetanus and others make mention, concludes nothing for the Resurrection of the Body) tho' they are equally, nay, more difficult to prove and believe. Let me add one thing more: The Treatise of Tertullian, which is intitl'd *de Anima*, will assist you very much in the right understanding of this Book: if you read it, you will peruse the most excellent Work of that great Man. To conclude, If in this Book, or in any other of my Writings, any of the false Opinions of Lucretius have dropt from me, either through Haste, or Inadvertency, I desire it may be remember'd, that I am the Actor, not the Poet, and that I here unsay and recant all Things of that Nature, which may have slipt from me by either of those Means. Nor indeed is my Course of Life such, that when my Soul comes to be separated from my Body, I should willingly expect that End, which Nature has ordain'd for the Brute Animals that perish. Farewel.



T. LUCRE-

books as long as unite again; and being thus collected and
put together out of White, Red, and Black, will remain
and preserve for an endless Succession of Ages. Let I move
that then prove, if he will, the Nature of the Soul to be
Corporal, and therefore liable to Death; he will not
nothing that will make a true Christian; since we believe
the future Resurrection and Immortality of the Body, upon
such Grounds, than any Arguments of vulgar Philosophy,
and of Christianity itself. (For that unnumbered Experiment
of which Certainties and others make mention, concludes
nothing for the Resurrection of the Body) who they are equal
to, more difficult to prove and believe. Let me add
one thing more: The Treatise of Tertullian, which is in-
titled de Anima, will assist you very much in the right
understanding of this Book: if you read it, you will perceive
the most excellent Work of that great Man. To conclude,
If in this Book, or in any other of my Writings, any of the
false Opinions of Arians have dropped from me, either
through Haste, or Inadvertency, I desire it may be removed
by you, that I am the Author, not the Editor, and that I have
not and recant all Things of that Nature, which may
have been from me by error of those who have
my Course of Life such, that when my Soul comes to be
separated from my Body, I should willingly expect that
God, who is the Author of all things, will order it for the best Advancement
of my Soul.





T. LUCRETIVS CARUS

OF THE

NATURE OF THINGS.

BOOK III.

The Argument of the Third Book.



THE Poet flatters himself, that in the two former Books, he has fully and rightly explain'd the Nature, and the Properties of his Atoms. In the four remaining Books, he applies himself very attentively to describe the Effects which those Atoms produce. And first, as he had Reason to do, he brings upon the Stage the Parts of the Mind, and of the Soul: And this is the Subject of the Disputation of all this Book; which he begins, I. with the Praise of Epicurus, whom from v. 1. to v. 92. he extols, for having been the first who taught, that this World, and all Things in it, were not made by the Deity, but by a fortuitous Concourse of Atoms: and for delivering, by that Doctrine, the Minds of Men from the Fear of the Gods, of Death, and of Punishments after Death. II. Having,

C c

by

by Way of Preface, said this of Epicurus, he teaches from v. 92. to v. 133. that the Mind and the Soul are a Part of Man, in like manner as the Feet, the Hands, the Arms, the Head, and the other Members; and not a vital Habit of the whole Body, or an Accord and Consent of all the Parts of the Body, which some of the antient Philosophers call'd HARMONY. But that he may dispute distinctly, and without Confusion, because he uses promiscuously the Words MIND and SOUL, he teaches, III. from v. 133. to v. 160. that the MIND and the SOUL are but one Thing, but that the MIND is the chief Part, and resides in the Heart; because Fear, Joy, and all the other Passions, which obey and depend upon the Mind, discover themselves there; while the SOUL, in which the Locomotive Faculty is solely plac'd, being diffus'd through the whole Body, is mov'd as the MIND pleases. IV. Then, from v. 161 to v. 177, he endeavours to demonstrate, that the Nature of the MIND and SOUL is corporeal, because the Mind touches the Soul, and moves it, and the Soul touches the Body: But where there is no Body, there can be no Touch. V. From v. 178 to v. 307, he teaches, That this corporeal Mind is compos'd of Atoms extreamly subtile, minute, and round. And particularly, that this Mind consists of Heat, Wind, or Vapour, and Air, and of another Thing, which consisting of the Seeds the most subtile, the most minute, and the most subject to Motion, is the Principle and original Cause of SENSE. But how the Heat, the Wind, the Air, and this fourth nameless Thing, are mingled, or what Proportion of each makes up the Composition, he ingenuously confesses he can not tell. VI. From v. 308 to v. 331, he asserts that the Soul and Body are so united together, that they can not be separated without the Destruction of both of them. And, VII. from

v. 333 to 353, he asserts, That not only the Mind, but the Body too has Perception, or rather the whole Animal, compos'd of Body and Soul. VIII. After this, from v. 353 to v. 396, he refutes the Opinion of Democritus, who taught, that the respective Parts of the Soul are fitted and join'd to the respective Parts of the Body: And having affirm'd before, that the Mind is the most excellent Part of the whole Compound, he now farther asserts, that the Life and Preservation of the Animal depends more on the Mind, than on the Soul. IX. From v. 396 to v. 809, he endeavours to prove, by Six and Twenty Arguments, that Minds and Souls are born with the Bodies, and dy with them, and, by the Way, derides the TRANSMIGRATION of Pythagoras. X. In the next Place, from v. 810 to v. 836, he teaches, that Death is Nothing; because the Soul, being Mortal, has Nothing to fear after Death: Nay, that if it be granted that the Soul is Immortal, as Plato held, yet Death still is Nothing, since the separated Soul would not remember that she had ever been before. XI. Then to v. 874, he laughs at the vain Anxiety of Men concerning their Sepulture: And thence, to v. 915, proves that Death is not an Ill, because the Dead want not those good Things, which the Living enjoy, but are exempted from those Calamities, which afflict and torment us Wretches that are alive. XII. That even Life it self is not a Thing very desiræable, because it has nothing new to give us; but always the same maukish Pleasures, till at length we loath them, to v. 976, XIII. But lest the Fables, which the Poets feign of Hell and of future Punishments, should fright us, he explains those Fables, and shews, That they are verifi'd upon Earth; that we feel those Torments while we are living, and have no Reason to dread them after we are dead, to v. 1026. XIV. Lastly, to the End of this Book, he puts us

in Mind, that it is both foolish and absurd to be-
moan our selves that we must dy, since the wi-
sest of Men, and the most potent Princes and
Emperours have been forc'd to submit to the in-
evitable Power of Death. And he teaches, That
Men lead unquiet and anxious Lives, because
they avoid the Thoughts and Contemplation of
Death, and are foolishly fond of that Life which
they must one Day lose; which can supply them
with no new Delights, and is expos'd to innu-
merable Dangers and Afflictions. And that af-
ter all, by the longest Life to which they can at-
tain, they save not one Moment from the Length
of Death, which is as much eternal to them who
dy to Day, as to those who dy'd many Ages
ago.



T. LUCRE-



T. LUCRETIVS CARUS.



THEE, who hast Light from midst
thick Darkness brought, (taught;
And first Life's Benefits and Pleasures
THEE, chiefest GLORY of the GRE-
CIAN State,
I strictly trace, willing to imitate,
Not contradict: For how can LARKS
oppose

The vig'rous SWAN? They are unequal Foes:
Or how can tender KIDS, with feeble Force,
Contend in Racing with the noble HORSE?

THOU

NOTES.

1. Thee, &c.] In the first 32. v. of this Book, Lucretius addresses himself to Epicurus of Athens, and calls him the Father of the Epicurean Philosophy. Democritus indeed was the first who set it on Foot; but Epicurus so improv'd and perfected it, that the Poet, with good Reason, styles him the Parent and Inventer of it. He praises him for the Happiness of his Wit, and acknowledges the Benefits he has confer'd on Mankind, in having explain'd the Nature of Things, overthrown all Belief of Providence, and expel'd the Fears and Terrours that arose from that Opinion. Then he asserts almost the same Thing that L. Torquatus does in Cicero, lib. i. de Finib. Ego

arbitror Epicurum unum vidisse verum, maximisque erroribus hominum animos liberasse, & omnia tradidisse, quæ pertinent ad bene beateque vivendum. I am of Opinion, that Epicurus only discover'd the Truth, that he deliver'd the Minds of Men from the greatest Errours, and taught all Things that conduce to a good and happy Life.

3. Glory of the Grecian State] He means Epicurus. See the Note on v. 88. Book I.

5. How can Larks, &c.] The Words in the Original are,

— Quid enim contendat Hirundo
Cicnis? —

And how our Translatour came to change the Swallow in Larks,
I can

THOU, PARENT of PHILOSOPHY, hast shown
 10 The Way to TRUTH by Precepts of THY own.
 For, as from sweetest Flow'rs the lab'ring BEE
 Extracts her precious Sweets, GREAT SOUL! from THEE
 We all our golden Sentences derive;
 Golden, and fit eternally to live.

For

NOTES.

I can not well tell, nor why, in this Place, he gives to the Swan the Epithet of vigorous: Lucretius certainly alludes to the singing of the Swan, not to his Strength: Besides, the Lark is a tuneful Bird, and perhaps sings sweeter than the Swan: for Swans and Geese, I believe, are alike melodious: tho' the first of them have had the good Fortune to be celebrated by all the antient Poets for the Sweetness of their Voice: And even Macrobius, on the Dream of Scipio, lib. 2. cap. 3. says, *Aves quoque, ut lusciniæ, ut cygni, aliæque id genus, cantum veluti quadam disciplina artis exercent.* See the Note on v. 479. of Book II. But Swallows, on the contrary, are blam'd for their harsh Chattering: Thus Anacreon, Ode 12.

Τὶ σοὶ δέλεις ποινίσαι;

Τὶ χωτὶλε χελιδῶν;

Foolish Prater, what dost thou
 So early at my Window do,
 With thy tuneless Serenade?

Cowley.

Yet from the fabulous, tho' universally receiv'd, Tradition of the sweet Singing of Swans, before their Death, the Poets have assumed to themselves the Title of Swans: And Horace would even be thought to be chang'd into a Swan:

Jam jam residunt cruribus as-
 peræ

Pelles, & album mutor in Ali-
 tem

Superne, nascunturque leves

Per digitos humerosque Plu-
 mæ.

Lib. 2. Od. 20.

And the Anthology gives the same Name to Pindar:

Θήβης ὠκυγίνης Ἑλικῶνι[©] Ἰσατο
 κύχ^ν[©]

Πίνδαρος ὁμερόφων[©].

Tuneful Pindar, the Heliconian Swan of antient Thebes: Thus too Virgil is call'd Mantuanus Olor, the Swan of Mantua: and Theocritus terms the Poets *Μασῶν ὄρνιθες*, the Birds of the Muses, as the Commentators say, in Allusion to Swans, which Callimachus calls, *Μασῶν ὄρνιθες* and in another Place, *Ἀπόλλωνος παρῆδες*, the Associates of Apollo, which is indeed a bold Expression; but they were consecrated to him, and consequently belov'd by the Muses and Poets. Moreover, Cicero, in Tuscul. 1. says, that the Swallow being an importunate, chattering Bird, represents the Ignorant: but the Swan, who never sings till he feels his Death approaching, seems by that to foresee that there is some Good in Death; and therefore is an Emblem of the Learned: Whence the Greek Adage, *Τὸ δ' ἄσπονδον κύχ^νοι, ὅταν χολοιοὶ σιωπήσωσι*. The Swans will sing, when the Geese hold their Peace, is said of those silly Tatlers, who ought to be silent in Presence of the Learned.

11. For as, &c.] An excellent Comparison! Lucretius avouches, that like the industrious Bee, he gathers Honey from the most fragrant Flowers, while he collects and follows the wise Doctrine and Lessons of Epicurus.

13. Golden Sentences] Faber be-

- 15 For when I hear THY mighty Reasons prove,
 This WORLD was made without the POW'RS ABOVE,
 All Fears and Terroures waste, and fly apace;
 Thro' parted Heav'ns, I see the MIGHTY SPACE,
 The Rise of Things, the Gods, and happy Seats,
 20 Which Storm, or vi'lent Tempest never beats,
 Nor Snow invades, but with the purest Air,
 And gawdy Light diffus'd, look gay and fair:
 There bounteous NATURE makes Supplies for Ease,
 There MINDS enjoy uninterrupted Peace:
 25 But that which senseless we so grossly fear,
 No Hell, no sulph'rous Lakes, no Pools appear:

And

NOTES.

believes he alludes in this Place to the Χρύσα "Επι, Golden Verses of Pythagoras.

17. All Fears, &c.] For what Reason is there, that Men should fear the Gods, whom they now know not to have been the Authors of this World, nor to take any Notice or Care of the Affairs of it?

19. The Gods] Apparet Divūm Numen, says Lucretius, Looking thro' the gaping Walls of the World, I plainly see the Gods, no less than I do all Things else: but nusquam apparent Acherusia Templa,

No Hell, no sulph'rous Lakes, no Pools appear. v. 26.

Therefore there are none, and they are only idle Dreams, and empty Fictions.

Happy Seats, &c.] The Words of the Original are,

—Sedesque quietæ,
 Quas neque concutiunt venti, neque nubila nimbis
 Adspargunt, neque nix acri concreta pruina
 Cana cadens violat; semperque innubilus Æther
 Integit, & large diffuso lumine ridet.

Which Lucretius translated from this Passage of Homer:

Οὐλυμπόνδε, ὅθι φάσι Θεῶν ἔδος
 ἀσφαλὲς αἰεὶ
 Ἑμμελῶν· ἔτ' ἀνέμοισι τινάσσει,
 ἔτε ποτ' ὀμβρῶ
 Δάει, ἔτε χιῶν ἐπιπίλνα· ἀλλὰ
 μάλ' αἰθέρι
 Πέπληται ἀνέφελος, λαχύνει ἐπι-
 δέδωκεν αἴγλη. Οδυσ. Ζ.

23. There Nature makes Supplies] That is to say, for the Gods. Thus too, Book I. v. 81. speaking of the Nature of the Gods, he asserts it to be

Sufficient to its own Felicity;

And that it wants nothing, that is in our Power to give it.

Ipsa suis pollens opibus, nil indiga nostri. Lucr. I. i. v. 61.

26. No sulph'rous Lakes, &c.] Lucretius says only,

—Nusquam apparent Acherusia Templa.

See the Note, Book I. v. 152. And methinks our Translatour, in this Place, seems to have had in View, not so much the fabulous Hell of the Heathens, which Lucretius deny'd, and derided; as that real Place of eternal Torments, that we Christians justly believe, and tremble at: and which

And thro' the Earth I can distinctly view,
 What underneath the busy Atoms do.
 From Thoughts, like these, I mighty Pleasure find,
 30 And silently admire Thy Strength of Mind,
 By whose one single Force, to curious Eyes,
 All naked and expos'd whole NATURE lies.
 Since then I've taught what SEEDS of BODIES are,
 And how they move, what diff'rent Shapes they wear,
 35 And how from these all Beings first may spring:
 Next of the MIND, and of the SOUL I'll sing;
 And chase that Dread of Hell, those idle Fears,
 That spoil our Lives with Jealousies and Cares,
 Disturb our Joys with Dread of Pains beneath,
 40 And fully them with the black Fear of Death.
 For tho' some talk, they should less fear to dy,
 Than live in a Disease, or Infamy:

That

N O T E S.

which is thus excellently painted
 by Milton, in all its Horror:

The Lake that's fraught, and
 burns with liquid Fire,
 Unquenchable: the House of
 Woe and Pain!
 A Dungeon horrible! which, all
 Sides round,
 As one vast Furnace, flames:
 yet from those Flames
 No Light, but rather Darknes
 visible
 Serves only to discover Sights of
 Woe;
 Regions of Sorrow, doleful
 Shades; where Peace
 And Rest can never dwell; Hope
 never comes,
 That comes to all: but Torture
 without End
 Still urges, and a fiery Deluge,
 fed
 With ever-burning Sulphur, un-
 consum'd, &c.

32. All naked, &c.] The Au-
 thour of Hudibras seems to
 have regarded this Passage; when
 he says,

—As he profess'd,
 He had first Matter seen un-
 dress'd;

He took her naked, all alone,
 Before one Rag of Form was on.
 The Chaos too he had descry'd,
 And seen quite thro': or else he
 ly'd.

33. Since then, &c.] Having
 in the first and second Book treat-
 ed at large of the Seeds them-
 selves, and of their Figures and
 Motions, he now promises in
 these 8. v. an accurate Disputa-
 tion concerning the Soul, the
 Mortality of which he will en-
 deavour to evince, to the End he
 may deliver Mankind from the
 Fear of Death, and the Dread of
 future Punishments after it.

40. And fully, &c.] The
 Words in Lucretius are, *Omnia
 suffundens mortis nigrore*, and
 Creech, in his Note upon them,
 says; that Nothing was ever
 more elegantly express'd, and
 that there is no where to be
 found a more beautiful Image.
 I wish I could say the like of his
 Interpretation of it: But to fully
 with Fear is, in my Opinion, not
 to pass a more severe Censure
 upon it, a very bold Metaphor.

41. For tho, &c.] But some
 perhaps may say, that other Phi-
 losophers have done what Lucre-
 tius

That they know well, the SOUL consists in BLOOD,
And our PHILOSOPHY can do no Good :

45 Observe, they talk thus, rather out of Love
To empty Praise, than, what they say, approve :
For these same Men, to Chains, or Banishment
Condemn'd ; to Gallies, or to Prison sent ;
Tho infamous by horrid Crimes they're grown,
50 Yet still endure, and patiently live on :

Nay,

NOTES.

tius promises, and that not Epicurus only deliver'd Men from the Fear of Hell ; since many others taught, that the Soul is mortal, and consequently, that we have nothing to fear after Death : And therefore that Epicurus does not deserve this mighty Praise, nor does Lucretius confer a greater Benefit on Mankind, than others have done before him : To which the Poet answers in these 14. v. That other Philosophers did indeed talk very big, but when the Trial came, they started, and stood aghast at Death, as much as any of the Vulgar : they patiently liv'd on, and endur'd Torments, Infamy, and all the Calamities of Life ; and when Dangers threaten'd, or Sickness seiz'd them, they confess'd of all Men the most abject Souls, and betray'd a Mind most subject to Superstition.

43. The Soul, &c.] Some of the Antients believ'd the Soul to be a Suffusion of Blood about the Heart, and consequently, that it is the Blood it self ; as Empedocles and Critias. Witness, Aristotle, de Anima, l. 1. c. 2. Cicero, Tuscul. 1. Macrobius, on the Dream of Scipio, l. 1. c. 14. and Tertullian, of the Soul, cap. 4. According to this Opinion, Homer gives Death the Epithet, Purple : πορφύρεος θάνατος. Iliad. 5. v. 83. Virgil likewise alludes to it : Æneid, 9. v. 349.

Purpuream vomit ille animam.

And Æn. 10. v. ult.

Undantique animam diffundit in arma cruore.

Nor are we without frequent Instances of this in our English Poets. Milton says of Abel,

— He fell, and deadly pale,
Groan'd out his Soul, with gushing Blood effus'd.

And Sir R. Blackmore :

Gasping he lay, and from the
grievously Wound
The crimson Life ebb'd out upon the Ground.

And Lee, in the Tragedy of Nero ;

With many a Wound she made
her Bosom gay ;
Her Wounds, like Flood-gates
did themselves display,
Thro' which Life ran in purple Streams away.

And Cowley, David. 4.

His Life, for ever spilt, stain'd
all the Grass around.

And even Moses often says, that the Soul is in the Blood : he repeats it no less than thrice in one Chapter, Levit. 17. and alledges it as a Reason for the Precept, Not to eat Blood.

Nay more; where'er these boasting Wretches come,
 They sacrifice black Sheep on ev'ry Tomb,
 To please the *MANES*; and of all the Rout,
 When Cares and Dangers press, grow most devout.

There—

NOTES.

52. Black Sheep to please the Manes] By the Manes the Antients understood three different Things: I. The Souls of the Dead: II. The Place in Hell, to which the Souls went after Death, and where they had their Abodes: and in this Sense Virgil, Georg. 4. v. 467. says of Orpheus, that he went to the Manes:

*Tanarias etiam fauces, alta ostia
 Ditis,
 Et caligantem nigra formidine
 lucum
 Ingressus, Manesque adiit, Re-
 gemque tremendum, &c.*

III. The infernal Gods. In which Sense too the same Virgil, Georg. 4. v. 489. speaking likewise of Orpheus, says,

—Incautum dementia cepit
 amantem,
 Ignoscenda quidem, scirent si ig-
 noscere Manes.

And Cicero, 2. de Leg. 37. *Deorum Manium jura sancta sunt.* But of the Manes, or Souls of the Dead, in which Sense our Authour is to be taken, Apuleius, lib. De Deo Socratis, gives this Account: *Manes animæ dicuntur melioris meriti, quæ in corpore nostro Genii dicuntur: corpori renunciantes, Lemures: cum domos incursionibus infestarent, Larvæ appellabantur: contra, si bonæ fuerint, Lares familiares.* From whence we may gather, I. That, in general, they are call'd Lemures: II. That of these Lemures, they who were at Rest, took Care of the Houses of their living Relations, and were call'd Lares, Household Gods;

III. That the Souls of those who had led wicked Lives, had no resting Places after Death, but being excluded from the infernal Mansions, remain'd upon Earth, punish'd, as it were, with Exile, and haunting the Houses of the Living, were call'd Larvæ, Hobgoblins. IV. When it was doubtful what Fate had happen'd to the Soul, i. e. whether it was a Lar, or a Larva, they call'd it Deus Manes. They were call'd Manes, either à manando, because they glide and skim thro' the Air: For so says Festus in these Words: *Manes Dii ab Auguribus vocabantur, quod per omnia manare credebant: eosq; Deos superos & inferos dicebant.* Where we see, that they gave sometimes the Name of Manes to the Gods above, as well as to those below: Or, as others say, from the old Word Manus, which signifies good, or merciful: But Servius says, that the infernal Gods were call'd Manes by Antiphrasis, quia non boni, because they are not good. Moreover, the Antients were wont to sacrifice black Victims to the Manes, to the Infernal Gods, and to the Dead, but white to the Gods above. Thus Proteus, in Virgil, directing Aristæus, how to appease the Manes of Eurydice, commands him to sacrifice to her a black Sheep:

*Placatam Eurydicen vitulâ ve-
 nerabere cæsâ,
 Et nigram mactabis ovem, &c.*
 Georg. 4. v. 546.

And the Ghost of Anchises, foretelling Æneas of his future Descent into Hell, says to him,

—Huc

55 Therefore, to know Mens Souls, and what they are,
View them beset with Dangers, and with Care.
For then their Words will with their Thoughts agree,
And, all the Mask pull'd off, shew what they be.

Besides: all blind AMBITION, and fierce Lust

60 Of AVARICE, those Parents of unjust,
Which make Men plunge thro' Sins, and vex each Hour
With Cares, and Pains, to climb to wealth and Pow'r,
This Shame, these great Disturbers of our Breath,
Are chiefly nourish'd by the Fear of Death:

65 For Infamy, Contempt, and Poverty,
All seem so near the Gates of Death to lie,

That

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———Huc casta Sibylla
Nigrantum multo pecudum te
fanguine ducet.

Æneid. 5. v. 735.

And in the Sixth Æneid, v. 243.
Virgil, describing those Sacrifi-
ces, says:

Quatuor hic primum nigrantes
terga juvencos
Constituit,—
Voce vocans Hecaten, &c.

And again:

———Ipse atri velleris ag-
nam
Æneas matri Eumenidum, mag-
næque forori
Ense ferit, &c. v. 249.

Of which Arnobius adv. Gentes, lib. 7. deriding the superstitious Ceremonies of the Pagan Religion, gives the Reason in these Words: Quæ in coloribus ratio est, ut merito his albas, illis nigras conveniat, nigerrimasque inactari? Quia superis Diis, inquit, atque hominum dexteritate pollutibus, color albus acceptus est, ac foelix hilaritate candoris. At vero Diis lævis, sedesque habitantibus inferas, color fulvus est gratior, & tristibus suffectus è fucis,

These Sacrifices to the Manes were call'd Inferiæ, under which Word six Things were contain'd; Water, Honey, Milk, Wine, Blood, and Hair: Of all which, see at large, Euripid. in Orest. and in Iphig. Virg. Æn. 3. v. 66. and 5. v. 77. Senec. in Oedip. &c. 55. Therefore, &c.] Having given these Instances of the Vainness of those Philosophers, Whose Followers had set them up for Rivals to Epicurus, and shewn, even by their own Practice, that their Doctrines are incapable to take away the Fear of Death, he adds in these 4. v. that no Credit is to be given to Men who talk big, when they are bless'd with the Smiles of Fortune: But if when Men are beset with Dangers, and oppress'd with Misery, they then give Proofs of an unshaken Temper of Soul, it must be granted, that Philosophy has improv'd their Minds, and been of Use to them.

59. Besides, &c.] Faber says, that the 28. following Verses can not be sufficiently read and consider'd, so many good Things are contain'd in them. For it is certain, that the Fear of Death is the Cause of Avarice, Treachery, Ambition, Cruelty, Envy, Despair, &c. And hence arises the great Glory of Epicurus, who, as Lucretius pretends, has

- That while by senseless Fears, Men frighted strive
 As far remov'd, as possible, to live :
 By civil Wars endeavour to get more ;
 70 And, doubling Murders, double their vast Store ;
 Laugh o'er their Brothers Graves, and tim'rous Guests
 All hate, and dread their nearest Kinsmens Feasts.
 From the same Cause the meagre ENVIOUS rise ;
 And look on others Wealth with troubled Eyes ;
 75 Complaints they make, and passion'tely repine,
 That some with Pow'r, and some with Honour shine ;
 While they lie mean, and low, and without Fame ;
 And thus they die for Statues and a Name.
 When some this Dread strikes deep, ev'n Life they hate ;
 80 And their own Hands prevent the Stroke of Fate :

Yet

NOTES.

chas'd away that Dread of Death,
 which is the Root of so many
 Evils.

71. Laugh o'er, &c.] Macro-
 bius Saturnal. lib. 6. cap. 2. ob-
 serves, that Virgil has imitated
 this Passage of Lucretius, in his
 second Georgick, v. 510. in these
 Words,

— Gaudent perfusi sanguine
 fratrum;
 Exilioque domos & dulcia limi-
 na mutant,
 Atque alio patriam quærunt sub
 sole jacentem.

Which Dryden interprets thus :

Some thro' Ambition, or thro'
 Thirst of Gold,
 Have slain their Brothers, or
 their Countrey fold ;
 And, leaving their sweet Homes,
 in Exile run
 To Lands, that lie beneath ano-
 ther Sun.

73. From, &c.] How much
 better he, who repines not at the
 Prosperity of others: But satis-
 fy'd and pleas'd with what he is,
 acts cheerfully and well the Part
 that is allotted him. Persius, in
 his sixth Satire, says very perti-
 nently to this Purpose ;

Heic ago securus vulgi, & quid
 præparet Auster

Infœlix pecori, securus ; & an-
 gulus ille

Vicini nostro quia pinguior : &
 si adeo omnes

Ditescant, orti pejoribus.

Which Dryden has thus excel-
 lently paraphras'd :

Secure, and free from Bus'ness of
 the State,

And more secure of what the
 Vulgar prate ;

Here I enjoy my private
 Thoughts, nor care

What Rot for Sheep the South-
 ern Winds prepare ;

Survey the neighb'ring Fields,
 and not repine

When I behold a larger Crop
 than mine :

To see a Beggar's Brat in Riches
 flow,

Adds not a Wrinkle to my even
 Brow.

79. When some, &c.] Fannius,
 flying from the Enemy, kill'd
 himself, for fear of falling into
 their Hands :

Hostem cum fugeret, se Fannius
 ipse peremit :

Hic, rogo, non furor est ; ne
 moriari, mori ?

says

Yet still are ignorant, that this vain Fear
Breeds all their Trouble, Jealousy, and Care;
Makes Men unkind, unchaste, and break their Trust;
In short, destroys whate'er is good and just.

85 So some their Parents, and their Countrey sell,
To free themselves from Death, and following Hell.

For

NOTES.

says Martial, l. 2. Epigram. 80.
To whom, we may observe, by
the Way, that the Authour of
Hudibras was beholden for
his Thought, when describing
the Effects of Fear, he says, that
it makes Men

Do Things, not contrary alone
To th' Force of Nature, but its
own;

The Courage of the Bravest
daunt,

And turn Poltroons to valiant:
For Men as resolute appear

With too much, as too little
Fear;

And when they're out of Hopes
of Flying,

Will run away from Death by
Dying.

Self-Murder is certainly one of
the most unaccountable Frenzies
that ever rag'd in the Minds of
miserable Men: And yet how
frequent are the deplorable In-
stances of such Wretches, as
groaning under the Calamities
of Life, put an End to themselves
and their Discontents together;
or, as Dryden somewhere ele-
gantly expresses it,

Who, when oppress'd, and weary
of their Breath,
Throw off the Burden, and sub-
orn their Death.

And the same Poet, in his De-
scription of the Temple of Mars,
has painted one of these Homi-
cides in Colours so lively, as
scarce any Pencil but his own can
imitate:

The Slayer of himself yet saw I
there;

The Gore, congeal'd, was clot-
ter'd in his Hair:

With Eyes half-clos'd, and ga-
ping Mouth he lay,
And grim, as when he breath'd
his fullen Soul away.

This is the Effect of Despair:
But many of the Antients, even
of those who held the Soul to be
immortal, laid violent Hands on
themselves, believing they should
go directly to Heaven: Of this
Number were Clearchus and
Chrysippus, Zeno and Empedo-
cles; the last of whom threw
himself one Night, unseen of a-
ny, into the flaming Chasm of
Mount Ætna, that by disap-
pearing on a suddain, it might
be believ'd he was gone to the
Gods. Among the Latins, be-
sides many others, we have the
famous Example of Cato, that
Prince of the Roman Wisdom,
who all his Life was an ex-
act Imitatour of the Socratick
Doctrine, and who, before he
kill'd himself, is said to have
read Plato's Treatise of the Im-
mortality of the Soul, and by
the Authority of that Philoso-
pher, to have been encourag'd to
commit the most horrid of
Crimes. And Cleambrotus too
kill'd himself, upon reading of
that very Book. Democritus,
who was of another Persuasion,
yet nevertheless,

Sponte sua letho caput obtulit
obvius ipse, Lucret.

But

For we by Day, as Boys by Night, do fear
Shadows, as vain and senseless as those are.

Wherefore that Darkness that o'erspreads our Souls,
90 What can disperse, but those eternal Rules,
Which from firm Premises, true REASON draws,
And a deep Insight into NATURE's Laws.

First then : the MIND, in which the REASON lies,
Is PART of MAN ; as Hands, and Feet, and Eyes

Are

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But as Lactantius observes, all these Philosophers were detestable Homicides : For if he, who takes away the Life of another, be guilty of Murder, so too is he who takes away his own : Nay, his Crime is the more heinous, in that it can be punish'd by none but God alone : And as we came not into this Life of our own Accord ; so neither may we leave this Tenement of Clay, unbidden of him, who plac'd us in it. *Si homicida nefarius est, qui hominis extinctor est : eidem sceleri obstrictus est, qui se necat, qui hominem necat : imò verò majus esse facinus existimandum est, cujus ultio Deo soli subjacet : Nam sicut in hanc vitam non nostra sponte venimus, ita rursus ex hoc domicilio corporis, quod tuendum nobis assignatum est, ejusdem jussu nobis recedendum est, qui nos in hoc corpus induxit tam diu habituros, donec jubeat emitti.* *De falsa Sapient. cap. 18.* And Virgil himself, all Heathen as he was, has nevertheless allotted to such execrable Wretches that Place of Torments, to which the Justice of God has decreed them :

*Proxima deinde tenent mœsti
loca, qui sibi letum
Infantes peperere manu, lucemq;
perosi
Projecere animas. Quam vellent
æthere in alto
Nunc & pauperiem, & duros
perferre labores !
Fata obstant, tristisque palus in-
amabilis unda*

Alligat, & novies Styx interfusa
coercet. *Æn. 6. v. 434.*

Which Dryden renders thus :

The next in Place and Punish-
ment are they,
Who prodigally throw their
Lives away :
Fools, who repining at their
wretched State,
And, loathing anxious Life, sub-
orn'd their Fate :
With late Repentance now they
would retrieve
The Bodies they forsook, and
wish to live,
Their Pains and Poverty desire
to bear,
To view the Light of Heav'n,
and breathe the vital Air.
But Fate forbids : the Stygian
Pools oppose,
And, with nine circling Streams,
the captive Souls inclose.

87. For we, &c.] These 6. v. are repeated, from Book II. v. 58. and will be so again, Book VI. v. 32. 93, 94. First then, &c.] Some of the Antient Philosophers held the Mind to be a vital Habit of Body, as Health in a Man who is well. Of this Opinion Aristoxenus is said to have been the Authour : He practis'd Physick, and was an excellent Musician : He first was a Hearer of Lamprus of Erythræa, then of Zenophilus the Pythagorean ; and lastly of Aristotle. Yet Cicero does not allow him to have been the Authour, but only a Favourer of this Opinion. Aristoxenus, Musicus,

Musicus, idemque Philosophus, Animum esse censet ipsius corporis intentionem quandam, velut in cantu & fidibus, quæ Harmonia dicitur: sic ex corporis totius natura & figura varios motus oriri, tanquam in cantu sonos. Hic ab artificio suo non recessit, & tamen dixit aliquid, quod ipsum, quale esset, erat multo ante & dictum, & explanatum à Platone. Aristoxenus, the Musician, and Philosopher, held the Mind to be a certain Consent and Accord of the Body, as that in musical Instruments, which is call'd Harmony: Thus from the Nature and Figure of the whole Body proceed various Motions, as different Notes in Musick, This Man straggled not away from his Employment, and yet said a Thing, which, such as it was, Plato had both said and explain'd long before. This Passage of Plato, which Cicero here speaks of, is in his Phædon, and contain'd in these Words: Καὶ γὰρ ἐν αὐτῷ Σώματι, οἷμα ἔγωγε καὶ αὐτόν σε τῆτο ἐντεθυμῶς, ὅτι τοιοῦτο τὸ μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὡς περ ἐντεταμένον τῷ σώματι ἡμῶν, καὶ συνεχομένη ὑπὸ θερμῆς, τὴν ψυχρῆς, τὴν ξερῆς, τὴν ὑγρῆς, τοιούτων τινῶν κρασίῃς εἶναι, τὴν ἀρμονίαν αὐτῶν τέτων τὴν ψυχὴν ἡμῶν, ἐπεὶ δὲ καὶ ταῦτα καλῶς τὴν μετρίως κραθὴ πρὸς ἀμμιχα. Yet whoever will take the Pains to consider it, will find, notwithstanding what Cicero says, that Aristoxenus seems to have taught one Doctrine, and Plato another. But Lactantius, Institut. 7. cap. 13. explains this Harmony of Aristoxenus in a few Words. Sicut in fidibus, ex intentione Nervorum efficitur concors sonus atque cantus, quem Musici Harmoniam vocant: ita in corporibus, ex compage viscerum & vigore membrorum vis sentiendi existit. As in musical Instruments, an Accord and

Consent of Sounds, which Musicians call Harmony, is made by the due Disposition and Tuning of the Strings: So in Bodies, the Power and Faculty of Perception proceeds from the due Connexion and Vigour of all the Members and interiour Parts of the Body. Macrobius, on the Dream of Scipio, lib. 1. cap. 14. ascribes this Opinion to Pythagoras and Philolaus. Now Lucretius, in these 17. v. explains the Meaning of it, and brings his first Argument against it, to this Purpose. It often happens, says he, that when a Man feels Pain in his Body, he rejoices in his Mind: and often, when his Body enjoys a perfect Indolence, his Mind is most miserably tormented. The Soul therefore is not an Accord, not a vital Habit, or due Disposition and Temperament of the whole Body; but a Part of the Man, distinct from the Body, no less than the Hand, the Foot, the Head, &c. are Parts of a human Body, distinct from one another.

The Mind] The chief Part of the Soul: For the Soul consists of three Parts: viz. the Mind, the Memory, and the Will.

94. As Hands, &c.] The Poet is in the right to say, that the Mind is a Part of Man: for it is, indeed, the informing, but not an assisting Part, as a Mariner in a Ship, and a Coachman in his Box, as the Academicks believ'd: But he is grossly mistaken, when he adds; That it is as much a Part of Man as the Feet, the Hands, the Eyes, &c. are Parts of the whole Animal: For in this he makes no Distinction between the integral and essential Parts, as we term them: For the integral, or integrating Parts, make up the whole Compound, inasmuch as it consists of Matter: thus the Head, the Eyes, the Hands, the Feet, the Legs, &c. constitute the whole Body; but the essential Parts make

95 Are PARTS of ANIMALS : tho' some have taught,
 And ev'n Philosophers, that SENSE and THOUGHT
 Do no partic'lar Seat, no Part controul ;
 But are a VITAL HABIT of the Whole ;
 In GREEK call'd HARMONY ; and that from thence
 100 Flows all our Reason, Life, and Thought, and Sense ;
 But 'tis no PART : So HEALTH and STRENGTH belong
 To Man ; but are no PARTS of him that's strong.
 But this is false. —————

For often, when these VIS'BLE MEMBERS smart,
 105 Brisk Joy's still seated in some UNSEEN PART :
 And so o'th' contrary ; when MINDS, oppress'd,
 Sink under Cares, their BODIES are at Rest.
 So often, when the Hand or Foot complains,
 The Head is vigorous, and free from Pains. (Eyes,
 110 Besides: when Charms of SLEEP have clos'd our
 Languid, and void of Sense the BODY lies :
 Yet even then some OTHER PART appears
 Disturb'd with Hope : with Joy, and empty Fears:
 But farther : to convince you that the SOUL
 115 Is PART, and not th' HARMONY of the Whole :
 For,

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make the Essence and Existence of the whole Compound : Thus Matter and Form ; thus Body and Soul constitute the whole Man : But Lucretius believ'd with Epicurus, that the Soul is Corporeal : and so held it to be an integral Part of Man.

96. Sense and Thought] This Lucretius calls *Sensum Animi*, the Sense, the Operation of the Mind, as we express it, and which he pretends is in Man, in like Manner as the Sight, the Hearing, the Touch, &c. Now the Sense of Seeing is made in the Eyes, the Sense of Hearing in the Ears, &c. And thus he would fix the Sense of the Mind in a certain Part of Man.

98. Vital Habit] A due Proportion, Agreement, or Accord of all its Parts.

105. Unseen Part] The Mind, which is hid within us : for the Body is the conspicuous or visible Part of Man : but the Mind is

conceal'd within us, and invisible.

110. Besides, &c.] In these 4. v. he brings his second Argument, not unlike the former. In Sleep the Joynts are relax'd, the Nerves, as it were, unbrac'd ; there is then no Accord of the interior Parts, no Consent of the Members ; but the whole Frame, and each Part of it, is untun'd and languid : yet even then in Dreams, something that belongs to the Man is agitated, is griev'd, rejoices, &c. Now it is the Mind which then perceives. The Mind therefore is not the Harmony of the whole Body, since the Body is relax'd by Sleep, in like manner as there is no Harmony in an Instrument, when the Strings are slacken'd.

114. But farther, &c.] His third Argument, to prove that the Soul is not the Harmony of the Body, is contain'd in these 12. v. to this Effect. As in musical Instruments, if you take
 out

For, tho some Limbs are lost, LIFE keeps her Seat ;
 But when few Particles of vital HEAT,
 And our last Breath goes out, LIFE likewise flies,
 And the forsaken Carcass wastes and dies :
 120 Which proves, our LIVES not equally depend,
 For their first Rise, Continuance, and End,
 On ev'ry Part ; but chiefly HEAT and AIR
 Make LIFE within us, and preserve it there :
 Then both these two are there ; but swiftly gone,
 125 And leave our Limbs, as treach'rous DEATH comes on.
 Now since the Nature of the MIND and SOUL
 Is fully found, and prov'd a PART o' th' WHOLE ;
 Let those that call it HARMONY, and please
 Their Fancies, to derive such Words as these,
 130 From Musick's Sounds, or whencefoe'er it came,
 Apply'd to that which had no proper Name,
 Take back their Term again ; 'tis here o'erthrown,
 And useless prov'd : Let us go farther on.

Next

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off some of the Strings, the whole Accord perishes ; so if some of the Members of a Body were lopt off, all the Harmony of the whole Body would perish likewise ; and thus there would be no Life, no Sense remaining : but we know very well, that Men who are mutilated, and have lost some of their Limbs, live nevertheless, and enjoy their Senses : Even when a Man has lost many of his Limbs, his Life and Senses will remain intire : but if some certain Particles of Heat and Air fly away from the Body, the Animal drops down, and dies ; no Life, or Faculty of Perception remains : From whence it appears, that Life and Sense do not proceed from the Harmony of all the Members, Nerves, and Bowels, but depend on those Particles of Heat and Air.

122. Heat, Air, &c.] Lucretius says, Est igitur Calor & Ventus vitalis in ipso — Corpore, &c. And our Interpreter is in the Wrong to use the Word AIR in this Place, instead of Wind or Vapour. This will evi-

dently appear by and by, when the Poet comes to treat of the different Kinds of Atoms, that compose the Epicurean Soul.

126. Now since, &c.] In these 8. v. he concludes this Disputation concerning the Harmony of the Soul and Body, and after his usual Manner derides and scoffs at that Belief. Let these Fiddlers, says he, hug themselves in their Harmony, a Term foolishly invented, and more foolishly explain'd. I will lose no more Time in refuting their Nonsense.

130. Whencefoe'er it came] The Poet adds not this without Reason : For the Word Harmonia is likewise taken for the jointing and setting together of Wood, or any other more solid Matter. Thus we read in Aristophanes ἀρμονίαν ἀλγασσασσιῶν. And thus too Hesychius, on a certain Passage of Herodotus, interprets the Word ἀρμονίαν by σύνδεσιν, Conjunction, or joining together.

131. Which had no proper Name] Proprio quæ tum res nomine egebat, are the Words

Next then: I must affirm, the SOUL and MIND
 135 Make up one single Nature, closely join'd:
 But yet the MIND's the Head, and ruling Part,
 Call'd REASON, and 'tis seated in the HEART:

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of Lucretius: And Faber in his Note upon them, seems surpriz'd, that our Poet says, the Soul had no proper Name, before it was call'd a Harmony, since the Words, *Συμὸς*, *ῥῆς*, and *ψυχὴ*, were in Use long before. As for *Συμὸς*, says he, it may be objected against, *propter Πολυσυμμάσταν* because of its many Significations: and some perhaps will urge, that *ῥῆς* is an Action, not a Faculty: But what can be alledg'd against *ψυχὴ*; For tho' it be sometimes us'd to signify the Blood, as in the Clouds of Aristophanes, where he says, that the Bugs, which he calls Corinthian Bugs, *τὴ ψυχὴν ἐκπίνουσι*, drink up the Soul, yet it ought to be taken after the common Opinion of the Oriental Nations, who plac'd the Seat of the Soul in the Blood. Thus far Faber: upon which Creech says, with good Reason, that that Critick might have spar'd his Labour, if he had reflected, that Lucretius says all this by Way of Scoff and Derision.

134. Next then, &c.] Lucretius uses the Words Mind and Soul indifferently one for the other: and indeed why should he not, since both of them compose but one Nature? But he places the Mind, in which the Reason resides, and is the chief and noblest Part of that Nature, in the Heart, where all the Passions have their Seat likewise, and shew themselves! *τὸ δ' λογικὸν ἐν δόρατι, ὡς δ' ἄλλον ἐκ τῶν φόβων, ἢ τῆς χαρᾶς*. says Diogenes Laertius. And Epicurus himself taught, *τὰ πάθη τῆς τῶς αἰσθήσεως ἐν τοῖς πεπόνθισι τόποις εἶναι*. Plutarch. de Plac. Philo-

soph. lib. 4. cap. 4. But the Soul, the inferior Part of this Nature, and in which the locomotive Faculty is chiefly plac'd, is diffus'd thro' the whole Body, and mov'd as the Mind directs: yet, tho' it obeys the Mind, it partakes not of all its Passions, but of those alone that are violent. Hence the Mind is often oppress'd with Grief and Sadness, when the Soul is in perfect Tranquillity. But if the whole Soul be affected with any mighty Grief, the Animal falls into a Swoon, nor is even Life it self out of Danger. Whence it is certain, that the Mind is join'd to the Soul, because it moves it; and by Means of that Impulse the Soul too moves the Body. This is contain'd in 27. v. and with this agrees what the same Plutarch says, in the Place above cited: *Διμόκεται, Ἐπικῆρος, διμερῇ τὴ ψυχῇ, τὸ μὲν λογικὸν ἔχει ἐν τῷ δόρατι καθεδρομένον, τὸ δ' ἄλογον καθ' ὅλην τὴν συγκροσιν τοῦ σώματος διασπαρμένον*.

136, 137. The Head and ruling Part, — Call'd Reason] The Words in Lucretius are,

Sed Caput esse quasi, & dominari in corpore toto Consilium, quod nos Animum Mentemque vocamus.

To which Purpose I have seen an excellent Expression of Tertullian, where he calls the Mind, *Suggestum animæ*, which I know not how to render otherwise, than the Prompter of the Soul. The whole Passage, as I find it cited, runs thus: *Proinde & Animum, sive Mens est, NOTΣ apud Græcos, non aliud quid intelligimus, quam Suggestum animæ, ingeni-*

tum

For there our PASSIONS live, our Joy, our Fear,
 And Hope; which proves the MIND must needs be there:
 140 But the inferiour Part, the SOUL, confin'd
 To all the Limbs, obeys the ruling MIND,
 And moves as that directs: for only that
 Can of it self rejoice, or fear, or hate:
 Passion and Thought belong to that alone;
 145 For SOUL and LIMBS are capable of none,
 As when the Hand, or Eye, or Head complains,
 All the whole BODY is not vex'd with Pains:
 So often, while the lab'ring MIND, oppress'd,
 Sinks under Cares, the SOUL enjoys her Rest.
 150 But when the MIND a violent PASSION shakes,
 Of that Disturbance too the SOUL partakes;
 Cold Sweats bedew the Limbs, the Face looks pale,
 The Tongue begins to falter, Speech to fail,

The

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rum & infitum, & nativitus proprium, quo agit, quo sapit, &c.

137. Seated in the Heart] Not Epicurus and Lucretius only seated the Mind in the Heart: for Empedocles, Parmenides, and Democritus plac'd it there likewise. Yet Aristotle, Plato, Pythagoras, and Hippocrates taught, that the rational Part of the Mind is seated in the Brain: and the irascible Part of it in the Heart. But of this see at large, Lactantius, de Officio Dei, c. 16.

138. For there, &c.] In these 2. v. he argues, that the Seat of the Mind is in the Heart, because the Passions of Joy and Fear exult, and shew themselves there: for Fear and Joy are the chief Passions of the Mind: Therefore where the Effects of any Thing are; there too the Thing it self must of Necessity be: But this Reason seems to be weak: for otherwise we must grant a Mind and Understanding in Beasts likewise: for even in their Breasts the Passions of Fear and of Joy exult, and discover themselves no less than in ours.

140. But the, &c.] Here Lucretius seems to advance Contradictions: For, I. if the Mind

and Soul are join'd together, and the Mind only be seated in the Heart, and no where else; how can the Soul, that Part of the Mind, wander thro' the whole Body? II. If the Soul obeys the Commands of the Mind, she either obeys always, or sometimes resists: if she obeys always, she understands of her self, as well as the Mind, since she is so subservient to the Will of her Master: But to what serves this Obedience? That she may partake with the Mind, not in little, but in violent Emotions: As if the Mind were conscious to her self alone of slight Disturbances, and imparted nothing of them to the Soul.

152. Cold Sweats, &c.] Even some of our English Poets seem to have been oblig'd to Lucretius for this Description of a Person falling into a Trance: and Dryden, among the rest.

—A sickly Qualm his Heart
 assail'd,
 His Ears rung inward, and his
 Senses fail'd. Pal. & Arc.
 His Sight grows dim, and ev'ry
 Object dances,
 And swims before him in the
 Maze of Death. All for Love.

Ec 2

And

The Ears are fill'd with Noise, the Eyes grow dim,
 155 And feeble Shakings sieze on ev'ry Limb.
 And thus, on suddain FRIGHTS Men often SWOON,
 A strange Effect! from which 'tis plainly known,
 The MIND and SOUL are join'd, and make but one.
 For here the MIND's Force strikes the SOUL, and so
 160 The Stroke goes on, and strikes the BODY too.

But, to enlarge this Instance more; this proves
 The MIND material too, because it moves
 And shakes the Limbs, makes them look pale and wan;
 In short, directs and governs the whole Man;
 165 All which is done by TOUCH: And all that Touch,
 Are BODIES; therefore MIND and SOUL are such.

You find the SPIRIT with the BODY dies;
 Both Pain and Pleasure share by mutual Ties:

For

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And Otway in like manner:
 A suddain Trembling siez'd on
 all his Limbs,
 His Eyes distorted grew, his Vi-
 sage pale,
 His Speech forsook him, Life it
 self seem'd fled. Orph.

161. But to enlarge, &c.] In
 these 6. v. he proves by the same
 Argument, That the Mind and
 Soul are of a corporeal Nature:
 For the Mind must of Necessity
 touch the Soul, because it moves
 it: and since the Soul drives
 on the Body, that too must be
 done by Touch:

Tangere enim & tangi, nisi cor-
 pus nulla potest res.

Nothing, but Body, can be
 touch'd, or touch.

Epicurus himself has comprehended this and the following Argument in these Words: οἱ λέγον-
 τες ἀσώματον εἶναι τὴν ψυχὴν μα-
 ταίᾳ ζῶσιν, ὅθεν ὃ δ' ἐν ἐδύνατο ποι-
 εῖν, ὅτε πάσχειν, εἴ ἢν τοιαύτη ἔναο
 ὅ ἐναργῶς ἀμφοτέρω ταῦτα λα-
 μβάνει. τὴν ψυχὴν τὰ συμ-
 πτώματα. In this Argument,
 our Translatour has omitted one

Instance of the Effects that the
 Mind works upon the Body,
 which Lucretius has express'd by
 these Words, corripere ex som-
 no Corpus, that it awakes the
 Body from Sleep.

167. You find, &c.] These
 12. v. contain another Argu-
 ment to prove the Materiality of
 the Soul. The Mind suffers with
 the Body; a Wound hurts the
 one, and the other languishes:
 And whether the Weapon, or the
 wounded Body excite these Mo-
 tions, and Perturbations in the
 Mind; it is the same Thing:
 for either of them evinces the
 Mind to be of a corporeal Na-
 ture.

Creech had totally omitted
 this Passage of his Authour, as
 he likewise has several others:
 and these 11. v. are not his; nor
 indeed do I know whose they
 are: they were sent me, and I
 was the rather willing to insert
 them, that this Edition might
 be compleat, and want nothing
 that is contain'd in the Original.
 I think I have in this Note gi-
 ven the Sense of Lucretius, and
 from thence the Reader may
 judge how rightly these Lines
 express it: Mean while he may,
 if he like them better, instead
 of

For when by manly Force the bearded DARTS,
 170 Shot thro' the Membranes, jag the tender Parts:
 Tho' present Death does not attend the wound,
 Yet chilling Damps the sick'ning SOUL surround:
 Drooping we bend towards the magnet Ground
 With such Desire, as shews an Earth-born MIND,
 175 Doubtful to take its Flight, or lag behind.

Hence

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of the two first of these Verses,
 take the two following:

Besides; the Mind and Body
 bear a Part,
 By mutual Bands compel'd to
 mutual Smart.

Lucretius is not in this Place
 proving the Soul to be mortal,
 but only a Fellow-Sufferer with
 the Body, and consequently ma-
 terial: nor will he by any means
 allow it to be a Spirit.

169. For when, &c.] This
 Passage, in the Original, runs
 thus:

*Si minus offendit vitam vis hor-
 rida Teli,
 Ossibus ac nervis disclusis, intus
 adacti;
 Attamen insequitur languor,
 terræque petitus
 Suavis, & in terra mentis quæ
 gignitur æstus,
 Interdumque quasi exsurgendi
 incerta voluntas.*

These 5. v. Lambinus suspects to
 be supposititious, and deems
 them unworthy of Lucretius:
 And the judicious Gassendus,
 whose Opinion is justly held to
 be of more Weight than that of
 a thousand such as Gifanius and
 Pareus, who admit of these Ver-
 ses, approves of his Suspicion:
 But Faber endeavours to illu-
 strate and correct them:

*In terra mentis quæ gignitur
 æstus*

he changes into

*Interdum moriendi gignitur
 æstus;*

then he adds: They, who, thro'
 any Affliction of Mind, have at
 any Time fall'n into Swoons,
 know very well what this
 means: For then we faltering
 seek the Ground (*succidui ter-
 ram petimus*) not without some
 Sense of Ease and Pleasure:
 sometimes too we desire to die,
 and sometimes the wavering
 Will fluctuates between an uncer-
 tain and doubtful Resolution,
 whether to live or die. Virgil de-
 scribes something like this in the
 dying Dido, after she had stabb'd
 herself. The Verses are admirable.

*Illa graves oculos conata attolle-
 re, rursus
 Deficit: infixum stridet sub pe-
 ctore vulnus.
 Ter sese attollens, cubitoque in-
 nixa, levavit;
 Ter revoluta toro est: oculisq;
 errantibus, alto
 Quæsit calæ lucem, ingemuitq;
 repertâ. Æn. 4. v. 688.*

Thrice Dido try'd to raise her
 drooping Head,
 And, fainting thrice, fell grov'-
 ling on the Bed:
 Thrice op'd her heavy Eyes,
 and sought the Light,
 And, having found it, sicken'd
 at the Sight. Dryd.

Moreover, the *æstus moriendi*,
 means a full Purpose, a certain
 Resolution, &c. to die. They,
 who by Nature or Afflictions are
 inclin'd

Hence the Soul's Kindred with the Body's plain,
Since by corporeal Darts it suffers Pain.

The MIND prov'd Body, I'll go on to find,
What Sort of Body 'tis, that makes the MIND.
180 First then; it is a small and subtile one;
Because no Action is so swiftly done,

As

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inclin'd to be sad, will, I believe, approve of this Emendation, nor will others perhaps dislike it. Thus far Faber. But Creech is of another Opinion. I, says he, who, both by Nature, and thro' Crosses and Afflictions, am more than a little dispos'd to Sadness and Melancholy, nevertheless disapprove this Correction. The Poet describes the Perturbations of the Mind in a wounded Body. It drops as soon as it receives the Blow: while it lies on the Ground it feels other Emotions, and sometimes it is seiz'd with a Desire or Will, but that not fully bent and determin'd, to rise up from the Ground. The Wounded perceive all this; and why may not Lucretius describe what they experience? I therefore interpret, *Mentis in terra*, Of the Mind grov'ling on the Ground together with the wounded Body. Thus Creech: But the Person, who translated this Passage, seems to be rather of Faber's Opinion.

178. The Mind, &c.] If we may give Credit to Lucretius, he has sufficiently evinc'd the Mind to be of a corporeal Nature: and in these 26. v. he teaches, of what Sort of Body this Mind consists. The Atoms, says he, that compose the Mind, are very small, smooth, and round: For the Mind is most easy to be mov'd; and whatever is so, must be compos'd of Particles, which, by Reason of their Texture, as well as of their Size and Figure, are most subject to Motion. For let us but consider other Things,

Water, for Example, is very subject to move, because its Parts are small and voluble: But Honey moves with more Difficulty, because its Parts are more intricate, and more closely join'd together: Again; a Heap of the Seeds of Poppies, or of Grass is scatter'd by a gentle Wind; but a Heap of Darts, or of Stones resists a much stronger Blast: The Stones and Darts are heavy and rough Bodies; but the Seeds are round, smooth, and small: *ψυχὴ συγκείμενη ἀτόμων λειοτάτων, τὲ σεργιλοτάτων, ἔ* (Gassendus inserts this Particle) *πομαῖ τινὶ ἀσφραγισῶν ἔσπερος*. Epicurus in Laertius, lib. 10. But not only Epicurus and Lucretius held that the Mind is most easy to be mov'd; and that it moves of it self: for Plato likewise taught the same Thing: And so too did the Pythagoreans, who defin'd the Mind, *Numerus seipsum movens*, a self-moving Number. But Aristotle, I. de Anim. denies that the Soul is mov'd in the least: and affirms it to be the motionless Cause of the Motion of the Body. But he was more in the right, who said;

Τὴ ψυχὴν; τὸ κινέμενον.

Τὴ ἀψυχὸν; τὸ μὴ κινέμενον.

Nician. apud Glossog.

Of these different Opinions of the Platonists and Peripateticks, you may see at large, Macrobius in Somn. Scip. lib. 2. c. 14.

As what the MIND begins. This Instance proves,
 The MIND, than other Things, more swiftly MOVES :
 But what thus easy to be mov'd is found,
 185 Of very little SEEDS, and very round
 Must needs be fram'd : so that the weakest Shove
 May push them forward on, and make them move.
 WATER by lightest Strokes is mov'd, and flows ;
 'Cause small and slipp'ry PARTS the Streams compose.
 190 But HONEY, and thick Liquors stubborn prove ;
 Made dull, and heavy, and unapt to move :
 For all their PARTS more join'd, and closer fall,
 Because they're not so round, so smooth, and small.
 So Heaps of POPPY-SEED, so SAND, disjoin'd,
 195 Is scatter'd by the softest Breath of Wind :
 But massy STONES, or DARTS, together cast,
 Stand firm against, and scorn the roughest Blast :
 Which proves that SEEDS small, smooth, and round
 are best
 For vig'rous Motion ; rough, and great for Rest.
 200 Now since the NATURE of the MIND is found
 So apt to MOVE ; of BODIES small, and round
 It must be fram'd : Which Knowledge, lovely YOUTH,
 Will lead thee on to undiscover'd Truth.
 For hence, by easy Inf'rence, you may ghes,
 205 How subtile all its PARTS ! what small Recess,
 If crush'd together, it would all possess !

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183. The Mind, &c.] Hence perhaps Cowley, David. 3. describing the Swiftmess of Asabel, says,

Scarce could the nimble Motions
 of his Mind

Outgo his Feet : so strangely
 would he run,
 That Time it self perceiv'd not
 what was done.

204. For hence, &c.] The Poet has taught, that the Mind consists of small, smooth, and round Atoms, because it is very subject to Motion. He now, in these 20. v. teaches, That the Nature of the Mind and Soul is subtile, of very slight Contexture, and compacted of minute

Bodies : For when an Animal dies, the whole Soul flies away ; and yet if you measure the dead Body, you will find the Bulk of the Limbs to be as large, as when the Animal was alive ; if you weigh it, you will find it as heavy : Therefore what flies out of it, is something that is extremely subtile and minute. For take away any solid or large Part, the Size will be different, and different the Weight : In a Word ; as we conclude, that the Spirits of Wine, the Fragrancy of odorous Bodies, and the Taste of savoury, consist of subtile and minute Particles ; because when the Wine is become flat and vapid, when the odorous Body has lost its Fragrancy, and

- For when the Stroke of Fate invades the Heart,
 And the affrighted MIND, and SOUL depart,
 The Weight, and Bulk remain: contented Death
 210 Leaves all secure, but vital Sense and Breath:
 Therefore the SEEDS, that frame this SOUL, thro' all
 Our Limbs diffus'd; are subtile, thin, and small;
 Because when that's all gone, each Limb retains
 The former Bulk, the former Weight remains.
- 215 So when the brisker Spirits leap from WINE;
 And Parts from ODOURS with the Air combine;
 When from our Limbs a subtile HUMOUR flows,
 The BODY weighs the same, the same Bulk shows;
 Because small SEEDS all Juice, all Smells compose.
- 220 'Tis certain then, the SEEDS, that frame the Mind,
 Are thin, and small, and subtile, and refin'd:
 For when the MIND is gone, the former Weight
 Each LIMB retains, the Bulk remains as great.
- And yet 'tis MIXT: for when LIFE'S Pow'rs decay,
 225 A gentle BREEZE with VAPOUR flies away:
 This VAPOUR likewise shews that AIR is there,
 All HEAT has AIR; for HEAT, by Nature rare,
 Must still be intermixt with Parts of AIR.
- Well then: we know the MIND and SOUL comprise
 230 Three Things; yet from all these no SENSE can rise,
 No vig'rous Thought from such a Frame as this.
- Then

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and the savoury is grown tasteless and insipid; yet the Bodies themselves retain the same Weight, and the same Bulk they had before; so, for the same Reason, we ought to conclude the like of the Soul also. Epicurus, in the 10th Book of Laertius, says: ψυχὴ σῶμα ἐστὶ λεπτομερὲς, παρ' ὅλον τὸ ἀθροισμα παραπαρμένον. The Soul is a Body consisting of very tenuous Parts, and diffus'd thro' the whole Bulk of the Animal.

224. And yet, &c.] In these 5. v. he asserts, That the subtile Atoms, of which he has compos'd the Mind, are of different Kinds: For he had observ'd, that a Vapour exhales from dying Animals, and that warm too, together with intermixt

Air; without which there is generally no Heat. But a dying Person expires, or breaths out his Soul: therefore, that Soul consists of Vapour, Air, and Heat. ψυχὴ σῶμα ἐστὶ λεπτομερὲς παρ' ὅλον τὸ ἀθροισμα παραπαρμένον, θερμοπαρέσαλον ὃ ἀνδραμι δερμὲ τίνα κρεῖσσιν ἔχοντι, ἢ πῆ μὲν τῷ τῷ θερμοπαρέσας, πῆ ὃ τῷ τῷ says Epicurus, in Laert. lib. 10. And in Plutarch, Adversus Colorem, the Epicureans are said, τὴν ψυχὴν ἐσθίαν συμπαγνόντες ἐκ τίνος δερμὲ, ἢ ἀνδραμι, ἢ ἀερόδας.

229. Well then, &c.] This Soul, that consists of Vapour, Air, and Heat, is manifestly imperfect: it has not yet the Faculty of Perception or Thinking: there-

Then we must add a fourth Thing to this Frame;
 And yet that **FOURTH**, tho' **SOMETHING**, has **NO NAME** :
 Its Parts are smooth, small, subtile, apt to move,
 235 When press'd, or troubl'd by the weakest Shove :
 From this comes **SENSE**. This the first Stroke receives,
 And then the Impulse to the **VAPOUR** gives,
 Then to the unseen **WIND**, then to the **AIR** ;
 Thence thro' our Limbs 'tis scatter'd ev'ry where.
 240 The **BLOOD**, with troubled Motion, strikes the Heart,
 And a quick **SENSE** runs thro' each inward Part :
 Then thro' the Marrow, then thro' ev'ry Bone ;
 Whether it be a sharp, or pleasing one :
 But vi'lent Passions, as strong Grief, or Fear
 245 Scarce enter far, and make Disturbance there ;
 But strange Convulsions run our Body o'er,
 And **LIFE** and **SOUL** fly out at ev'ry Pore :
 But oft the Motion on the Surface plays,
 Stops there; and that's the Reason that **LIFE** stays!

Next;

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therefore some fourth Thing, whatever it be, must be added to the other three. This fourth Thing consists of the very smallest, smoothest, and most subtile Atoms; because it is the first Thing that moves, and by its Motion stirs up the Vapour, the Heat and the Air: and according to its different Motions all the Parts of the Body feel either Pleasure or Pain. If this Motion be more violent than the Texture of the Mind can suffer, if it penetrates even to the Bones and Marrow, the Soul is dissipated, and Death follows: if the Motion be less vehement, and stop at the Surface of the Body, then the Soul remains whole and intire: and a Sense arises either of Pleasure or of Pain. This the Poet has compriz'd in 21. v. Plutarch 4. de Plac. Philos. c. 3. says, that Epicurus did not make the Nature of the Soul simple, but held it to be *κεῖμα ἐκ τεσσάρων, ἐκ ποιεῖ πυράδες, ἐκ ποιεῖ ἀερεῖδες, ἐκ ποιεῖ ἀνδραμῆδες, ἐκ*

τεσσάρων τινος ἀκατανόμαστου, ὃ ἔν αὐτῷ αἰσθητικόν, something compos'd of four certain Things, viz. of something fiery, of something airy, of something windy, and of a fourth nameless something, from which proceeds its Faculty of Sense and Perception.

237. To the Vapour gives] Here our Interpreter has committed a like Fault with that we observ'd above, v. 122. What he here calls Vapour, he should have call'd Heat or Fire. Lucretius always uses the Words *Ventus* or Vapour, Wind or Vapour indiscriminately, but never either of them to express the Heat or the Air of which his Soul is compos'd. His Words in this Place are,

*Prima cietur enim parvis perfecta Figuris,
 Inde Calor motus, & venti cœca potestas
 Accipit; inde Aer; inde omnia mobilitantur.*

250 Next, how these four are mix'd, I would rehearse,
How fitly join'd; but now my flowing Verse
The Poorness of the LATIN Tongue does check:
Yet briefly, and as that permits, I'll speak.

They all confus'dly move; no diff'rent Space
255 To each allotted, and no proper Place,
Where this divides, from that, and lies alone;
But all their Pow'rs, conjoin'd, arise as one.
So gen'rally, in ev'ry Piece of MEAT,
Our Sense discovers ODOUR, SAVOUR, HEAT;
260 The Flesh the same: So HEAT, and AIR, and WIND
Make up one NATURE mix'd, and closely join'd

With

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250. Next how, &c.] Here the Poet tells us, that he is going to undertake a difficult Task, and that the Latin Tongue does not supply him with proper and significant Words to express his Subject: and to keep up to the Dignity of it: He proceeds however, and in these 26. v. teaches, That these four Things, Heat, Vapour or Wind, Air, and the fourth Something without a Name, are intirely blended with one another, infomuch that they compose one most subtle Substance, which being diffus'd thro' the whole Body of the Animal, is contain'd by, and within the Body, and is the Cause of its Preservation. Yet they are not all seated in the same Place: That Part of the Body, which is properly call'd the Mind, being plac'd deepest and most inwardly, or in the inmost Recesses of the whole Body, is, as it were, the Foundation of the whole Soul; but the Wind, the Heat, and the Air are so mingled with one another, that they compose one Substance, according to the different Nature of Animals: Thus Heat, Savour, and Odour are mix'd together in every Animal, yet constitute but one Body.

Thus we have the Composition of the Epicurean Soul: but how contemptibly the Antients

err'd in explaining the Nature of the Mind and Soul, is sufficiently manifest even from their different Opinions concerning it. Cicero, Lib. 1. Tuscul. Quæst. reckons up no less than thirteen, which are as follows. I. Some held the Mind to be the Heart it self. II. Others, not the Heart, but that it is seated in the Heart. III. Others thought fit to make it a Part of the Brain. IV. Others would not have it a Part of the Brain, but held that it is seated in the Brain. V. Empedocles believ'd the Soul to be a Suffusion of Blood in the Heart. VI. Others held it to be a Breath or gentle Wind. VII. Zeno taught that it is a Fire. VIII. Aristoxenus, a Harmony. IX. Pythagoras and Xenocrates, a Number. X. Plato taught, that it consists of three Parts: 1. Reason in the Head: 2. Anger in the Heart: 3. Cupidity in the lower Part of the Diaphragma. XI. Dicaearchus held, that it was Nothing at all, but a meer empty Name. XII. Aristotle believ'd it an *ἐντελεχία*, perpetual and never ceasing Motion. XIII. Democritus and Epicurus, a Contexture of tenuious Atoms. And others had still other Opinions concerning it. See Book I. v. 141.

254. They all, &c.] In these 4. v. he gives the Reason, why the

With that QUICK FORCE, which makes them move;
and whence

Thro' all the BODIES Parts springs vigorous SENSE.

This NATURE's deeply hid; this does possess

265 The inmost Space, and most remote Recess.

As in our LIMBS, the SOUL's remov'd from View,

Because its SEEDS are thin, and small, and few;

So this fourth NAMELESS FORCE within the SOUL

Lies hid, its chiefest Part, and rules the Whole.

270 So likewise must the HEAT, and AIR, and WIND

Be in convenient Place, and Order join'd:

This must be uppermost, that lower fall,

To make it seem ONE NATURE, fram'd of ALL:

Left HEAT and AIR, plac'd sep'rately, distract

275 The Pow'r of SENSE, and make it cease to act.

HEAT in the MIND is shewn, when PASSIONS rise;

When ANGER burns, it sparkles thro' the Eyes:

And when the trembling BODY shakes for FEAR,

And BLOOD grows cold, we know that WIND is there.

In

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the Manner, in which these four Natures combine to make up one Soul, can not be perceiv'd: viz. because the Atoms, of which these four different Natures consist, are so subject to Motion, that by Reason of their continual and ceaseless Agitation, they are confounded with one another; so that their separate and peculiar Powers can not be distinguish'd either in Time or Place.

262. With that quick Force] He means the fourth nameless Thing: which Lucretius himself calls in this Place *Animæ Anima*, The Soul of the Soul, because it gives Motion and Sense to each and every of the Members of the Body; and for that it excels the other three Natures, Wind, Heat, and Air, in Subtility, and in Quickness of Motion.

270. So likewise, &c.] In these 6. v. he gives the Reason, why those three Natures, Vapour or Wind, Air and Heat ought to be subject to the fourth Nature, that has no Name: left, says he,

either the Air, the Heat, or the Wind should prevail separately: and by that Means prejudice, nay, intirely destroy the Senses: Therefore that fourth Nature ought to govern, that it may impart out of it self to the other three, the Motions that are call'd Sensiferous, i. e. that confer Sense.

276. Heat, &c.] In these 15. v. the Poet proves, that even the Minds of irrational Animals are compos'd of Vapour or Wind, Heat and Air. Grant this, says he, and then it is easy to give a Reason for all their different Tempers: For why, for Example, is a Lion prone to Anger and Rage; but because the Heat prevails in his Mind? Whence proceeds the Timidity of Deer, but from the Vapours that predominate in their Souls? The Ox owes his Quietness of Temper, and Evenness of Mind, being neither much inclin'd to Fear or Anger, to the calm and peaceful Air. For the Eyes of an irrag'd Animal glow with Heat,

- 280 In those the Pow'r of AIR is chiefly seen,
 Whose Heart's untroubled, and their Looks serene:
 Those have most HEAT, by Nature most inclin'd
 To RAGE; such is the LION's furious MIND,
 Who, roaring, bursts with gen'rous Disdain,
 285 Nor can his Breast his vi'lent Rage contain.
 Most Parts of WIND compose the DEER's cold SOUL;
 From whence a trembling Chill runs thro' the Whole.
 The peaceful OX contains most Parts of Air;
 And is not subject to much Rage, or Fear:
 290 A Temper, midst the Lion, and the Deer.
 So MENS MINDS differ too; tho' MORAL RULES
 And ARTS can polish, and reform our SOULS:
 Yet still some SEEDS remain; they still appear
 Thro' all the Masks and Vizards we can wear:
 295 Some small Remainers of the PRIMITIVE MIND,
 Some evil PASSIONS will be left behind:
 Whence some are prone to RAGE, some to DISTRUST;
 Some FEARFUL are, and some more MILD than JUST.
 A thousand more Varieties they shew;
 300 Each diff'rent MIND has diff'rent MANNERS too.
 Whose hidden Causes I shall ne'er explain,
 Or Names sufficient, and expressive feign
 For all those infinite Varieties
 Of SHAPES, whence all these diff'rent MANNERS rise.

Yet

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nay, we only not see the Sparkles themselves flashing out: The Deer tremble and quake for Fear; and the drudging Ox is grave and quiet. And here, if Gassendus will not take it amiss, I will insert the following Passage out of Stobæus: τὸ μὲν πνεῦμα κίνησιν, ὁ δὲ αἶρ ἡρεμίαν, τὸ δὲ θερμὸν δὲ φαινόμενον θερμότης τῷ σώματι, τὸ δὲ ἀκατανομήσιμον δὲ ἐν ἡμῖν ἐμπνοεῖ αἰσθῆσιν. The Wind is the Cause of Motion, the Air, of Rest: the Heat, of the Warmth that is seen in the Body: and lastly, the nameless thing, of the Sense that is within us.

291. So Mens, &c.] In these 18. v. he teaches, That one of these three Things predominates in Man likewise: For some are

prone to Anger, others to Fear: while others are mild, sedate, and easy. And the innumerable Variety of Tempers proceeds from the Variety of the Mixtures that may be made of these three Things, by Reason of the different Degrees of each Ingredient. Yet Philosophy may greatly mend a vicious Nature; tho' not so much, but that some Footsteps, ἢ κακίας, of innate Malice will still remain; which nevertheless will not hinder any Man from living with less Content and Pleasure: tho' we see, that they who have had the greatest Advantages of Learning and Education, can not intirely subdue their natural Passions, nor put a full Stop to their Career.

305 Yet this, methinks, might be affirm'd as true;
 Those TRACTS of NATURE are so weak, so few,
 Which LEARNING leaves unchas'd; that we, in Spight
 May rival ev'n the Gods in Happiness. (of these,
 This NATURE thro' the Limbs spreads ev'ry where,
 310 And Life, and Health preserves with prov'dent Care:
 For they are join'd, and each on each depends,
 And the least Separation Death attends.
 As when from Grains of MYRRH you force away
 The rav'ning Smell, their Natures too decay;

So

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308. Rival the Gods] Thus the Poet extols the Power and Efficacy of his Philosophy, imitating therein the vain-glorious Boast of Epicurus, ζῆσις ὅς δὲ θεός ἐν ἀνθρώποις. and εἰδέν ὅς εἶναι συνταὶ ζῶν ἀνθρώπου ἐν ἀθανάτοις ἀγαθοῖς.

309. This Nature, &c.] In these 12. v. he joins this Soul, which is form'd of Heat, Vapour, Air, and the fourth Something that wants a Name, to the Body, and blends them in such a manner, that neither the Body can remain whole and safe without the Soul, nor the Soul intire without the Body. The Epicureans held, that the Soul is contain'd in the Body, [Epicurus, in Laertius, uses the Word σενάζεσθαι, to hide, and in Empiricus, ἀνεχεσθαι, to keep safe] and that the Body is mutually held by the Soul, that it may not precipitately rush to Dissolution. For they believ'd an Animal to be, as it were, a Web in the Loom, that the Body is as the Chain, and the Soul the Woof; so that the Intertexture of each with the other composes the whole Work; but if either of them be dissolv'd, the other, and therefore both together must be dissolv'd likewise: For Example; Take a Lump of Frankincense, and separate the Odour from it, and neither the Frankincense, nor the Odour will re-

main intire: and we ought to believe the same of the Soul and Body.

This was the Opinion of the Epicureans: a Doctrine no less impious than false; for tho' the Soul be the Keeper and Safeguard of the Body; yet the Body is not likewise the Keeper and Safeguard of the Soul; nor are they interchangeably the Cause of each others Preservation. The Soul gives to the Body vital Motion, Sense, and Life: Nor is even the Understanding it self bound to the Body by any corporeal Organ. The Form indeed contains the Body, but is not contain'd. Therefore his Assertion is false, that the Soul is contain'd by the Body, and that it can not act without the Organs of the Body. But the Epicureans were of Opinion, that the Soul is contain'd in the Body almost in the same manner as Water is in a Vessel; which keeps it in, because it is a thicker Substance: thus they will have the Soul to consist of very tenuous Atoms, but the Body of much thicker Principles. This is almost what Lucretius himself says by and by, v. 424.

For since the Limbs, that Vessel of the Soul,
 Could not contain its Parts, &c.

311. They] He means the Soul and Body, which compose the

315 So part the SOUL and LIMBS, you ALL destroy;
 So close they join, and common Life enjoy!
 Nor can the SOUL and BODY, separate,
 Perceive or think in their divided State:
 For the first Stroke is by the Nerves convey'd,
 320 And from their jointly Motions SENSE is made.
 Besides: the BODY is not born alone,
 Nor grows, nor lives, when MIND and SOUL are gone:
 For tho' the WATER, heated o'er the Fire,
 May lose some Vapours; yet remain intire;
 325 The LIMBS, when MIND and SOUL are fled, submit
 To the same Fate, and dy, and rot with it.
 Nay more: e're tender INFANTS see the Light,
 Before they pass the Confines of the Night:
 While yet within their Mothers Womb they lie;
 330 If these two separate, they fail, and die. (bin'd,
 Whence learn, that since the CAUSE of LIFE's com-
 And lies in both, their NATURES too are join'd.
 Farther: who to the LIMBS all SENSE denies,
 And says, the SOUL, which thro' the BODY lies,

Is

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the Nature he speaks of two Verses before.

315. You all destroy] That is, the Soul, the Mind, and the Body: the whole Animal, the whole Man.

316. Common Life, &c.] That is to say, That the Atoms, of which the Soul consists, can not exist apart, and separated from those that compose the Body: Nor on the contrary.

321. Besides, &c.] He again demonstrates, in these 12. v. this Adunation of the Soul and Body. The Body, says he, is neither generated, nor grows without the Soul: and when the Soul takes its Flight, when its Particles are withdrawn, the vital Chain is unlink'd, the Members putrify, and at length the Body perishes. Meanwhile, what becomes of the Soul? It is dispers'd into empty Air, and vanishes away. Since therefore neither of them are safe and whole, without the other, we must be-

lieve that their Substances are most closely combin'd and united together.

333. Farther, &c.] Hitherto the Poet has asserted, That neither the Body can act or perceive apart from the Soul; nor the Soul, when separated from the Body: But that Sense is produc'd in all the Members, by the common Motion of both of them acting conjointly. He now, in these 8. v. opposes those Philosophers, who affirm, That the Soul only is capable of that Motion, which we call Sense; and appeals to Experience against their Opinion: For, let it be granted, that the Body feels, we could not be more conscious of that Sense than we now are: therefore it must be granted, that the Body does feel. But some may object, If the Body have Sense, how comes it not to retain that Power and Faculty of Perception, when the Soul is gone out of it? Because that Power

- 335 Is Subject of that Motion we call SENSE,
 He fights against the clearest Evidence.
 What Need of Arguments, what Need of Words?
 The strongest Proof the Thing it self affords:
 Yet ev'ry LIMB wants SENSE, the SOUL once gone,
 340 And loses much as feeble AGE comes on.
 That EYES no Objects see, to Sight expos'd;
 But that the SOUL, as thro' wide DOORS unclos'd,
 Looks thro' them, is plain Nonsense: 'Tis refeld.
 Ev'n by their SENSE, who this wild Fausy held:
 345 This seems so plain, 'tis brought so near our Eyes,
 That he is blind, or shuts them, who denies:
 Chiefly when fulgid Objects view'd, the Sight
 Grows dim, and dazled by too great a Light:

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Power and Faculty belong not to the Body alone, but to the Body conjoin'd and united to the Soul. Epicurus, in the 10th Book of Laertius, asserts the same Doctrine, in these Words: *ἐ μὴ (Anima) εἰλήφει ἀν ταύτῳ (sentiendi facultatem) εἰ μὴ ὑπὸ τῷ λοιπῷ ἀθροισμαῖ ἐσεγάζετο πῶς· τὸ δὲ λοιπὸν ἀθροισμα παρὰ σκεῖναι τὴ αἰτίαν ταύτην, μηδὲ ληφῆ τε αὐτὴ τοιέτα συμπίπτει· παρὰ σκεῖναι δὲ ἀπαλλαγίης τὴ ψυχῆς ἐκ ἔχει τὴ αἰσθησιν, ἐ γὰρ αὐτὸ ἐν ἑαυτῷ ἐκείνῳ τῷ δυνάμει, ἀμ' ἐτέρῳ ἅμα συγγεγονημένῳ αὐτῷ αὐτὴν ἢ φύσιν πρᾶσσει.*

341. That Eyes, &c.] Now because there were some who held that the whole compound Body, that is to say, an Animal, ought not to be said to have Sense, or to perceive, but that the Soul by it self, and alone, performs that Office, without the Assistance or Cooperation of the Organs, which they pretend are but in the Nature of Doors, that being thrown open, the Soul that is seated within, sees all external Objects: among whom was Epicurarmus, whose Saying, *νῆς ὁρα, νῆς ἀκούει*, the Mind sees,

the Mind hears, is very well known: And Cicero too is of the same Opinion, Tuscul 1. where he says: *Nos enim ne nunc quidem cernimus ea, quæ videmus. Neque enim ullus sensus est in Corpore, sed, ut non solum Physici docent, verum etiam Medici, qui ista aperta & patefacta viderunt, viæ quasi sunt ad oculos, ad aures, ad nares, à sede Animi perforatæ.* For we do not even now perceive those Things which we see. Neither is there any Sense in the Body; but as not only the Natural Philosophers teach, but the Physicians too, who have plainly seen them open and display'd abroad, there are, as it were, Ways and Passages bor'd thro' to the Eyes, to the Ears, and Nostrials, from the Seat of the Soul: Lucretius therefore, in these 14. v. brings two Arguments to evince the Weakness of this Opinion: For if the Eyes, says he, were meerly Doors, how come they to feel any Violence and Pain from bright and glittering Objects? Besides, pluck out those Eyes, those meer Doors, as you call them, the Soul ought then to perceive external Objects much better, because the Prospect would then be more free and uninterrupted,

355. And

For Doors unclos'd, no Harm, no Danger know,
 350 Whatever Body 'tis that passes thro'.
 Were the EYES Doors, thro' which the SOUL did look,
 View'd all around, and her fair Prospect took,
 Our SIGHT would stronger, quicker, better prove,
 If, th' EYES pluck'd out, we all the BARS remove.
 355 And now to solve these Doubts, must not be brought,
 As learn'd DEMOCRITUS's School has taught,
 That SOUL and LIMBS are equal, o'er the Whole,
 To ev'ry LIMB an equal Part of SOUL.
 For first, the SEEDS of SOULS are less than those,
 360 Which all the BODIES grosser Parts compose;
 Neither in Number, nor in Bulk so great,
 And o'er the Limbs in distant Spaces set:
 So that as few, and little, as suffice
 For that weak Motion, whence our SENSES rise;
 365 So few, so little, we must all confess
 Those different Spaces which those SEEDS possess.
 For often falling DUST we scarce perceive:
 Nor DEW by Night, nor what the SPIDERS weave,
 When o'er our Limbs the subtile CHAINS are spread,
 370 Or the decaying WEB falls o'er our Head: (these;
 Nor PLUMES, nor CHAFF, nor such light Things as
 Nor the soft Motion of the wand'ring FLEAS:
 So that a strong Impression must be made,
 And the quick Stroke to many Parts convey'd,

Before

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355. And now, &c.] Lucretius has before asserted, that the Soul is extremely small in Bulk, and that its whole Substance, if it were assembled apart into one, might be contain'd in a very little Space: and he now, in these 28. v. declares the same more at large, in Opposition to Democritus, who held, That as many Parts as there are of the Body, so many Parts too of the Soul are contain'd in them, that is to say, in each, one; and consequently, that the Soul has as many Parts as the Body. But were this true, we should feel every Thing that touch'd any Part of the Body. For when any Particle of the Body, and the Part of the Soul that is join'd to

it, come to be mov'd, why should not Sense arise from that Motion? But there are many Things, as he proves by several Examples, which we do not perceive when they touch us: They therefore are mistaken, who join a Part of the Soul to every Part of the Body.

356. Democritus] A Philosopher, born at Abdera in Thrace, about 500 Years before J. C. He learnt Astronomy of the Chaldeans, and Geometry of the Persians: At length he went to Athens, and gave all he had to the Republick, reserving to himself only a little Garden, where he might freely meditate on the Works of Nature. This is that Philosopher, who is said

- 375 Before the **LITTLE BODIES** of the **SOUL**
 Can feel, and thro' those distant Spaces roul,
 Meet, strike, and part again, and thus perceive;
 Be pleas'd with the first **Object's** Stroke, or grieve.
 The **MIND's** the chiefest Part of all the **WHOLE**;
 380 **LIFE** more depends on that, than on the **SOUL**:
 When that departs, no **SOUL** can longer stay;
 But servilely attends, and flies away,
 Expires, and vanishes in the same Breath,
 And leaves the **LIMBS** in the cold Hands of **DEATH**.
 385 But he still lives, whose **MIND** remains alone;
 Altho' his Limbs lopt off, the **SOUL** is gone.
 So let ingenious **TYRANTS** Malice strive,
 Of many Limbs, tho' not of all, deprive;
 And so divide the **SOUL**, the Man will live.
 390 Thus leave the **PUPIL** sound, but cut the **WHITE**,
 We still enjoy the noble Pow'r of **SIGHT**:

But

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to have laugh'd at the Vicissitudes of Fortune, and at the vain Anxieties and Follies of Men: from whence he was firnam'd *Ge-lafinus*. See more of him below, v. 1044. and Book IV. v. 335.

379. The Mind's, &c.] *Lucretius*, v. 134. of this Book has seated the Mind, in which the Reason, and the Faculty of Sense reside, in the Heart; but he has diffus'd the Soul, in which the locomotive Faculty is plac'd, thro' the whole Body. Now in these 19. v. he makes that Mind the chief Instrument in the Preservation of Life. And whatever others think, this is not absurd, nor dissonant to the Epicurean Philosophy. The Mind, v. 270. which for the most Part consists of that fourth nameless Something of *Epicurus*, which alone bestows the Faculty of Sense, is join'd to the Animal in such a manner, that it is the Foundation of the whole Frame, Soul and all together. But withdraw the Foundation, and all the Superstructure must of Necessity tumble down. The Mind and the Soul, continues he, may properly be compar'd to the Eye;

the Ball, the Mind; the Soul, the rest of the Orb: Wound the Ball, and Blindness inevitably follows: Wound any other Part of the Eye, the Power of Sight will nevertheless remain.

389. The Man will live] The Gladiators at Rome, when almost all their Limbs were wounded and hack'd to such a Degree, that they had no manner of Use of them, and even when many of them were intirely cut off, yet liv'd a great while in that maim'd Condition. And *Nardius* relates, that at this Day, at Cairo in Egypt, the Robbers on the High Way, who are cut asunder near the Navel, and then thrown on a Heap of unslak'd Lime, live for several Hours, talk to the Standers by, and answer them Questions.

390. Pupil] The Crystalline Part of the Eye: which a vitreous Humour follows inwardly; and outwardly an aqueous. It is commonly call'd the Light or Sight of the Eye. The vitreous Humour is contain'd in a Tunicle or little Skin, which the Greeks therefore call ἀμφιβλό-
 segv, surrounding.

But that once hurt, tho' all the Parts around
 Be left intire, and firm, and free from Wound,
 The Pow'r decays; and an eternal Night,
 395 And frightful Darkness all o'erspreads the Sight;
 Darkness, where'er the wounded Eye-Balls roul:
 And like these two, in this, are MIND and SOUL.
 And now, my lovely YOUTH, to let thee know,
 That SOULS and MINDS are BORN, and MORTAL too;
 400 I'll write such Verse, as shall appear to be
 By curious Labour wrought, and worthy THEE:
 Do You take both express'd by either Name,
 Both Words in this Dispute express the same.
 So that, for Instance, when the SOUL You find
 405 Prov'd MORTAL, think I likewise mean the MIND:
 Since both do make but one, two NATURES join'd.
 First then, since I have prov'd the SOUL consists
 Of smaller Parts than Water, Smoke, or Mists;
 Because than all these three more apt to move,
 410 And take Impression from a weaker Shove;
 For by the Images of Smoke and Streams,
 And thinnest Mists, 'tis mov'd, as when in Dreams

From

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398. And now, &c.] Being now going to prove, that the Soul is mortal, he promises, in these 9. v. that he will spare no Labour in this Disputation: but because he has distinguish'd, as the Stoicks likewise do, between the Soul and the Mind, lest his Memmius should not rightly comprehend the Force of his Reasons, he gives Notice, that all his Arguments are bent with equal Strength against the Mind and Soul likewise; both of which compose but one Substance.

407. First then, &c.] In these 21. v. he brings his 1st Argument, to prove the Mortality of the Soul, under which Name he comprehends the Mind also, from the Subtleness and Tenuity of it, which he has before demonstrated, and now confirms again. For the Soul, says he, is a corporeal Something, more subtile, more apt to move, and more subject to Dissolution, not only

than Water, but even than Mist or Smoke: since it is stir'd and mov'd by Things more thin and subtile than either Smoke or Mist, to wit, by the very Images of those Things, which often move the Soul in our Dreams: and therefore it must of Necessity be more easily dissipated than they. And it is in vain for any one to object, that when it is dissolv'd from the Body, it remains intire in the Air; for how can the subtile Air preserve that safe, which often exhales thro' the Pores of a thick Body.

410. A weaker Shove] Because the Soul is mov'd by the very Images of Water, Mist, and Smoke, when the Mind thinks of those Things in Sleep. And the Images of all Things whatever are more tenuious than the Things themselves.

411. Images] For Epicurus held, That Nothing can be seen, nay, not so much as thought upon

From fanſy'd Altars ſmoky Clouds ariſe,
 And in dark Rouls are ſcatter'd thro' the Skies;
 415 Thoſe Thoughts are rais'd by ſubtile Images.
 And ſince you ſee, that when the VESSEL's broke,
 The WATER runs away: ſince the thin SMOKE,
 By ev'ry Tempeſt ſcatt'ed thro' the Air,
 Confus'dly mixes with it, and does periſh there;
 420 Conclude the thin Contexture of the MIND,
 An eaſier Prey to ev'ry rougher Wind,
 With Eaſe diſſolv'd when from the Body gone;
 'Tis roſs'd in Air, all naked, and alone.
 For ſince the LIMBS, that VESSEL of the SOUL,
 425 Could not contain its PARTS, and keep it WHOLE,
 When bruis'd, or drain'd of Blood; how then can AIR,
 A BODY, than our Fleſh and Blood more rare.

Befides;

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upon, or even dreamt of, but by the Means of Images: as we learn from Cicero, i. de Finibus.

420. Conclude, &c.] This Concluſion is falſe; as indeed is this whole Argument, to prove the Corporeality, and conſequent-ly the Mortality of the Soul: and it is answer'd in one Word, That the Soul is a Spirit. Befides; Tho' the Mind, when the Body is aſleep, does think of Smoke, Water, Miſt, or other Things of the like Sort, it is not ſhe that receives the Images of thoſe Things, but the Fanſy, which is an interiour Faculty of the Soul: and theſe Images being thus admitted into the Fanſy, the Mind makes Uſe of them, to know the Things whoſe Images they are. Add to this, that the Mind knows other Things, whoſe Images are neither receiv'd within her ſelf, nor in the Fanſy neither. Thus it is no Proof that the Soul is Corporeal, becauſe the Mind makes Uſe of corporeal Images, to come at the Knowledge of Things. And therefore the Poet adds, without Reason, that when the Soul is gone out of the Body, it can not ſubſiſt in Safety from the very Air, which is more rare

than the Body, by which alone the Soul could be contain'd: For the Soul is a Spirit, and wants not Air to preſerve and keep it ſelf alive.

424. Veſſel of the Soul] As if, becauſe the Water runs out, when the Veſſel, that contains it, is broken; the Soul were contain'd in the Body in ſuch a manner, that when this is deſtroy'd that too muſt diſſolve, and vaniſh into Air. But certainly Lucretius ſtabs himſelf with his own Weapon: For if the Soul be diſſolv'd, when the Body is broken to Pieces, as the Water runs out of a broken Veſſel; then the more the Body is obſtructed and clos'd up, the faſter the Soul will be detain'd and kept in it, as a well-clos'd Veſſel holds the Water more ſafely than one that is leaky; yet, tho' in a violent Death the Body be not broken, nay, tho' in Men that are hang'd it be in ſome Meaſure clos'd and ſtopt up, the Soul nevertheless flies out of it with greater Eaſe, than when the Body is cut to Pieces Limb by Limb. It is indeed a Veſſel, but made of Earth, and the Soul is contain'd in it, but proceeds from Heaven: and when Death comes,

Besides ; 'tis plain that SOULS are BORN, and GROW ;
 And all by AGE decay, as BODIES do :
 430 To prove this Truth ; in Infants, MINDS appear
 Infirm, and tender as their BODIES are :
 In Man, the MIND is strong ; when AGE prevails,
 And the quick Vigour of each Member fails,
 The MIND's Pow'rs too decrease, and waste apace :
 435 And grave and rev'rend Folly takes the Place.
 'Tis likely then the SOUL and MIND must die ;
 Like Smoke in Air, its scatter'd ATOMS fly :
 Since all these Proofs have shewn, these Reasons told,
 'Tis with the BODY born, grows strong, and old.
 440 Farther : as violent PAINS, and strong DISEASE
 Torment the Limbs, and all the BODY sieze ;

So

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comes, both of them return to the Place from whence they came: the Body is committed to the Earth, and the Soul seeks her native Heaven. Let Lucretius then make the most of his weak Argument.

428. Besides, &c.] In these 12. v. is contain'd his II^d Argument against the Immortality of the Soul. Whatever, says he, is generated, grows up, waxes old, and decays with the Body, is mortal: But all this is true of the Soul: For Children are no less infirm in Mind, than weak in Body: as they grow up, and the Strength of their Body increases, they strengthen in Judgment likewise: But in Old Age both Mind and Body decay, and dodder alike.

This Argument is confuted by Lactantius, lib. 7. de Div. Præm. c. 12. where he argues to this Purpose. This Reason, says he, holds not good as to the Soul, tho' indeed it be true inasmuch as it relates to the Body: which, because it is made of a perishing Element, is corruptible: but the human Soul, because it is deriv'd from a celestial Subtlety, neither dies, nor is corruptible; on the contrary, it is an eternal Spirit, that deduces its Origin from the Spi-

rit of GOD. Therefore this common Axiom, QUICQUID NATUM EST, INTERIRE NECESSE EST, Whatever is born, must of Necessity dy, can hold good only in corporeal Things: The Soul indeed is born with the Body, but it proceeds perfect from GOD; nor does Age add any Thing to it, or take any Thing from it. The Strength of the Mind does indeed increase and decay; but this happens not thro' any Imperfection in the Soul it self, but thro' the Deficiency of the Organs of the Body. Aristotle too argues to the same Effect, 1. de Anim. Cap. 4.

440. Farther, &c.] These 16. v. contain his III^d Argument. When the Body is siez'd with a Fit of Sickness, the Mind is possess'd with Grief, Fear, &c. But in that Disease the Body is wasted; and it is likely too that the Mind wastes with Sorrow: Nay, the Mind is sometimes diseas'd it self: for the Mind of a Lunatick raves, and the Mind of a Lethargick Person is stupid. Since therefore the Violence of Disease and Pain penetrates into the very Mind, we ought to believe that the Mind is mortal. Panætius, in Cicero, Tuscul.

So GRIEF and TROUBLE MIND and SOUL surprize :
 'Tis likely therefore, that the SOUL too dies.
 Sometimes ; when vi'lent FEVERS vex the Brain,
 445 The MIND grows mad, and raves with equal Pain,
 Sometimes, when dull and death-like LETHARGY,
 And lasting Sleep fits heavy on the Eye,
 The SOUL is lull'd : the Man nor knows, nor hears
 His Friends kind Voice, nor sees their falling Tears ;
 450 While they with pious Care about him weep,
 And strive to rouse him from his DEATH of SLEEP.
 Since then the LIMB'S DISEASE affects the MIND,
 That must be MORTAL too : for still we find,
 By thousand Instances, DISEASES wait
 455 On DEATH, as the sad Messengers of Fate.

Besides ;

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Tuscul. i. uses the same Argument, which Cicero likewise there confutes in these Words :
Sunt hæc ignorantis, cum de æternitate animorum dicantur, de mente dici, quæ omni turbido motu semper vacat ; non de partibus iis, in quibus ægri tudines, iræ, libidinesque versentur ; quas is, contra quem hæc dicuntur, semotas à mente & disclusas putat, &c.

446. Lethargy] This Disease, Celsus. l. 5. c. 20. calls a stupid Heaviness, and an almost irresistible Necessity of Sleep, with an Alienation of Mind. Hence they derive it from the Greek Word *Ληθης*, Oblivion, because that Disease is attended with a Forgetfulness of all Things ; occasion'd by the Brains being oppress'd with too great a Quantity of Pituitous Matter.

Oldham describes it thus :

A Sleep, dull as the last——
 On all the Magazines of Life did
 sieze,
 No more the Blood its circling
 Course did run ;
 But in the Veins, like Icicles, it
 hung.
 No more the Heart, now void of
 quick'ning Heat,

The tuneful March of vital Motion beat ;
 Stiffness did into all the Sinews
 climb,
 And a short Death crept cold
 thro' ev'ry Limb.

453. That must, &c.] Lactantius, de divin. Præm. l. 7. c. 12. shews the Weakness of this Conclusion in these Words :
Quia anima juncta est cum corpore, si virtute careat corpus, contagio ejus ægrescet : imbecillitas de societate fragilitatis redundat ad mentem. Because the Soul is united with the Body, if the Body want Strength or Health, the Soul will sicken with the Contagion of the Body : a Weakness redounds to the Mind from its Fellowship with Frailty. Thus the Mind is said to be sick or in Pain, only by Way of Metaphor : for it is the Defect of the Body only, that makes the Mind cease to operate, or that causes it to operate amiss. Thus too Aristotle, de Anim. l. 1. c. 4. teaches, that Hate, Love, Anger, Fear, Grief, and all the other Passions, as we call them of the Mind, are not indeed Defects or Weaknesses of the Understanding, but of the Body in which it resides : For the Understanding

Besides ; when WINE's quick Force has pierc'd the
 And the brisk Heat's diffus'd thro' ev'ry Vein ; (Brain,
 Why do the Members all grow dull, and weak ?
 The Tongue not with its usual Swiftneſs ſpeak ?
 460 The Eye-Balls ſwim ? the Legs not firm, and ſtrait ;
 But bend beneath the Bodies nat'ral Weight ?
 Unmanly Quarrels, Noiſe, and Sobs deſace
 The Pow'rs of Reaſon, and uſurp their Place ?
 How could this be, did not the precious JUICE
 465 Affect the MIND it ſelf, and ſpoil its Uſe ?
 Now Things, that can be thus diſturb'd, that ceaſe }
 From uſual Actions, by ſuch Lets as theſe, }
 Would die, ſuppoſe the Force, or Strokes increaſe.
 Oftimes with vi'lent FITS a PATIENT falls,
 470 As if with Thunder ſtruck ; and foams and bawls,

Talks

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ſtanding is ſomething that is
 more divine and free from all
 Paſſion. And therefore, as the
 ſame Lactantius argues very
 well ; cum diſſociata fuerit à
 corpore, vigebit ipſa per ſe ;
 nec ulla jam fragilitatis condi-
 ti-one tentabitur, quia indumen-
 tum fragile projecit. Loco citat.

456. Beſides, &c.] Theſe 13. v.
 contain his IVth Argument, in
 which he produces a drunken
 Man, bawling and raving with-
 out Senſe or Reaſon, confound-
 ing Heaven and Earth together,
 and neither his Hands, his Feet,
 his Eyes, his Ears, nor even his
 Mind itſelf, capable of perform-
 ing their proper Offices. Now
 what can be the Cauſe of all this,
 ſays he, but the brisk and impetu-
 ous Spirits of the Wine, which ha-
 ving diffus'd themſelves thro the
 whole Body, affect, diſturb, and
 diſtract the Mind ? And cer-
 tainly whatever can be diſorder'd
 to this Degree by a ſlender Force,
 may be deſtroy'd by a more vio-
 lent.

462. Sobs] Singultus, the
 Word Lucretius here uſes, ſig-
 nifies not only a Sobbing, but a
 Yexing, which we commonly call
 the Hiccough, a frequent Effect
 of too much Drinking.

465. Affect the Mind, &c.]
 This too is falſe : for the Mind
 is not affected by the Strength of
 the Wine : but the Brain and the
 Fanſy, which the Fumes of the
 Wine render cloudy and con-
 fuſ'd ; and this is the Reaſon that
 the Mind can not perceive and
 act with the ſame Clearneſs as
 before. It is not therefore any
 Fault or Defect of the Mind, but
 of the Organs of the Body. In
 like manner, the Weakneſs and
 Heavineſs of the Members, that
 attend Drunkenneſs, can not be
 imputed to the Mind, but to the
 Body, which being weaken'd by
 the Strength of the Wine, is be-
 come incapable of being guided
 and govern'd by the Soul. Thus
 the Sun is not ſaid to have con-
 tracted a Blemiſh, becauſe he
 ſhines not into a Room whoſe
 Windows are clos'd up : Nor is
 the Hand grown weak, becauſe it
 throws not the Duſt of a poun-
 ded Stone ſo far as it did the
 Stone, while it was yet whole
 and unbroken.

469. Oftimes, &c.] His Drun-
 kard having made his Exit, the
 Poet, in theſe 21. v. for his Vth
 Argument, brings in a Man ſiez'd
 with an Epileptick Fit, and pro-
 ſtrate on the Ground : a horrid
 Spectacle,

Talks madly, shakes, moves here and there, breathes
 Extends, and tires his Limbs with antick Sport; (short;
 Because the Venom, scatter'd o'er the Whole,
 Makes such strange Stirs, and Motions thro' the SOUL;
 475 As boist'rous STORMS, which o'er th' Ocean rave,
 And raise white Curls upon the foaming Wave:
 He groans, because, when pain'd, the SEEDS of VOICE
 Break forth in a confus'd and troubled Noise:
 He's mad, because the Parts of SOUL and MIND
 480 Are by the Poyson's Violence disjoin'd,
 Disturb'd, and toss'd: but when the Causes cease,
 The black malignant Humours, and Disease,
 In some convenient Vessel lurk in Peace;
 His Weakness wears, and he forgets his Pain:
 485 His Strength, his Life, his Sense return again.
 Now since DISEASES can this SOUL divide,
 While strengthen'd by, and to the MEMBERS ty'd;
 Who can believe, this tender Substance, MIND,
 When from the BODY loos'd, can brave the Wind?
 490 And since our MINDS as well as BODIES feel
 The Pow'rs of MEDICINES that change or heal,

They,

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Spectacle, which none are willing to behold. However the Elegance and Liveliness with which Lucretius describes this Image; make us regard it not without some Pleasure: for he extends the Wretch in so moving a manner, and so strongly paints his Strugglings and his other Motions, that even tho' we should be displeas'd at his ill-plac'd Wit, we can not but forgive the Artist: Being seiz'd with the Fit, he raves and talks wildly: but that Raving, says the Poet, is a Mark of the Dissolution of the Substance of the Mind, at least of the Perturbation of it: And he who can believe, that what may be dissipated within the Body it self, can remain intire in the open Air, [For when the Soul is freed from the Body, it can be no where else] may with as much Reason pretend, that Water will stay in a Vessel full of Holes, and leak out of one that is sound,

This Argument, being but a Confirmation of the last, requires no other Solution, than that has had already: Nor indeed does that Strength of Disease disturb the Mind, but distorts the Body in all its Members: And yet the Soul is then said to suffer, because it does not act after its usual Manner. Thus, how skilful soever be the Player on a Harp, yet if the Strings of his Instrument be out of Tune, he can make them utter no other than discordant and unharmonious Sounds.

490. And since, &c.] The Vith Argument is in these 16. v. to this Effect. We see that this mad and raving Mind may, by the Help of Physick, be recover'd, and restor'd to its former State: and thus there is some Change made in the Mind. Therefore either some new Parts are added, or some are taken away, or else the Particles of the Mind are plac'd

They must be MORTAL: For to change the SOUL,
You must, or change the Order of the Whole,
Take off some old, or add some Parts anew:

495 Now what's IMMORTAL, common Sense has told,
Can gain not one new Part, nor lose one old:

For whatsoever suffers CHANGE, unties
Its UNION, Is not what it WAS; but DIES.

Therefore the MIND, or by Diseases griev'd,
500 Or by the Pow'r of Medicines reliev'd,
Shews her self MORTAL: Such plain Evidence,
Drawn from the strongest Reason, surest Sense,
Does all their specious Sophistry oppose,
And either Way confutes, and overthrows.

505 Besides: Experience shews that Patients dy
By Piece-meal; thro' the Toes, then Legs, then Thigh
Creeps treach'rous DEATH; then thro' the rest it moves,
By slow Degrees; and this one Instance proves (spread;
That the SOUL MORTAL is; since DEATH does slowly
510 And some Parts are ALIVE at once, and some at once
are DEAD.

But if you think the SOUL, by Fate oppress'd,
Can to one LIMB retire, and leave the rest,
That PART, where so much SOUL has Residence,
A greater must enjoy, and quicker SENSE:

But

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plac'd in another Order: For all Change is made either by Addition, Detraction, or Transposition of the Particles: But every Thing must of Necessity be mortal, that receives new Parts, that loses any of its Parts, or of whose Parts the Position and Order is chang'd: Therefore, whether the Mind grow sick, which the foregoing Arguments have prov'd, or whether it grow well again, it either way confesses its own Mortality.

501. Shews her self mortal] Not in the least for the Reason here alledg'd, because, tho' the Raving or Madness of the Mind be cur'd by Hellebore, or other Remedies of like Nature, yet the Cure is not of the Mind, but of the Brain; which being restor'd to its former Health, the Mind

performs her Functions as before.

505. Besides, &c.] The VIIth Argument is included in these 19. v. Men often dy Limb by Limb, and expire by Degrees. Therefore the Soul too dies by Degrees. For who will pretend that the Soul, that most lively and sensible Thing, resides in the dead Members of the Body, that are void of all Sense. But if you think that the Soul retires out of the dying Members into the more inward Parts of the Body; why do not those Parts, to which the Soul retreats, and where she is contracted into a narrower Space, enjoy a more lively and brisker Sense? Has the Soul, by being thus shut up in a less Compass, lost the Power of Sense? Take Care of granting that: for what decays and loses its Nature by

515 But since none such appears, 'tis plain it flies
 By Piece-meal thro' the Air, and therefore dies.
 But grant what's false; the SOUL can backward fly,
 And huddled up, within one MEMBER lie;
 Yet this infers the SOUL'S MORTALITY.

520 For what's the Diff'rence, if by latest Breath,
 Expel'd, or huddled up, 'tis crush'd to Death?
 While from the LIMBS the SENSES steal away,
 And by Degrees the Pow'rs of LIFE decay.

And since the SOUL is PART, and since it lies
 525 Fixt in one certain Place, as Ears, or Eyes;
 So, ev'n as those, when from the BODY gone,
 Perceive not, nor endure, but perish soon;

The

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by being thus contracted and huddled up, is as much mortal, as that which flies dispers'd, and is torn to Pieces in the Air.

516. And therefore dies] The Falsehood of this Conclusion may be evinc'd even from the Doctrine of Lucretius himself: For v. 137. of this Book, he fixes the Seat of the Mind in the Heart: but the Soul, because he believ'd it corporeal, he has diffus'd thro' the whole Body, and yet not disjoin'd it from the Mind. Therefore it may by Degrees contract it self from the extreamest Parts of the Body to the Heart, where the Mind, to which it is join'd, has its Residence. But there is another Answer to this Argument: For since the Soul is Incorporeal, it is diffus'd whole thro' all the Body, and whole in every Part of the Body: So that when any Part of the Body dies, or is cut off, the Soul does not therefore die, nor is it therefore cut off; but remains safe and whole in the other sound and whole Parts of the Body: nor does it go out of the Body, till the Body be dissolv'd by Death. Thus, for Example, the intentional Species, as they call it, is whole in all the Place, and whole in each Part of the Place: For Instance; In whatever Place or

in whatever Part of a Place, you set a Mirrour, or fix your Eye; there the whole Image will every where be found. Thus too, say the Romanists, the Body of our Lord J. C. is whole under the whole Species of the Bread, and whole under every Part of the Bread, in the blessed Sacrament of the Eucharist.

524. And since, &c.] These 8. v. contain the VIIIth Argument. The Mind is a Part of Man, as is prov'd above, v. 93. and has a certain Place allotted for it; as there is for the Nose, the Eyes, &c. But pluck out the Eyes, and cut off the Nostrils, and neither will those perceive Colours, nor these smell Odours. Therefore we must acknowledge the same of the separated Soul; since it is no less join'd to the Body, than the other Parts of it.

In Answer to this Argument, we say, That the Soul is indeed a Part of Man, but not such a Part as the Feet, the Eyes, the Arms, &c. for it is only an essential Part, as they call it, and is the Principle of Life to its own self: but the other Parts of Man derive their vital Motions, and their Senses from the Soul. Therefore it is not strange, that the other Parts, when they are

The MIND can't live, divided from the WHOLE,
The LIMBS ; which seem the Vessel of the SOUL,
530 Or somewhat, if you please, more nearly join'd ;
Because these two the closest Ties do bind.

Lastly ; both SOUL and BODY join'd perceive,
Exert their nat'ral Pow'rs, endure, and live :
Nor can the SOUL, without the LIMBS, dispense
535 Her VITAL POW'RS ; nor LIMBS, without the SOUL,
have SENSE.

For as the Eye grows stiff, and dark, and blind,
When torn from off her Seat ; so SOUL and MIND
Lose all their Pow'rs, when from the LIMBS disjoin'd. }
Because }

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disjoin'd from the whole Man, have no Sense remaining in them, since they are separated from their Principle of vital Sense. Lactantius gives this Argument another Answer. The Soul, says he, is not a Part of the Body, but in the Body : In like manner, as what is contain'd in a Vessel, is not Part of the Vessel ; no more than the Goods in a House are Part of the House : So neither is the Soul, because the Body is, as it were, the Vessel and Receptacle of the Soul, therefore a Part of the Body. *Anima non est pars corporis, sed in corpore est : Sicut id, quod vase continetur, vasis pars non est ; nec ea, quæ in domo sunt, partes domus esse dicuntur : ita non anima pars est corporis, quia corpus vel vas animæ est, vel receptaculum. De divin. præm. c. 12.*

529. The Vessel of the Soul.] So Cicero Tuscul. 1. Nosce animum tuum, nam Corpus quidem est quasi vas, aut aliquod animi receptaculum. Know thy Mind, for the Body is indeed as a Vessel, or certain Receptacle of the Mind. Thus Xenocrates in Antioch, calls the Body *ψυχῆς σκήνῳ*, the Tabernacle of the Soul : In Cratyl. *ψυχῆς σῆμα*, the Sepulchre of the Soul.

532. Lastly, &c.] The IXth Argument is in these 25. v. to

this purpose. While the Body and Soul are join'd together, the Animal lives, and is sensible : when the Soul is gone, the Body is insensible, and so too is the Soul, when separated from the Body. The Mind is as the Eye of the Body, and who expects to see with an Eye that is torn out ? Besides, were not the Atoms of the Soul contain'd in the Veins and Nerves, they could not be affected by those Motions, that are the Cause of Sense : For all those Motions require a certain Space, and fixt and definite Bounds. But if you pretend that the Soul, after its Dissolution from the Body, can be contain'd or held in by the Air, you may as well, at the same time, affirm likewise, that the Air is an Animal, which seems most absurd, and most false. Epicurus writes thus to Herodotus. *Καὶ μὴ τὸ λεγόμενον τὸ ὅλον ἀθερίσμα, τὴν ψυχὴν ἀγαπῆσαι, ἢ ἐκείτῃ ἔχει τὰς αὐτὰς δυνάμεις, ἔδε κινεῖ, ὥς τὸ ἐδ' αἰδοῖσιν κέκτι.* Οὐ δ' οἷον τὸ νοεῖν αὐτὸ αἰδοῦνόμενον, μὴ ἐν τέττα τὰ συστήματι ταῖς κινήσει ταύταις χράμενον, ὅταν τὰ στεγάζοντα, ἢ ἐλέχοντα μὴ τοιαῦτα ᾖ, ἐν οἷς νῦν ἔσα ἔχει τὰς αὐτὰς τὰς κινήσεις.

536. For as, &c.] This Comparison is not just. For tho' the Soul be the Principle of Life to the

Because 'tis spread o'er all, and there preserves
 540 Her Life, by vital Union with the Nerves.
 Nor could the little SEEDS of Soul commence
 Those short Vibrations, that are fit for SENSE,
 Were the Space great; which, strictly all inclos'd,
 They well perform: but from the Body loos'd,
 545 And to the wide inconstant Air expos'd,
 Could ne'er enjoy; because the AIR and MIND
 Can never, as the SOUL and LIMBS, be join'd;
 For could the thin Inconstant AIR controul,
 And keep in Order too the fleeting SOUL,
 550 And SHE those Motions too of SENSE maintain,
 Which now SHE does thro' ev'ry Nerve and Vein,
 And all our Limbs; then we might justly call
 The AIR a BODY, and an ANIMAL.

Thus then the SOUL, all naked and alone,
 555 When from the BODY loos'd, her Cov'ring gone,
 Must dy, both SOUL and MIND, for both are one.

Besides; since when the MIND and SOUL are fled,
 The CARCASS stinks, and rots as soon as dead;
 How can'st thou doubt, but that, the Union broke,
 560 The scatter'd SOUL flies thro' the Limbs, like Smoke:
 And therefore must the BODIES Fabrick fall,
 Because the SOUL, that did preserve the ALL,
 Upheld, and strengthen'd it, is now no more,
 But fled thro' ev'ry Passage, ev'ry Pore,

Which

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the Body; yet the Body is not so to the Soul. It is not therefore to be wonder'd at, that the Body perceives nothing without the Soul. But who can doubt but that the Soul has the Power of Perception without the Body, since it is the Principle of all Sense.

553. The Air an Animal] This Inference is too absurd: for what Necessity is there, that the Air, into which the Soul flies at its Separation from the Body, should become an Animal? Has it any of the Organs or Dispositions that are proper for vital Sense? The Soul, after it is separated from the Body, always retains its innate Propensity, to animate the Body again at the Resurrection.

557. Besides, &c.] In these 10. v. is included the Xth Argument. When the Soul, which is seated in the inmost Parts of the Body, as being the Foundation of the whole Animal, is fled away, the ruinous Body putrifies, and moulders into Dust: Now whence can proceed this total Destruction of the Body, except because the Soul, that propt it up, and held all the Members together, has forsaken them, and is fled away through all the Pores and Issues of the Body? And the Soul too, being thus divided into so many minute Parts, at her going out of the Animal, seems to be prepar'd and got ready for her total Dissipation.

- 565 Which shews the SOUL, as all her Pow'rs decay,
 Her Parts dissolv'd, flies scatter'd all away. (on,
 Nay more: whilst in these LIMBS, as DEATH comes
 HER PARTS are all dissolv'd, before SHE's gone.
 Nay, while SHE's yet alive, some Strokes prevail,
 570 And shake the SOUL; her Pow'rs begin to fail;
 The Members tremble, and the Face looks pale,
 As if 'twere real Death. This happens when we swoon;
 Ev'n then the MIND and SOUL are almost gone;
 The Ties of Union almost all undone:
 575 For then the MIND's assaulted, and would bow
 To Fate, if shaken by a stronger Blow.
 Then who can think, that from the Members gone,
 Expos'd to th' Air, all naked, and alone,
 It can, but one short Moment, be secure;
 580 Much less, as long as Time, as endless Years, endure?
 Besides; what Patient e'er perceiv'd the SOUL
 Forsake the dying Members, safe and whole?

Or

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565. Which shews, &c.] This Inference, which the Poet draws from this Argument, is altogether ridiculous: As if the Soul exhal'd thro' the Pores and Passages of the Body, as the Smoke of Frankincense does thro' the Holes of a Censer. The Soul is wholly incorporeal, and therefore goes unhurt and whole out of the whole Body, as well as out of each Pore and Passage of it. And the Bodies Corruption when the Soul is gone out of it, argues not any Divisibility of the Soul; but proceeds from the Want of that vital Agitation, which the Body has from the Soul only.

567. Nay more, &c.] These 14. v. contain the XIth Argument, which is to this Purpose: In what we commonly call a Swoon, the Strength and Powers of the Mind and Soul are shaken to such a Degree, that were the Cause but a little more violent, the Soul it self would be dissolv'd. Since then the Mind can be thus disorder'd, even while the Body hides and protects it; who can

believe that so subtile a Substance, when it comes to be turn'd out from its Place of Shelter, can resist and hold good against the restless Violence of the Winds and other Things, that will be continually assaulting it.

Thus Lucretius: But we know very well, that this *Deliquium animi*, as the Latins call it, this Fainting of the Mind, does not in the least argue the Mortality of the Soul; but only a Deficiency, or Failure in the Organs of the whole Body: to which Organs, when they are thus obstructed, the vital and animal Spirits, which the Soul makes Use of, as Helps to the Preservation of Life, can not be transmitted.

581. Besides; &c.] In these 10. v. the Poet brings his XIIth Argument; and to leave no Stone unturn'd, he appeals to the dying, and asks, Which of them ever perceiv'd his Soul rising up from the extreamest Parts of his Body, and then go out whole at his Mouth? Or whether they do not rather perceive it dying in each

Or that by slow degrees It seems to rise,
 First thro' the Throat, then higher Jaws; then flies:
 585 But ev'ry Sense in'ts proper Organ dies.
 And were the SOUL immortal, would the MIND
 Complain of Death; and not rejoice to find
 Her self let loose, and leave this Clay behind?

As

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each Part, as every Sense does in its proper Organ? Nor is it to be doubted, says he, but that the dying are conscious of the Dissolution of their Souls; otherwise why do they complain? They should rather rejoice to lay down the Burden of the Body, as a Snake is to cast off her Slough, or as a Stag, to drop his ponderous and overgrown Antlers.

585. In its proper Organ.] Neither Lucretius, nor any Man else, ever experienc'd the Truth of what he here advances: For what dying Person ever told the Standers-by, that he perceiv'd what his Soul was doing, which way it was going, or how it went out of his Body, from which part of it it first retir'd, &c. For his saying that it goes out through the Jaws is only a vulgar way of speaking. And since the Soul is wholly Spiritual, it may, as we said before, go out whole thro' the whole Body, or at any Part of it.

586. And were, &c.] This part of the Argument is wretchedly weak indeed: and Lactantius l. 7. de Divin. Præm. cap. 13. has fully answer'd it in these Words: Equidem nunquam vidi qui quereretur se morte dissolvi: Sed Lucretius fortasse Epicureum aliquem viderat, etiam dum moritur, Philosophantem, ac de sua dissolutione in extremo spiritu differentem. Quomodo sciri potest utrum dissolvi se sentiat, an corpore liberari, cum in exitu lingua mutescat? Nam dum sentit, & loqui potest, nondum dissolutus est: Ubi dissolutus est, nec sentire jam, nec loqui potest: Ita queri de dissolu-

tione aut nondum potest, aut jam non potest. Et enim non prius quam dissolvatur, intelligit se dissolutum iri. Quid, quod videmus plerosque morientium non dissolvi conquerentes, sed enim se, & proficisci, & ambulare testantes; idque aut gestu significant, aut, si adhuc possunt, & voce pronunciant. Unde apparet non dissolutionem fieri, sed separationem, quæ declarat animam permanere. Indeed I never saw any Man, who complain'd that he was dissolv'd in Death: But Lucretius perhaps had seen some Epicurean philosophizing, even when he was dying, and reasoning of his dissolution at his last Gasp. How can it be known, whether a Man perceives his Soul to dy, or to be freed from the Body, since the Tongue is speechless in the Moment of Death? For so long as a Man perceives and speaks, he is not dissolv'd: When he is dissolv'd, he can then neither perceive nor speak: Therefore either he cannot yet bemoan his dissolution, or now he can no longer bemoan it. For how can he know he is dissolv'd before he is dissolv'd. Besides, we see many dying Persons, not complaining of their intire dissolution, but affirming that they are going, that they are departing, that the Soul is going out of the Body: and this they signify by Signs and Gestures; or, if they are able, they pronounce it with their Tongue. Whence it appears there is no Dissolution, but a Separation of the Soul from the Body, which Separation evinces the Permanency of the Soul.

As SNAKES, whene'er the circling Year returns,
590 Rejoice to cast their Skins: or Deer their Horns.

And why is not the SOUL produc'd in any Part,
I' th' Head, or Hands? Why only in the Heart?

But

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589. As Snakes, &c.] Ter-
tull. de Pall. Theophylact. in
cap. 10. Matth. Aristot. Hist.
Nat. 1. 8. c. 7. & Plin. lib. 8.
c. 27. says, that Serpents, when
they perceive themselves grow-
ing old, cast off their Skins, and
are cloath'd again with new.
Which Virgil confirms in these
excellent Verses:

Qualis ubi in lucem coluber,
mala gramina pastus,
Frigida sub terrâ tumidum quem
bruma tegebat;

Nunc positus novus exuviis, niti-
dusque juvenâ

Lubrica convolvit sublato pecto-
re terga,

Arduus ad solem, & linguis mi-
cat ore trifulcis. Æn. 2. v. 471.

So shines, renew'd in Youth, the
crested Snake,

Who slept the Winter in a thor-
ny Brake;

And casting off his Slough, when
Spring returns,

Now looks aloft, and with new
Glory burns:

Restor'd with poys'nous Herbs,
his ardent Sides

Reflect the Sun; and rais'd on
Spires, he rides:

High o'er the Grass, he hissing
rouls along,

And brandishes by Fits his forky
Tongue. Dryd.

590. Deer their Horns.] Pliny
in the 8th Book of his Natural
History, chap. 32. speaking of
Deer, says: Cornua mares ha-
bent, solique animalium omni-
bus annis statò veris tempore a-
mittunt: The Males have Horns,
and are the only Animals, that
lose them every year at a certain
time in the Spring. And Wal-

ler describing the Head of a
Stag, takes Notice of the same
thing.

So we some antique Heroe's
strength

Learn by his Lance's Weight and
Length;

As these vast Beams express the
Beast

Whose shady Brows alive they
drest:

O fertile Head, which ev'ry Year
Could such a Crop of Wonder
bear!

Which, might it never have been
cast,

Each Years Growth added to the
last,

These lofty Branches had sup-
ply'd

The Earth's bold Son's prodigi-
ous Pride:

Heav'n with these Engines had
been scal'd,

When Mountains heap'd on
Mountains fail'd.

591. And why, &c.] These 5. v.
contain his XIIIth Argument.
He has already said that the Mind
is seated in the Heart: And now
he concludes from thence, that it
is confin'd to the Heart in such a
manner, that it cannot exist else-
where. He who looks for Souls
in the Air, may as reasonably ex-
pect to find Flames in Water,
and Ice in Fire: For all natural
Things have certain and fixt
Places to be born and live in.

But this Argument is false:
for Birds, for Example are
hatch'd in a Nest, and yet live
out of the Nest: A Nut is pro-
duc'd upon a Tree, and a grain
of Corn in the Ear, and yet they
are kept in Granaries. Then why
should not the Soul, if it were
created

But that each Being has its proper Seat ;
 And there begins ; there grows mature, and great :
 595 Thus Flames ne'er rise from Waves, nor Cold from
 Heat.

And if the SOUL's immortal ; if SHE lives
 Divided from the Body ; if perceives,
 SHE must enjoy five Senses still : for who
 Can fancy how the SOUL can live below,
 600 Unless 'tis thus endow'd ? Thus Painters please,
 And Poets too, to draw their Souls with these.
 But as without the SOUL, nor Eye, nor Ear,
 Nor either Hand can touch, or see, or hear ;
 So neither can this SOUL, this MIND perceive (LIVE.
 605 Without these HANDS, these EYES, these EARS ; nor
 Besides : our VITAL SENSE is spread o'er all ;
 The whole Composure makes one Animal:

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created in a certain part of the Body, be able to live out of it. But as Lactantius lib. 7. de div. Præm. c. 12. argues admirably well, the Poet contradicts his own Doctrine : For Book 2. v. 964. he says,

—Each part returns, when
 Bodies die ;
 What came from Earth to
 Earth, what from the Sky
 Dropt down, ascends again,
 and mounts on high.

which ought not to have been said by him, who now asserts, That the Soul dies with the Body : But to us the very Words of Lactantius, Veritate victus est, & imprudenti ratio vera surrepsit ; he is convicted by a Truth, which happen'd to slip from him un-
 awares.

596. And if, &c.] In these 10. v. the Poet brings his XIVth Argument. If you imagin, says he, the separated Soul to be immortal, you must believe it sensible too ; and consequently endow'd with five Senses : but from whence can these Senses arise, since the Organs of the Senses, the Eyes, the Nostrils, the Hands,

the Tongue, the Ears, are all putrify'd in the abandon'd Body ?

The Answer to this Argument is, that the Senses that are ascrib'd to the Soul at Death : as Hearing, Seeing, &c. are not properly call'd Senses ; but it is the very Power and Faculty of Perception and Understanding, which is call'd the Senses in each distinct and different Sort, and which of it self, for instance, discerns Colours no less than the Eye, Hears Sounds no less than the Ear, &c.

600. Thus Painters, &c.] He derides the Fables of the Antients concerning the Souls of Men, which, as they feign'd, went into Hell after Death, where they enjoy'd all their Senses, as when they were alive.

606, 607. Besides, &c.] His XVth Argument takes up these 34. v. The Soul, says he, being diffus'd thro' the whole Body, must of necessity be divided, if the Body be cut in two by a violent and suddain stroke : for Example ; If a Limb of a Soldier be cut off by an arm'd Chariot, the Motion of the dissected Part is a Proof that the Soul is divided likewise. This the Poet elegantly

So that if suddain, vi'lent Strokes divide
 This WHOLE, and cast the PARTS on either Side ;
 610 The SOUL and MIND too suffer the same Fate,
 And PART remains in this, and PART in that.
 Now what can be divided, what can lie,
 And waste in several Parts, can likewise die.
 So CHARIOTS arm'd on ev'ry Side, to wound,
 615 When fiercely driv'n, bring Death to all around :

And

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ly and at large describes ; and then brings a second Instance in the Parts of a Serpent chopt to pieces ; and urges, that it must be granted, either that there are several Souls in the same Animal, that is to say, in a Man or a Serpent, and that the Keeness of the Weapon, even tho' the Blow be given at random, divides the Members of the Animal so exquisitely, that it leaves to each Soul its proper Seat ; which no Man in his Senses will allow ; or else it must be confess'd, That the single Soul, which is diffus'd thro' the whole Body of the Animal, is cut into many Pieces, and consequently is mortal.

To this Argument we answer, That besides that the Christian Faith teaches, that the Soul of Man is incorporeal ; that if the Mind have chosen to itself its peculiar Seat in the Heart, as Lucretius pretends it has, it can never be divided, unless the Heart be cut to pieces : but this we know to be false. Then as to what he instances in the amputated Limbs of Soldiers, it is not the Soul that remains in them, and causes that Palpitation ; but certain warm Spirits, that by stirring up and down in the yet living Nerves and Muscles, move the mangled and chopt off Limbs ; nor do they forsake them, till they are seiz'd and benumn'd with Cold. As to the Inference he draws from Serpents, we answer, that their rejected Parts

Animals is corporeal and mortal too.

607. The whole composure,] That is to say, the Soul is in the whole Animal, or in every part of the Animal : For where the Faculties of the Soul are, there the Soul is likewise : Nor can those Faculties exist, where the Foundation and Cause of them is not : but the Soul is the Foundation of them. And this is what made Aristotle say, that if the Eyes were in the Feet, the Feet would see.

614. So Chariots, &c.] Lucretius calls them *falciferos Currus*, Scythe-bearing Chariots, alluding to the arm'd Chariots which the Antients made use of in their Armies, and which Xenophon, in Book 6. of the Institution of Cyrus, describes in these Words: Πολεμιστήρια καλίσκ' αἰσεν ἄρμαλα προχοῖς τὲ ἰχυροῖς, ὡς μὴ ῥαδίως συνλίσσῃ, ἄξοσι τε μακροῖς, ἥτιον ὦ ἀνατρέπεῖ πάντα τὰ πάλαια, τ' ὃ δίσφρον τοῖς ἡνίοχοις ἐποίησεν, ὥσπερ πύργον, ἰχυρῶν ξύλων. ὕψ' ὃ τέτων ὅσι μέλει τῶν ἀγκώνων, ὡς δαύων ὃ ἡνιοχέϊς οἱ ἵπποι ὑπὸ τῶν δίφρων. τὰς δ' ἡνίοχας ἐθωράκισε πάντῃ πλὴν τῶν ὀφθαλμῶν, πρὸς ἐθῆκε δ' ἢ δρέπανα σιδέρεα ὡς διπλήχεα, πρὸς τὰς ἄξοντας ἐνθεν ἢ ἐνθεν τῶν προχῶν, ἢ ἅμα καὶ τῶν ὑπὸ τῇ ἄξονι εἰς γῆν βλέποντι, ὡς ἐμβαλέντων εἰς τὰς ἐναντίας τοῖς ἄρμασιν. He took care, says he, to have warlike Chariots made with

And yet the wounded Man, so quick's the Blow,
 Is scarce disturb'd; scarce seems to feel, or know
 His Wound: and now but half a Body grown,
 Still hastes to fight, still eagerly goes on;
 620 Nor misses he his Arm, dragg'd o'er the Field,
 And by the Chariots torn, much less his Shield;
 Others, that lose their Hands, that climb the Wall,
 Reach on, or feel; and wonder at their Fall:
 Others, their Legs lopt off, attempt to rise,
 625 While the poor Foot lies trembling by, and dies:
 And when the Head's chopt off, the Eyes and Face
 Still keep their nat'ral, still their vital Grace;
 The Look is vivid still, nor seems like dead,
 Till every Particle of Soul is fled.
 630 So likewise chop a ven'mous SERPENT's Train,
 You'll see each single Part is vex'd with Pain;

Each

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with very strong Wheels, that they might not be easily broken, and large Axle-trees, that they might not be apt to overthrow. The Coachman's Seat or Box was made like a Tower, of strong Timber, and Elbow-high, that they might govern the Horses as they sat in their Seats. The Charioteers were arm'd from Head to Foot; To the Axle-trees on both sides of the Wheels he fasten'd Scythes of Iron, two cubits in length, and others beneath the Axle, turning downwards towards the Ground: as if he meant to drive over and trample down his Enemies with this sort of Chariots. And Vegetius de re Milit. l. 3. c. 24. says, *Quadrigas falcatas in bello Rex Antiochus & Mithridates habuerunt, quæ ut primò magnum intulere terrorem, ita postmodum fuere derisui.* King Antiochus and Mithridates, in their Wars, made use of Chariots drawn by four Horses, and arm'd with Hooks or Bills: which at first were very dreadful in an Army, but at length were laugh'd at. Lucretius mentions them again Book 5. v. 1392. But we have a better Authority for this sort of

Chariot, than any of the Heathens can give us; 1 Sam. 13. and Cowley David. 4. describes them thus.

Here, with worse Noise, three thousand Chariots pass,
 With Plates of Iron bound, or louder Brass.

About it Forks, Axes, and Scythes and Spears:

Whole Magazines of Death each Chariot bears:

Where it breaks in, there a whole Troop it mows,

And with lopt panting Limbs the Field bestrews:

Alike the Valiant, and the Cowards die;

Neither can they resist, nor can these fly.

630. So chop, &c.] To what Lucretius here says of Serpents, and which all Men know to be true, I will add what many have experimented of Vipers: the Head of which Animal will live a considerable time after it is cut off; if you prick it in the Mouth, it will catch fast hold of the Instrument that wounds it: and if you flea the rest of the Body, and take out the Bowels, and then

Each turns, each bleeds, and sprinkles all the Ground
 With poys'nous Gore, each wriggles at the Wound:
 What then? Has ev'ry PART its proper SOUL?
 635 This were to place a Thousand in one WHOLE.
 Thus then the SOUL, by the same fatal Blow,
 That chopt the poys'nous Tail, is cut in two:
 Therefore 'tis MORTAL, subject unto Fate,
 Because divisible as well as that.
 640 Farther: were SOULS immortal, ne'er began,
 But crept into the Limbs to make up Man,

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throw it into the Water, it has been observ'd to live for an hour after, and even to move with Vigour.

634. Has ev'ry Part its proper Soul? I answer, it has: For as Aristotle says, the more ignoble Animals have indistinct and unseparated Organs, after the manner of Plants: Wherefore that part which is analogical to the Heart, is extended throughout the whole Body. Hence it is, that the rescinded Parts live, because each enjoys its proper Fountain of Life.

640. Farther, &c.] These 9. v. contain the XVth Argument. If, says he, the Soul be immortal: if, as Pythagoras and Plato believ'd, it existed intire before the Body was perfected, why does no Man, Pythagoras only excepted, remember the Life he led before? And if the Soul, by going into the Body, lose all Remembrance of Things past; why should not a Thing that is vitiated to such a Degree, be subject to farther Corruption, and to Death?

This Argument proves Nothing against the Immortality of the Soul; but rather condemns the Metempsychosis of Pythagoras: For neither do we Christians pretend that the Soul pre-exists before it is infus'd into the Body: but believe that it is created by the Almighty, at the time that it is insinuated into the Body. Souls therefore are not from

all Eternity; but created eternal, and in Time. But Pythagoras held, that Souls are eternal, and that they pass from Body to Body, as well of Man as of Beast. Now this Doctrine of the Transmigration of Souls was originally an Egyptian Doctrine, as Herodotus and Diodorus Siculus both affirm: but if lying Philostratus may be believ'd, the Egyptians had it from the Bramins. It is agreed by all, that Pythagoras first brought it into Greece, where he had a Mind to be thought the first Authour of it. To make the People believe him and give Credit to his Doctrine, he told them an impudent Lye; That his Soul had been in Euphorbus at the Time of the Trojan War; and that in the six hundred Years between that and his Birth, his Soul had gone through several other Bodies, before it came into his: He fac'd them down by a singular Gift of remembering all the Stages, thro' which his Soul had pass'd in its Travels. O mirum, says Lactantius, & singularem Pythagoræ memoriam! O miseram oblivionem nostram omnium, qui nesciamus, quid ante fuerimus! sed fortasse vel errore aliquo, vel gratia sit effectum, ut ille solus Lethæum gurgitem non attigerit, nec oblivionis aquam gustaverit. But let us hear Pythagoras tell his Tale. First, when Euphorbus was kill'd by Menelaus,

Why can not they remember what was done
In former Times? Why all their Mem'ry gone?

Now

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Menelaus, which was in the Year before J. C. 1185. then his Soul, as he said, came into Æthalides, the Son of Mercury. After his Death it came into Hermotimus; then into one Pyrrhus, a Fisherman of Delos; and at last into Pythagoras. This is the way that Porphyrius p. 201. tells the Story. But the Scholiast on the *Electra* of Sophocles says, that Pythagoras himself us'd to say, that his Soul was in Æthalides before it came into Euphorbus: and this is confirm'd by Diogenes Laertius lib. 8. who cites Heraclides for it, and he liv'd near the Time of Pythagoras: and likewise by the Scholiast on *Apoll. Argonaut. i.* who reports it from Pherecydes, an intimate Friend of Pythagoras. They tell their Story with Particulars well worth knowing, if they were true: as that Pythagoras came by this wonderful Memory by the Favour of Mercury, whose office it was to carry Souls into Hades, and who gave the Soul of his own Son Æthalides, in its way thither, the Privilege not to taste of the Waters of Lethe, the drinking of which makes Souls forget their former Estate and Being, and whatever else has pass'd in this World. And thus it is plain, how, as Pythagoras was wont to say, Euphorbus remember'd that his Soul had dwelt formerly in the Body of Æthalides; Hermotimus, that his had been in both those: the Fisherman, that his had inhabited those three Bodies; and Pythagoras, that his had been in them all. They tell us farther, how it came to pass, that in six hundred Years, that Soul of his was only in the two Bodies of Hermotimus and the Fisherman: for, as Diogenes Laert.

lib. 8. affirms, Pythagoras himself us'd likewise to say, that Mercury gave the Soul of his Son Æthalides leave to rest some times in Hades, and at other times to travel unbody'd above-ground; and that even the Soul, which was in him, had, after the Fisherman's Death, rested 207. Years, before it enter'd into his Body. But whether these Particulars be true or not, the Doctrine of the Transmigration of Souls is sufficiently prov'd, if the Soul of Pythagoras had at any time formerly been in the Body of Euphorbus. And Porphyrius p. 191. and his Scholar Jamblichus cap. 18. both tell us, that Pythagoras himself affirm'd it, nay, that he prov'd it to be true beyond Dispute. But these Philosophers wisely took Care to conceal that Part of their Ware, which would have disgrac'd all the rest. It was the Egyptian Doctrine, That Souls pass'd out of Men into Beasts, Fish, and Birds. And this too Heraclides in Laertius affirms, that Pythagoras us'd to say of himself; and that he remember'd not only what Men, but what Animals, nay, what Plants his Soul had pass'd through. And, what was a greater Gift, even than that which Mercury bestow'd on Æthalides, Pythagoras took upon him to tell many others, how, and where their Souls had liv'd, before they came into their Bodies. Particularly, one, who was beating a Dog, he desir'd to forbear, because, in the yelping of that Cur, he heard a Friend's Soul speak to him. So too Empedocles, who liv'd in the next Age after Pythagoras, and was, for a while, the Oracle of his Sect, declar'd of himself, that he had been first a Boy, then a Girl,

Now if the MIND's frail Pow'rs so far can waste,
 655 As to forget those num'rous Actions past,
 'Tis almost dead; and sure can dy at last.

Therefore the former SOUL must needs be dead;
 And that, which now informs us, newly made.

But when the BODY's made, when we begin
 450 To view the Light, if then the SOUL crept in,
 How is it likely it should seem to grow,
 Increase, and flourish, as the Members do?

No:

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then a Bird, then a Fish. Apollonius too, if we may give Credit to Philostratus, had the same Impudence: for that Writer tells us, that he own'd his Soul to have been formerly in the Master of a Ship: He shew'd one young Man, who had in him the Soul of Palamedes; another that of Telephus; who were both kill'd in the Time of the Trojan War: and in a tame Lion, that was carry'd about for a Sight, he said there was the Soul of Amasis, King of Egypt. How could such Fictions come into Mens Heads? There is more than idle Fausy in them; and they plainly discover a pernicious Design of the Devil, to confound the two Doctrines of the Immortality of the Soul, and of the Resurrection of the Body: For if these Fictions were true, there would be no Difference between the Soul of a Man, and the Soul of a Brute, or that of a Plant; and at the Resurrection there would be more Bodies than Souls to animate them. To tell what Tricks Pythagoras us'd, to impose on Men the Belief of this no less absurd than impious Doctrine, would make this Digression too tedious: Therefore I will only add, that Cicero 1. Tuscul. observes, that Plato too, who taught that the universal Ideas of Things are from all Eternity and Eternal, held, if not a perfect Remembrance, a Reminiscency at least of the Actions that

pass'd in the Life that preceded the Infusion of the Soul into the Body. And against these Doctrines of these two Philosophers Lucretius chiefly directs this Argument, and some of the following.

649. But when, &c.] The XVIIth Argument, in these 16.v. is to this Purpose. If the Soul were infus'd into a perfect Body, it ought to have been done in such a Manner, that it might be in that Body, like a Bird in a Cage; not as it now is, when it seems to grow, and be so much of a Piece with it, that it can not be safe and whole out of it, and thus betrays it self to have had a Beginning, and to be liable to have an End.

If this Argument be brought only against the Pythagoreans, we need not concern our selves about it: but if it be level'd against us, who assert, That immortal Souls are infus'd into our Bodies the Moment they are created, it is already answered in our Note upon the IIId Argument, v. 428. To which we add besides, that the Soul is infus'd into the Body, not as an assisting Form, as they call it, such as is the Pilot in a Ship, and the Coachman in a Chariot; but as an informing Form, and as the Principle of vital Motion. But its Departure from the Body, to which it is so closely and inly join'd, without any Division of its Parts, but whole and free from

No: SHE would live confin'd to her close Cage,
With Pow'rs, as great in Infancy, as Age.

655 Again then and again, the SOUL is born and dies.
For let's suppose it fram'd without; what Ties
Could knit this SOUL so close? How could this MIND,
As Sense assures, with ev'ry LIMB be twin'd?
For now 'tis knit to ev'ry Nerve, and Vein,
660 To ev'ry Bone, that ev'n the Teeth feel Pain:
As when with suddain Chop they grind a Stone;
Or when cold Water thrills the heated Bone.
Since then 'tis join'd so close, how can this SOUL,
Loos'd from LIMBS, BONES, and NERVES, fly off secure
and whole?

665 But now suppose the MIND was fram'd before,
And then infus'd: Grant this, I'll ask no more:
This proves 'tis MORTAL too: for while the SOUL
Insinuates her Substance o'er the WHOLE,
Its PARTS must be dissolv'd; the nat'ral Tie
670 Of Union loos'd: Therefore the SOUL can dy.
As MEATS, diffus'd thro' all the Members, lose
Their former Nature, diff'rent Things compose:
So MINDS, tho' safe and whole they first begin
To enter, are dissolv'd in entring in,

Because

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from all Stain and Blemish of Corruption, is a Privilege due to its Spirituality. For whatever is spiritual, can not be disjoin'd nor divided.

665. But now, &c.] These 15. v. include the XVIIth Argument. Let us grant, says the Poet, that the Soul is, as they will have it, first form'd, and infus'd afterwards: yet it must of Necessity suffer Change, as it is diffus'd into all the different Mazes and Pores of the Body, its Site and Order is chang'd, and the whole Substance divided into Parts. For let any Thing flow into so many Pipes, so many Passages and Holes as are in the Body, it must of Necessity be turn'd and twisted about in many Manners. For Example, the Food we eat, while it is convey'd thro' the Veins and other Conduits of the Body to every Mem-

ber of it, loses its first Form, and takes up one that is quite different. And we ought to believe, that the Soul too undergoes a like Change, and consequently is mortal.

This Argument is answer'd by what we have several times asserted: For since the Soul is incorporeal and spiritual, why may it not be infus'd whole and without any Division of its Parts, into the Body, and all its Members? And if, for Instance, the Whiteness of the Milk spreads itself thro' the whole Substance of the Milk, without any Division of itself, how much rather may the Soul diffuse itself thro' the Body? Besides, neither does the Meat that is distributed into the Members of Animals, dy and perish; but after it is concocted by the natural Heat, it is converted into the Nature of the Body it feeds.

680. Be-

- 675 Because those subtile PARTS, this SOUL contains,
Must be diffus'd thro' all the Nerves and Veins:
And that, which, enter'd, rules the BODY now,
Is the same SOUL, that dy'd in passing thro';
And therefore SOULS are born, and perish too.
- 680 Besides; From CARCASSES, some PARTS alone,
Or the whole SUBSTANCE of the SOUL is gone,
If only PART, 'tis dead; its SEEDS disjoin'd;
For some do fly away, some lurk behind:
But if all goes, why then do Troops of FLIES,
- 685 Why num'rous INSECTS from the BODIES rise,
Swarm o'er the Members? What's the Cause of this?
But grant you can believe, a proper SOUL
For ev'ry WORM, descends secure and whole;
Nor think it strange, that when the former's gone,
- 690 A thousand little SOULS should come for one:
Yet still 'tis doubtful, whether ev'ry MIND
Hunts carefully for SEEDS of proper Kind,
And fashions its own Case, or else does wait
Till all the Limbs are perfect, all compleat,
- 695 And then goes proudly in, and takes her Seat.
For what should prompt the SOUL to all this Pains?
What make her work? Since free from slavish Chains
Of Matter; Hunger, Cold, no sharp Disease,
No anxious Cares her happy Substance seize:
- 700 From the united Limbs SHE suffers these.
But grant it good for MINDS to put on Clay,
How are the BODIES form'd, what curious Way?

How

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680. Besides, &c.] These 29. v. include the XIXth Argument. If the Soul, says he, when it goes out of the Body, leaves some Particles behind; they being thus separated, argue the Soul to be subject to Dissolution: If it leaves none, no cause can be alledg'd, why so many Worms take Life in the Carcass: For to pretend that so great a number of Souls flow together from without, to the Place from whence one departed, would be very absurd indeed: And yet it would be more absurd, to say, that each Soul chuses for itself, what Seeds are most proper to make itself a

Body, that she may suffer all those Ills, from which she is exempt when out of a Body: or that she enters into a Body already made, since it is impossible that she can fit and fashion herself to inform each part of it.

It is scandalous to waste Time in confuting these Trifles. However, to solve all these Arguments in a Word, I say, that the human Soul being incorporeal, it leaves not any Remains of itself in the Body, nor is the Generation of Worms in a dead Carcass made of the Corruption of the Soul, that animated that Body, but of the Corruption of

How, in what manner is the Action done?

SOULS can not, therefore do not frame their own.

705 And did they enter perfect Frames, what Art

Could subtl'y twine one SOUL with ev'ry PART;

That this should act on that, so nearly join'd;

The MIND affect the LIMBS; the LIMBS the MIND?

Besides; why LIONS Fury? Why the DEER

710 From their cold Sires derive their nat'ral Fear?

Why FOXES Craft? Why proper Pow'rs adorn

Each diff'rent Kind, unless the SOULS are born?

For were the SOULS immortal, could the MIND

Fly off, and leave his former Case behind,

715 And take another of a diff'rent Kind?

What

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of that Carcass only, as it likewise happens in Cheese, in rotten Earth, &c. Nor lastly are the Souls of the Worms infus'd from without, but, to use the Words of Lucretius, are generated, as often as there happens to be in those Carcasses, or in any other putrify'd Bodies, any Seeds or Atoms that are fit and proper to generate those Insects.

709. Besides, &c.] The XXth Argument is in these 30. v. and attacks the Doctrine of Pythagoras and of Plato. If these immortal Souls, says he, had so often been shifted out of the Body of one Animal into the Body of another, the natural Dispositions of the Animals would by little and little have been chang'd and alter'd. Thus the Lion would not now be fierce, the Deer not fearful, the Fox not crafty: The Dog would run from the Stag, and the Dove would pursue the Hawk; Beasts would be wise, and Men void of reason: For the Soul of the Dove would often be in the Hawk, and the Soul of a Beast inform the Body of a Man; and in like manner on the contrary: But if it be pretended that the Nature of the Soul changes, according to the different Natures of the Bodies;

and that of whatever Kinds the Souls are, they put on the manners that agree with the Bodies into which they enter, I ask no more: For whatever can be chang'd, is mortal, since in every Change, there must be a Transposition, and consequently a Dissolution of the Parts. But if it be pretended, for Example, that human Souls go only into human Bodies, why does that Soul, which, but now, behav'd itself wisely in the Body of a Man, grown up to years of Maturity, play the Fool at the rate it does when it is infus'd into the Body of a Child? Does the Mind grow weak and tender in a weak and tender Body? If it does, it is chang'd: and no Man in his Senses will dare affirm, That a Thing so often chang'd, is immortal.

This whole Argument is bent only against the Pythagoreans, who held that Souls pass from Body to Body, as well of Man, as of Beast. But what he advances, that Souls change according to the Passions, Dispositions and Manners of the different Bodies, and grow with them, is already answer'd in the Note on v. 429.

- What Change in An'mals Manners must appear?
 The TYGER-DOG would fly pursuing DEER;
 The HAWK forget his Rage, and learn to fear,
 Trembling at ev'ry little DOVE that flies;
 720 MEN would be foolish all; and BEASTS be wise.
 For 'tis absurd, that this immortal MIND
 Should change according to the diff'rent Kind
 Of BODY, unto which the SOUL's confin'd.
 For Things thus changeable, the nat'ral Tie
 725 Of Union broke, the scatter'd PARTS can fly
 Dispers'd, disorder'd, and themselves can dy.
 But if they say, that SOULS, expel'd by Fate,
 To other BODIES of like Kind retreat;
 Then tell me why: Why does the wisest SOUL,
 730 When crept into a CHILD, become a FOOL?
 Why can not new-born COLTS perform the Course
 With equal Straining as a full grown HORSE?
 But that the SOULS are born, increase, and grow,
 And rise mature, as all their BODIES do.
 735 Perchance they'll say; Weak MINDS, and tender SENSE
 Belong to tender BODIES: Poor Defence!
 This yields the Cause: this grants that MINDS are frail,
 Whose former Life and Pow'rs can change and fail.
 Besides; come tell me, why a SOUL should grow,
 740 And rise mature, as all the MEMBERS do?

Ifc

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717. The Tyger-Dog.] Lucretius calls it *Canis Hyrcano de femine*. A Dog of the Hyrcanian Breed, Hyrcania is a Countrey of Asia, which has the Caspian Sea on the East, Iberia on the West, Armenia on the South, and Albania on the North: Now in this Countrey there are a great quantity of Panthers, Leopards and Tygers; the Males of which Animals, they say, sometimes couple with Bitches, who bring forth a very sagacious sort of Dog; and these are they of which our Poet here speaks.

730. Become a Fool.] For as Cicero says in *Cato*, *Temeritas est florentis ætatis*, *Prudentia senectutis*: Rashness is the effect of Youth, and Prudence of old Age. And Aristotle teaches the

same thing in *Ethic. 6.* where he says, that tho' Prudence be requisite in every thing, yet nothing is learnt without Experience and Practice: Therefore a Child can not be prudent, since Age alone can make him so.

735. Perchance, &c.] What Lucretius means, is this: They cannot deny, but that the Mind is tender in a tender Body: for Example, that the Mind of a Child of two or three Years old is weak and infirm: But if it be true that a Mind, which was strong before, becomes weak in a weak Body, it follows from thence, that the Mind is mortal. But the Difference of the Organs in the Bodies answers this Part of the Argument.

739. Besides, &c.] In these

If 'twere not born? When feeble Age comes on,
 Why is't in Haste, and eager to be gone?
 What? does it fear, it makes such Haste away,
 To be imprison'd in the stinking Clay?
 745 What? does it fear the aged Heap's Decay?
 Or that 'twill fall, and crush the MIND beneath?
 Fond Fear! IMMORTAL BEINGS are exempt from DEATH.
 'Tis fond to think, that whilst wild BEASTS beget,
 Or bear their Young, a thousand SOULS do wait,
 750 Expect the falling BODY, fight and strive,
 Which first shall enter in, and make it live.
 Or is't agreed, do previous Leagues declare,
 That 'tis her lawful Right, who first comes there,
 To enter in; and so no Need of War?
 755 Besides: no TREES in Heav'n, no STARS below,
 The Hills no FISH, the STONES no Moisture know;
 Each has its proper Place to live and grow.

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9. v. is contain'd the XXIIst Argument. Lucretius having hitherto fought this Battel with his utmost Strength, with all his Skill and Application of Mind; and having besides, as he fancies, routed his Adversaries, he now detaches some light-arm'd Arguments in Pursuit of the Fugitives: and in the first place desires to know, why a Soul is so passionately fond of an adult Body? And why it loaths the Members that are grown feeble with Age, and hastens to get out of them? For if it were immortal, it would not dread the Imbecillity of Infancy, nor the Ruins of old Age.

This Argument is of so little weight, that it scarce deserves an Answer. For who can believe that the Soul retires from the Body in Apprehension of being crush'd to pieces, or in dread of any danger that can happen to her from the Fall of her Tenement of Clay: She leaves it, because its Organs are so impair'd and weaken'd, that She can no longer perform in them the Functions of Life.

748. 'Tis fond, &c.] The XXII^d Argument is in these 7. v. where the Poet urges, that it is ridiculous to believe, that a Multitude of Souls are waiting at the Coitions and Births of Animals, and contending who shall get first into the Body: unless perhaps it is agreed among them, that the first Comer shall be first serv'd.

This Argument, absurd as it is, nevertheless presses hard upon the Pythagoreans; tho' it do not in the least affect us, who teach and believe, that GOD creates the Soul, the very moment it is infus'd into a new-form'd Body.

755. Besides, &c.] The XXIII^d Argument is contain'd in these 15. v. in which he observes, that as all other Things have a fixt and certain Region or Place allotted them, to be born, to grow, and to live in, so has the Soul likewise, and therefore can no more exist out of the Body, than Fish can out of the Water, than a Tree in the Air, or than a Cloud in the Sea: Nor can it be doubted in the least, but that the Soul is born, grows, lives and exists in, and with the whole

So neither SOULS can live without the Blood, (cou'd,
 And Nerves, and Veins, and Bones: for grant they
 760 Then thro' one single Part, as Arm, or Head,
 'Twould first be fram'd; and thence o'er th' others spread;
 As WATER, into Vessels pour'd, does fall
 First to one Part, then rise, and cover all.
 But since 'tis certain, that a proper Place
 765 Is settled for the Life, and the Increase
 Of MIND and SOUL, 'tis Folly to believe,
 They can be made without the LIMBS, or live.
 Therefore the SOUL, spread o'er the LIMBS, must fail,
 And dy with them, as Years and Death prevail.
 770 For that IMMORTAL BEINGS should lie confin'd
 To MORTAL, and their diff'rent Pow'rs be join'd,
 And act on one another, is absurd:
 Plain Nonsense! What more fond can Dreams afford,
 Than MORTAL with IMMORTAL, join'd in one,
 775 Should feel those Harms, 'twas free from when alone?

Besides:

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Body: For otherwise we should feel it form'd, sometimes in the Head, sometimes in the Shoulders, nay, in the Heels, and perceive it diffusing itself by little and little thro' the whole Body.

This Argument is to the same purpose as the XIIIth, and is answer'd in the Note on v. 593. The first 13. v. of it are repeated, Book 5. v. 140.

762. As Water, &c.] Here our Translatour has follow'd the Emendation of Faber, which nevertheless, in his Latin Edition of Lucretius, he condemns, as not agreeing in the least with the Lexion of any of the antient Copies: and therefore he is rather of Opinion to reject intirely this Verse of his Authour,

Tandem in eodem homine, atque in eodem vase maneret,

than to admit it, as corrected by Faber, who makes it runs thus:

Tandem in toto homine, aqua ut in toto vase maneret.

He owns however the Correction to be ingenions, and that he is not better pleas'd with the Conjectures of others concerning this Passage.

770. For that, &c.] In these 6. v. which contain the XXIVth Argument. He says, that it is downright folly to believe, that Things, so different as mortal and immortal Beings, can be join'd together; and that a mortal thing [the Body] which, when separated from that immortal Thing, [the Soul] is subject to no Harms, nor Inconveniencies, should, when it is united to that immortal Thing, be liable to those Pains and Afflictions, with which Men are daily oppress'd.

If Lucretius could not comprehend how a Mortal Body could be join'd to an Immortal Soul, how came he to find out that the Void, which is incorporeal and eternal, is intermix'd with created Things that are corporeal and mortal? But others, and great Philosophers too, could comprehend it very well: as Aristotle, who asserted immortal

Besides: what is IMMORTAL, must be so
 Because 'tis SOLID; 'bove the Pow'r of Blow;
 Whose Parts no Wedge divides; which knows no Pore;
 And such are SEEDS, as I explain'd before:
 780 Or else, because like EMPTY SPACE, 'tis such
 As is secure from STROKE, and free from TOUCH:
 Or else, because it can admit no BOUND,
 'Tis INFINITE, and knows no Place beyond,
 To which the SEEDS may sink: this makes the ALL
 785 ETERNAL; there's no Place, whence SEEDS may fall,
 And breed Confusion there: no SPACE does lie
 Without the WHOLE, to which the PARTS may fly,
 And leave the mighty ALL to waste and die.
 Now 'tis not perfect SOLID; ev'ry MASS
 790 Between the SEEDS contains some EMPTY SPACE:
 Nor is it VOID untouch'd; for subtile WIND,
 With rapid Storms, can hurry on the MIND,
 Or take one Part, and leave the rest behind.

Besides;

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mortal Souls in mortal Bodies; and Plato, who taught that the eternal Mind is infus'd thro' all the Parts of this transitory and corruptible World: And Hermes, who, as Lactantius, lib. 12. de Divin. Præm. witnesses, compos'd the Nature of Man of something mortal, and something immortal, from whence Man is become, as it were, the Horizon, that joins the highest to the lowest, and the Earthly to the Heavenly. Thus these Men, and others too, acknowledg'd some Things partly mortal, partly immortal: And indeed the Extreams would otherwise have been without a Middle: and therefore they were in the right to make some Things mixt of mortal and immortal.

776. Besides, &c.] The XXVth Argument is contain'd in these 21. v. and is to this Effect. Nothing is eternal and immortal, except either by reason of its Solidity, as an Atom; or because it is free from Stroke, as the Void; or lastly, because there is no Place, out of which, or from

whence any Bodies can come to dash it to pieces: or into which it's dissolv'd or broken Parts can retire, as the τὸ Πᾶν, Universe. But the Soul is nothing like any of those three Things: For it is compos'd of Seeds; and therefore not perfectly solid: It is not a Void, because it affects the Body, and in its Turn is affected by it: And no Man will pretend that the Soul is the τὸ Πᾶν, Universe: Therefore it is mortal. These 21. v. are repeated, Book V. v. 395.

To all the Objections he brings in this Argument against the Immortality of the Soul, we answer: I. That the Soul indeed is not an Atom, but that not an Atom only is eternal. II. That the Soul is not the Void, but that not the Void alone is eternal. III. That indeed the Soul is not the Universe, but that not the Universe only is eternal: For GOD is eternal and immortal, and the Souls of Men are eternal and immortal. Thus besides the three, that Lucretius mentions, there is a fourth Sort of immortal Things. And

Besides; there's SPACE enough, to which, the Tie
795 Of Union loos'd, the scatter'd PARTS may fly.

Thus then the MIND is MORTAL, and can DIE.

But if you think't IMMORTAL, free from Wound
Because its Substance is incompass'd round,

Fenc'd

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Plutarch, de Nat. Deor. reasoning according to the Doctrine of Epicurus, tells us, that even he allow'd four Kinds of Things to be free from Corruption, and that under the fourth Kind was included the Soul of Man.

797. But if, &c.] The XXVth and last Argument against the Immortality of the Soul, is contain'd in these 12. v. If any one pretend that the Mind is either fenc'd from things that are contrary and destructive to it: or that if any such Things should advance against it, they cannot reach it, or if they do reach it, they cannot hurt it, but are repel'd before: This Opinion is overthrown by the Diseases of the Body, of which the Mind too bears a Part: To which may be added the restless Cares and Anxieties of Life, and the Dread of Punishments after Death: but what is yet more, and worse than all these, add Conscience, that inward Hell; and lastly add Madness and Lethargy; and thus you will be forc'd to confess, that the Mind is not protected from pernicious Things, but that on the contrary, it is miserably oppress'd by them.

This Argument is, as we said before, not a Proof of any Defect in the Soul, or in the Mind; but argues only the Weakness and Imperfections of the Body and its Organs. Thus Lucretius concludes his Disputation concerning the Mortality of the Soul: and to evince the Insufficiency of his Arguments, and how much they fall short of reaching his Design to prove the Soul mortal, it will not be a-

miss to take a short View of them from the Beginning of this Book. First then he grants the Soul to be a Substance, distinct from these visible Members, and divides it into two Parts, the Soul, properly so call'd, and the Mind, which is the governing and ruling Part, and takes the Heart for its proper Seat, whilst the Soul is diffus'd over the whole Body: But these two are but one Nature, and united, because the Mind can act on the Soul, and the Soul on the Mind; and therefore both are material,

Tangere enim & tangi sine Corpore nulla potest res.

For Nought but Body can be touch'd or touch.

This Substance of the Soul is a Congeries, of round smooth Atoms, and consists of four Parts: Wind, Heat, Air, and a fourth nameless Thing, which is the Principle of Sense. This Soul is not equal to the Body, as Democritus imagin'd, but its Parts are set at distance, and when prest by any external Objects, meet, and jumble against one another, and so perceive. This is the Description of the Epicurean Soul, and the manner of its acting: and all the Arguments they propose against its Immortality, endeavour likewise to evince it material, and that too from the mutual acting of the Soul and Body on one another.

To examine each Particular, I shall first grant it material, and then consider the validity of that Consequence; secondly, prove it imma-

Fenc'd from destructive Causes ; or that such
800 Can very seldom, if at all, approach ;

Or

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immaterial, and shew that an immaterial Being can act on a material, and then discourse on the validity of that Consequence, which infers it to be immortal, because 'tis immaterial.

And here I shall admit the distinction between Soul and Mind, taking one to be the Principle of Life, and the other of Sense, but cannot allow them to be one Nature, because of their mutual acting ; unless the Body too, on the same account, be but one Nature with the Soul, which Lucretius himself denies. This Mind is seated in the Brain, a thousand Experiments assuring us, that when there happens any obstruction in the Nerves, the Animal feels not, tho' you cut the Part that lies below the stoppage, and yet the least prick above it raises the usual Pains and Convulsions. Now, suppose this Mind material; and consider, that it has been already prov'd, that Matter is not self-existent, and therefore depends on another Substance for its Being ; now I suppose any Man will grant, that 'tis as easie to preserve, as to make a Thing ; for Preservation is only a continuing that Being, which is already given : And therefore tho' the Soul were material, yet the Consequence is weak. And thus the Stoicks, tho' they acknowledge nothing but Body, *τὴν δὲ ψυχὴν ἡμεῖς τὴν ἐκ φθαρτῆς λέγουσιν, ἐκ τοῦτο δὲ τὸ σῶμα ὁ ἀπαμνεῖσθαι φερέμεθα, ἀλλ' ἐπιμένειν ἵνα δὲ χρόνος καθ' ἑαυτὴν, ἢ ἢ τῶν ἀσφαδίων μεχρὶ τῆς οὐρ ἀναλύσεως τῶν πάντων, ἢ τῶν ἀφρόνων πρὸς ποσὲς τινὰς χρόνος.* And affirm the Soul to be generated and corruptible ; yet it is not destroy'd as soon as divided from the Limbs, but remains

some time in that State ; the Souls of the Vicious and Ignorant some few Years, but those of the wise and good till the general Conflagration of the World.

Secondly, that the Soul is immaterial, is evident from its Operations ; for when any external Object presses on the Organ, it can only move it : Now let this Motion be inward, arising from the pressure of the external Object ; or let it be an endeavour outward, proceeding from the resistance of the Heart, as Mr. Hobbes imagines ; or else a little trembling of the minute Parts, as the Epicureans deliver ; yet what is either of these Motions to Sense ? For strike any piece of Matter, there arises presently that pressure inward, and the Endeavour outward ; and yet I believe no Man accounts a Workman cruel for breaking a Stone, or striking a piece of Timber, tho' according to this Opinion, he may raise as quick a Sense of Pain in these, as in a Man. Nor must any one object the different Figures and Contrivances of Stones, and Nerves ; for those only make the Motion more or less easie, but cannot alter the Nature of the Pressure. Besides, let us take several round little Balls, and shake them in a Bag that they may meet, strike, and reflect ; who can imagine that here is any Perception ? That these Balls feel the Motion, and know that they do so ? And indeed the Epicureans grant what we contend for, since they flie to a fourth nameless Thing, i. e. they cannot imagine any Matter under any particular Schematism fit to think or perceive. But grant that simple Apprehension could belong

Or if they should; fly off, before they make
Confusion there: this is a grand Mistake:

For

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belong to Matter, yet how could it unite two Things in a Proposition, and pronounce them agreeable? How after this Conjunction, consider them again, and collect, and form a Syllogism? For there is no Cause of either of those two Motions, and therefore they cannot be in Matter. For suppose two things propos'd to Consideration, and let their simple Pressure on the Organs raise a Phantasm; this is the only Motion that can be caused by the Objects: Now let these be remov'd, and any Man will find himself able to consider the Nature of these Objects, compare their Properties, and view their agreement, which must be a distinct Motion from the former; and this too can be done several Hours, Months, or Years, after the first pressure of the Objects, and after the Organs have been disturb'd with other Motions, and consequently the first quite lost: And after all this he can joyn these two Objects, thus compar'd, with a third, and compare them again, and after that bring the two Extreams into a Conclusion; and all this by the strength of his own Judgment, without the help, the pressure, or direction of any external Impulse. Besides, the Epicureans grant they have a Conception of Atoms, Void, and Infinite, of which they could never receive any Image, and consequently no cause of their Conception; Matter being not to be mov'd, but by material Images; and those too of equal bigness with the Corpuscles that frame the Soul. Other Reasons may be produc'd from the disproportion of the Image of the Object to the Organ, it being impossible that any thing should appear

bigger than the Organ, if Sense were only the Motion of it, or of some Parts contain'd in it; because it would be able to receive no more Motion, than what came from some part of the Object of equal dimensions to it. But I hasten to shew, that an immaterial Being can act on a material. And here we must mind again, that the sublunary Matter is not self-existent, and therefore depends on something that is so: Now this Being can not be Matter, for all Matter is divisible, and therefore inconsistent with necessary Existence; now this Substance, as he created, so he must move Matter; for Motion is not a necessary Mode of it, as every Man's Senses will evince. And 'tis the same thing to create and preserve a Being, with such and such a Mode or Accident, as it is barely to create it. And this infers that he can act on Matter as much as the Soul now does; and this Action is not any thing distinct from his Will; the same Power that created, moves it; and that this may be easily conceiv'd, every Man has a secret Witness in himself, and may be convinc'd from his own Actions. But let us consider a little farther, and we shall find Motion as difficult to be conceiv'd as this Mode of Action; for those that define Motion to be only a successive Mode of Being in respect to Place, only tell us the Effect of it, when we enquire after its Nature: I shall therefore take it for a Physical Being, and distinct from Matter, as its transitions out of one Body into another sufficiently evince; and any Man may easily observe, how full of Contradictions Cartes is, when he treats of this Subject, having

For not to mention how DISEASES vex
The SOUL; what FEARS of future Ills perplex;

Whence

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having determin'd Motion to be only a Mode of Matter. Now all the Definitions of the Philosophers prove, that we have no Idea of this but from its effects; and therefore its manner of acting, of transition, &c. is as hard to be conceiv'd, as the mode of Action in an immaterial Substance; and yet no Man doubts it.

Thirdly, there is a great Contest about Brutes, some allowing them Perception, others asserting them to be nothing but Machines, and as void of all Sense as an Engine. This latter Opinion is irreconcilable to their Actions, and to that Experience we have of their Docility, and the Relations of their Cunning, even from those Mens Mouths, which are great Sticklers for this Fanly: and this arises from a common Opinion, that if they grant Brutes immaterial Souls, as they must do if they allow them Perception, the Consequence will be unavoidable, Therefore they are immortal. But to speak freely, I could never perceive any Strength in this Argument; and if I had no stronger Convictions, I could subscribe to Seneca's Opinion, in his Epistle 102. *Juvabat de Animæ æternitate quærere, imo meherculè credere; credebam enim facile opinionibus magnorum virorum rem gravissimam promittentium, magis quam probantium.* It was delightful to inquire into the Eternity of the Soul, nay, even to believe it: For I easily gave Credit to the Opinions of great Men, who promis'd a Thing of the highest Importance, rather than prov'd it. For Immateriality does not infer Necessity of Existence, or put the Thing above the Power

of him that fram'd it: Therefore Immortality is a Gift of the Creatour, and might likewise have been bestow'd on Matter; and thus Beasts may be allow'd Substances capable of Perception, which may direct, and govern them, and die, and be buried in the same Grave with their Bodies. But we have such great Evidence for the Immortality of the Mind of Man, both from the Dispensations of Providence, and infallible Promises, that I could not give a firmer Assent, nor have a stronger Ground for my Opinion, if the Proofs could be reduc'd to Figures, and propos'd in Squares, and Triangles.

Besides the general, he produces many particular Arguments, from the different Operations of the Soul in the several Stages of our Life. He had observ'd (and who can be ignorant of it) that tho' both in Childhood, Youth, and Old Age, the Notices of external Objects are equally clear and perfect, yet at first our Apprehensions and our Memories are weak, our Judgment and Reason little, and very different from the accurate Perception of riper Years: and that decays again, and extream old Age slowly leads us back to our swadling Cloaths and our Cradles: To these he adds the various Distempers that are incident to Man; how sometimes the Mind is lull'd into a Lethargy, and then wak'd again into a Frantick Fit; and how at last Death steals in upon our Life, and wins Inch by Inch, till it becomes Master of the whole: And hence he infers the Increase and Decay of the Mind, and that it is born, and dies: Now these Arguments can not startle any one that considers, the Immortality

805 Whence guilty CONSCIENCE shall affright the MIND ;
For SINS strike deep, and leave DESPAIR behind :

'Tis

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lity of the Soul is not to be infer'd from any Attribute of its own Substance ; but the Will and Pleasure of the Authour of its Being : and therefore did it really suffer all those Disturbances he imagines, yet who doubts but a tormented Thing may be kept in Being, since the Torment it self is not Death : But Natural Philosophy will account for these Distractions ; if we consider what Life is, and how the Soul must depend on the Body, as to its Operations : If we distinguish Life from Sense, 'tis nothing else but a due Motion and Digestion of the Humours ; and this agrees to Plants as well as Sensibles ; they are nourish'd, grow, and live alike ; and an Animal dies, because some of these are either lost, or depraved ; for were her Habitation good and convenient, the Soul would never leave it, she has no such reluctancy to Matter, nor is so afraid of its Pollution, as the Platonists fancy, that she should be eager to be gone ; but when the Body fails, and is unfit for those animal Motions, over which it was her Office to preside, she must retire from the lump of Clay, and go to her appointed place : So that the Soul suffers nothing when the Limbs grow useless, as even common Observation testifies ; for a Palsy in the Arm or Leg does not impair the Judgment ; and often when the Limbs are feeble, and the Body sunk to an extremity of Weakness, the Mind is vigorous and active, and very unequal Company for the decaying Matter. And as for the Pain and Torture that accompany Death, and make the Tragedy more solemn, 'tis evident, that suppose the Soul immortal, 'tis

impossible it should be otherwise ; so that this can be no Argument for the Epicureans, which, admit the contrary Supposition, can be so easily explain'd : And here we must conceive the Mind as the chief Part of Man, a judging Substance, but free from all Anticipations and Ideas ; a plain Rasa Tabula, but fit for any impressions from external Objects, and capable to make Deductions from them ; in order to this, she is put into a Body curiously contriv'd, fitted with Nerves and Veins, and all necessary Instruments for animal Motion ; upon these Organs external Objects act by pressure, and so the Motion is continu'd to the Seat of this Soul, where she judges according to the first impulse, and that Judgment is call'd either Pain or Pleasure ; so that the Action of the Soul is still uniform and the same ; and the various Passions arise only from the variety of the Objects she contemplates : But now because she has Memory, and from these Notices once receiv'd can make Deductions ; she is capable of all those Affections which are properly call'd Passions, as Grief, Joy, &c. All which are acts of Reason, and are compatible to Brutes too, according to their degree of Perception ; and besides, since the Mind makes use of the Body in her most intellectual Actions, as is evident from that Weariness that is consequent to the most abstracted Speculations ; the disturbance she receives, proceeds from the unfitness of the Organs, but she works as rationally in a madman as in a sober, in a Fool as in the most wise, because she acts according to the utmost perfection her Instruments will permit.

But

'Tis MAD, FORGETFUL; sometimes LETHARGY,
And death-like Sleep fit heavy on the Eye.

Then what has Bugbear DEATH to frighten Man,
810 Since SOULS can die, as well as BODIES can?

For

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But because this Notion of a *Rasa Tabula* will not agree with those, who are fond of some, I know not what, innate, speculative, and practical Ideas; it will be necessary to consider the Instances they produce. The first is that of many Geometrical Figures; for Instance a Chiliagon, of which we can make perfect Demonstrations, which presuppose an Idea of the Subject, tho' we can have no Image nor Representation of it from our Fancy: But in proposing this Instance they do not attend, that these Properties belong to a Chiliagon, because it contains so many Triangles, which is a Figure obvious enough to Sense: The second is that of a Deity, upon which Cartes's whole Philosophy depends; and here he grants this to be imperfect, i. e. really none at all, because not agreeable to the Object, whose Idea it pretends to be: yet this is enough to guide us in our Religion, because the highest our Minds can reach; But even this we have from Sense; from the Consideration of the Imperfections of all Things, with which we are conversant, we rise to the Knowledge of an All-perfect; so that all the Attributes we can conceive, are just in Opposition to what we discover here; and therefore, according to the different Apprehensions that Men have entertain'd of such Things, so various have been their Notions of the Deity, as is evident from the Heathen World: And this makes Way to discover, how we got all those particular Notions, which we call the Law of Nature, and are said to be written in our Hearts: For when

Man was first created in his perfect State, without any Prejudice of Infancy or Education, he had as much Knowledge as was design'd for that Order of Creatures in the Universe; the Notions of all Things were clearly represented, and Good and Evil appeared naked, and in their proper Shapes: These Notions have been deliver'd down to us, and from these once made plain, the Mind necessarily infers such practical Rules, as are call'd the Law of Nature: And this Explication will give an Account of the Diversity of Manners and Opinions amongst Men, and of the various Interchanges of Barbarity, and Civility throughout the World.

809. Then what, &c.] But grant the Soul to be mortal, that it was once born, and that a Time will come when it must die, what Advantage is this to us? Lucretius answers in these 11. v. We, who are wholly mortal, need no longer be in Dread of Death, nor of the Punishments after Death, at which the Generality of Mankind are so dismay'd: For as the Battels, Tumults, and Carthaginian Wars did not molest us, who were not born in those Days: so too, since the Soul is mortal, as well as the Body, no Wars, no Tumults, nor any other Cares, or Afflictions will vex us after Death. Epicurus, in Laertius, lib. 10. says, *Συνεθίζε ὃ σπέντων ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸ θάνατον, ἐπεὶ πᾶν ἀγαθὸν, ἢ κακὸν ἐν τῇ αἰσθήσει, σέβουσιν ὃ βῆν αἰσθῆσεσθαι ὁ θάνατος, ὅθεν γνώσις ὅρθῃ μηδὲν εἶναι πρὸς ἡμᾶς τὸ θάνατον.* Accustom thy self to consider that

For as we neither knew, nor felt those Harms, (Arms,
 When dreadful *CARTHAGE* frighted *ROME* with
 And all the World was shook with fierce Alarms;
 Whilst undecided yet, which Part should fall,
 815 Which *NATION* rise the glorious *LORD* of all:
 So after *DEATH*, when we shall be no more,
 What tho' the *SEAS* forsake their usual Shore,
 And rise to *HEAV'N*? What tho' Stars drop from thence?
 How can all this disturb our perish'd Sense?
 820 But now suppose the *SOUL*, when separate,
 Can live, and think in a divided State;

Yet

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Death is nothing to us, because all Good and Ill are discern'd by Sense: but Death is a Privation of all Sense, whence we truly know that Death is Nothing to us. This Opinion Cicero, lib. i. *Tuscul. Quæst.* has included in these Words: *Natura vero sic se habet, ut quomodo initium nobis rerum omnium ortus noster offerat, sic exitum mors; quæ, ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali; cum mors nec ad vivos pertineat, nec ad mortuos? alteri nulli sunt, alteros non attingit. Such is the Nature of Man, that as our Birth was to us a Beginning of all Things, so Death will put an End to all. And as Death was nothing to us before we were born, so neither will it be any thing to us when we are dead. What ill then can there be in Death, since it belongs neither to the Living, nor the Dead. The Living feel it not, Dead are not.*

For when our mortal Frame shall be disjoin'd,
 The lifeless Lump uncoupled from the Mind;
 From Sense of Grief and Pain we shall be free;
 We shall not FEEL, because we shall not BE.

Dryd.

812. Carthage,] The chief

City of Africa, and for a long time the Rival of Rome, with whom she thrice contended for the Empire of the World: Scipio first took it, and made it tributary to Rome: and afterwards Scipio *Æmilianus* destroy'd it.

819. How can, &c.] For as Cicero says: *Qui satis viderit id quod est luce clarius, animo & corpore consumpto, totoque animante deleto, & facto interitu universo, id animal, quod fuerit, factum esse nihil; is plane perspiciet, inter Hippocentaurum, qui nunquam fuerit, & Regem Agamemnonem, qui fuit, nihil interesse: Nec pluris nunc facere M. Camillum hoc civile Bellum, quam illo vivo ego fecerim Roman captivum. He who sees what is clearer than the Light, that if Soul and Body both perish, if the whole Animal die, and be destroy'd; that which was an Animal, is become nothing: He too will clearly perceive, that there is no difference between a Centaur, that never was, and King Agamemnon, who once was: And that M. Camillus is no more concern'd at this Civil War, than, when he was alive, I was concern'd that Rome was taken. M. Tull. lib. i. *Tuscul. Quæst.**

820. But now, &c.] In these 21. v. the Poet continues, and says: Suppose the Soul could feel

Yet what is that to us, who are the WHOLE,
 A Frame compos'd of BODY, join'd with SOUL?
 Nay grant, the scatter'd Ashes of our Urn
 825 Be join'd again, and Life and Sense return;
 Yet how can that concern us, when 'tis done;
 Since all the Mem'ry of past Life is gone?
 Now we ne'er joy, nor grieve to think that WE
 WERE heretofore, nor what those Things SHALL BE,
 830 Which, fram'd from Us, the foll'wing Age shall see.

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feel, when she is separated from the Body, yet what would that be to us, who are not Soul only, but something made up of Soul and Body? Nay, let us farther suppose, that we shall return to Life again, and be the same we now are, that is to say, that after a certain Revolution of Time, the same Atoms will by chance meet again, and, joining together, compose the same Body we now wear; yet all this mighty Bustle will be Nothing to us who now are, or to us who shall be hereafter: In like manner as while we are now living, we take no Thought for the other our selves that we formerly were, nor for the other our selves that we shall be in Time to come: for when we shall suffer Death, an interrupting Pause, a gaping Space comes between what we are, and what we shall be; after which no Remembrance will remain of the State in which we have been; as we now feel not before hand the Smarts and Sorrows we shall then endure. Dryden has given another Turn to this Passage, and renders it thus:

Nay, ev'n suppose, when we have
 suffer'd Fate,
 The Soul could feel in her divided State;
 What's that to us? For We are
 only We,
 While Souls and Bodies in one
 Frame agree.
 Nay, tho' our Atoms should re-
 volve by Chance,

And Matter leap into the former
 Dance;
 Tho' Time our Life and Motion
 could restore,
 And make our Bodies what they
 were before;
 What Gain to Us would all this
 Bustle bring?
 The new-made Man would be
 another Thing.
 When once an interrupting Pause
 is made,
 That individual Being is decay'd:
 We, who are dead and gone,
 shall bear no Part
 In all the Pleasures, nor shall feel
 the Smart,
 Which to that other Mortal shall
 accrue,
 Whom, of our Matter, Time
 shall mould anew.
 For backward if you look, on
 that long Space
 Of Ages past, and view the
 changing Face
 Of Matter, tost, and variously
 combin'd
 In fundry Shapes; 'tis easy for
 the Mind
 From thence t' infer, that Seeds
 of things have been
 In the same Order, as they now
 are seen:
 Which yet our dark Remem-
 brance cannot trace;
 Because a Pause of Life, a gaping
 Space
 Has come betwixt, where Me-
 mory lies dead,
 And all the wand'ring Motions
 from the Sense are fled.

828. Now we, &c.] The
 L 1 2 mean

When we revolve how num'rous Years have run,
 How oft the EAST beheld the rising Sun,
 Ere we began, and how the ATOMS move,
 How the unthinking SEEDS for ever strove;
 835 'Tis probable, and REASON'S LAWS allow,
 These SEEDS of ours were once combin'd as now:
 Yet now who minds, who knows his former State?
 The Interim of DEATH, the Hand of Fate,
 Or stopp'd the Seeds, or made them all commence
 840 Such Motions, as destroy'd the former SENSE.

He that is MISERABLE, must PERCEIVE,
 Whilst he is so: he then must BE and LIVE:
 But now since DEATH permits to feel no more,
 Those Cares, those Troubles, which we felt before;
 845 It follows too, that when we die again,
 We need not fear: for he must LIVE, who lives in Pain.
 But now the Dead, tho' they should all return
 To Life again, would grieve no more, nor mourn
 For Evils past, than if they 'd ne'er been born.

Now

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meaning of these 3. v. is: We are not solicitous concerning those, who formerly were the very and individual Beings we now are; nor are we solicitous neither for them, nor do we bear any Part in their Affliction, who hereafter shall be moulded out of the same Matter, which now composes this Frame of ours. Let us suppose, for instance, that another, yet the same Poet Lucretius had liv'd before this of ours, certainly this Lucretius was nothing troubled concerning him: And suppose farther, that there has been since, or will be hereafter, a third Lucretius; certainly our Lucretius was not in the least concern'd for him neither: So that neither they who have been, nor they who will be, even tho' they have been, or shall be other ourselves, neither have contributed, or will contribute, to our Grief or Joy.

841. He that, &c] In these 9. v. he explains the same Argument

more at large: He who hereafter shall live in Misfortunes, must BE, when those Misfortunes fall upon him: But the Dead have ceas'd to BE, and will never return from the Grave. Vestigia nulla retrosum. Therefore the Dead can in no wise be miserable.

For whosoe'er shall in Misfortunes live,
 Must BE, when those Misfortunes shall arrive;
 And since the Man who IS not, feels not Woe,
 For Death exempts him, and wards off the Blow,
 Which we, the living only, feel and bear,
 What is there left for us in Death to fear?
 When once that Pause of Life has come between,
 'Tis just the same, as we had never been.

Dryden.

850. Now

850 Now when you hear a Man complain, and moan,
 And mourn his Fate, because, when Life is gone,
 His Limbs must waste, and rot in Earth, or feast
 The greedy Flames, or some devouring Beast,
 All is not well: He, by strong Fancy led,
 855 Imagines SENSE remains among the DEAD.
 Nor can I think, tho' he himself denies,
 And openly declares the whole Man dies;
 But that some strong Conceits he still believes,
 Fond Fool! that HE himself HIMSELF survives:
 860 For now, ev'n while he breathes, ev'n while he lives,
 And thinks he must be torn, or burnt, he grieves:
 Thinks still his CARCASS must be HE, and thence
 His idle Fears infer, there must be SENSE:
 And hence he grieves, that he was born to dy,
 865 Subject to treacherous Mortality:
 But never thinks, fond Fool! that when kind DEATH
 Shall close his Eyes in Night, and stop his Breath,
 Then nothing of this THINKING THING remains
 To mourn his Fate, or feel sharp Grievs and Pains.

And

N O T E S.

850. Now when, &c.] In these 26. v. he blames those, who are too solicitous concerning their Sepulture. and says, that Anxiety proceeds from the Belief of the Immortality of the Soul: For why should a Man, who believes he shall feel nothing after Death, trouble himself about what shall become of his dead Body?

And therefore, if a Man bemoan his Lot,
 That after Death his mould'ring Limbs shall rot;
 Or Flames, or Jaws of Beasts devour his Mass:
 Know, he's an unsincere, unthinking Ass:
 A secret Sting remains within his Mind;
 The Fool is to his own cast Off-fals kind;
 He boasts no Sense can after Death remain,
 Yet makes himself a Part of Life again;
 As if some other HE could feel the Pain. Dryd.

But the Poet seems in this Place to allude to that trite Story of Diogenes, who, being ask'd what he would have done with his Carcass after he was dead, answer'd, he would have it thrown away unbury'd: and being put in Mind, that the Birds, and Birds of Prey would then devour him, he bid them put a Stick in his Hand, that he might drive them away: To which it being reply'd, that he would not be able to do so, because he would be depriv'd of Motion as well as of Sense? How? said he, shall I be depriv'd of Sense? What Matter then what becomes of my Body?

851. Mourn his Fate.] Epicurus accus'd Democritus of believing, that there is Sense in the Body after Death. This we learn from Tully in his First Book of the Tuscul. Quest. and no doubt but Lucretius in this Place meant to chastise that Philosopher.

870. And

870 And if 'tis miserable to be torn
 By Beasts, when dead; why is't not so to burn?
 If that's an Ill, why not as great a one
 To be oppress'd with Earth, or marble Stone?
 Or dip'd all o'er in Honey? Or be roul'd,
 875 O'er boist'rous Waves, on Cliffs expos'd to Cold?

Ay

NOTES.

870. And if, &c.] The Poet hints at the three different ways of Sepulture, that were us'd by the Antients: Some were burnt, some bury'd in the Earth, and some were put into Stone-Coffins, fill'd up with Honey: Of all which you may consult Salmasius to Solinus: p. 850. But perhaps Lucretius intended to give a slight Chastisement to Heraclides of Pontus, and to Democritus, of whom Varro *ἐν ταφῇς*; Quare Heraclides Ponticus plus sapit, qui præcepit, ut comburerent, quam Democritus, qui ut in melle fervarent: quem si vulgus secutus esset, peream si centum denarijs calicem Mulsi emere possimus. Heraclides, who advis'd to burn dead Bodies, was wiser than Democritus, who would have them be kept in Honey; for if his Advice had been generally follow'd, a Cup of Metheglin would be worth a great deal of Money. For so scrupulous a Concern for their Sepulture was mean, and wholly unbecoming of Philosophers. Ev'n Petronius was braver and more wise than this comes to. Attamen fluctibus obruto non contingit sepultura: tanquam interfit perituum corpus, quæ ratio consumat, ignis, an fluctus, an mora: quicquid feceris hæc omnia eodem ventura sunt; feræ tamen corpus lacera-bunt; tanquam melius ignis accipiat. But a Man, whose dead Body is roll'd up and down in the Waves, is depriv'd of Sepulture: As if it were of any Moment, by what means the Body, that must perish, is consum'd; whether by Fire, by Water, or with length

of Time: whatever thou dost with it, it will be the same at long run: But wild Beasts will tear it to pieces? As if Fire would not hurt it as much. Lucretius therefore justly blames this too great Concern, this over-care for a senseless Lump of Clay, at best but the very Leavings of a Soul: and says,

If, while he live, this Thought molests his Head,

What Wolf, or Vulture shall devour me dead;

He wastes his Days in idle Grief, nor can

Distinguish 'twixt the Body, and the Man:

But thinks himself can still himself survive;

And, what, when dead, he feels not, feels alive.

Then he repines, that he was born to die;

Nor knows, in Death there is no other HE,

No living He remains his Grief to vent,

And o'er his senseless Carcass to lament.

If, after Death, 'tis painful to be torn

By Birds, and Beasts; then why not so to burn?

Or, drench'd in Floods of Honey, to be soak'd?

Imbalm'd, at once to be preserv'd, and choak'd?

Or on an airy Mountain's Top to lie,

Expos'd to Cold, and Heav'n's Inclemency?

874. Dip'd in Honey] This was rather the Antients Way of embalming than of burying their Dead; as we may gather from the

Ay, but he now is snatch'd from all his Joys;
 No more shall his chaste Wife, or prattling Boys
 Run to their Dad with eager Haste, and strive
 Which first shall have a Kiss, as when alive.
 880 Ay, but he now no more from Wars shall come,
 Bring Peace and Safety to his Friends at Home.
 Wretched, O wretched Man! one fatal Day
 Has snatch'd the vast Delights of Life away:
 Thus they bewail, but go no farther on;
 885 Nor add, that his Desires and Wants are gone:
 Which if they thought, how soon would all give o'er
 Their empty causeless Fears, and weep no more?
 'Tis true, thou sleep'st in DEATH, and there shalt lie,
 Free from all Cares, to all Eternity,
 890 But we shall mourn thee; still no Length of Years
 Shall overcome our Grief, or dry our Tears.

Now

N O T E S.

the above-cited Passage of Varro, and from Xenophon, lib. 5. *Εμινικῶν*, where he relates, That Agisipolis, King of the Lacedemonians, being seiz'd with a violent Distemper of which he dy'd the seventh Day after he was taken, was put into Honey, and brought to Lacedemon, where, says he, he was buried in a Royal Sepulchre, *ἢ ἐκεῖν' ὅ μιν ἐν μέλιτι τεθείς, ἢ κομιθεὶς οἴκαδε, ἔτυχεν ἡ βασιλικῆς ταφῆς.*
 876. Ay, but, &c.] Because it is commonly esteem'd a great Misfortune to be depriv'd by Death of the Blessings we enjoy in Life, and because Men are apt to bewail themselves that they must die, and leave all those Joys behind them: Lucretius, in these 20. v. derides that vain Anxiety, and tells the Self-Tormenter,

But to be snatch'd from all thy Household Joys,
 From thy chaste Wife, and thy dear prattling Boys,
 Whose little Arms about thy Legs are cast;
 And climbing for a Kiss, prevent their Mother's Haste,

Inspiring secret Pleasure thro' thy Breast;
 All these shall be no more: Thy Friends oppress
 Thy Care and Courage now no more shall free:
 Ah! Wretch, thou cry'st: Ah! miserable me!
 One woful Day sweeps Children, Friends, and Wife,
 And all the brittle Blessings of my Life:
 Add one thing more, and all, thou say'st, is true;
 Thy Want and Wish of them is vanish'd too.
 Which, well consider'd, were a quick Relief
 To all thy vain imaginary Grief:
 For thou shalt sleep, and never wake again;
 And quitting Life, shalt quit thy living Pain:
 But we thy Friends shall all } those Sorrows find,
 Which in forgetful Death } thou leav'st behind:
 No Time shall dry our Tears, } nor drive thee from our Mind.
 The worst that can befall thee, } measur'd right,
 Is a sound Slumber, and a long } Good-night. Dryd.

Socrates,

Now I would gladly know, come tell me why,
 Why dost thou pine with Grief, and weep, and sigh?
 Why dost thou vex thy self, and beat thy Breast,
 895 Because thou once must sleep in DEATH, and rest?
 So when the jolly BLADES, with Garlands crown'd,
 Sit down to drink; while frequent Healths go round,
 Some

NOTES.

Socrates, in the Dialogue of Plato, inscrib'd Axiochus, says to the same purpose: Ἡκουσα ὅτι ὁ θάνατος ἐστὶ τὰς ζωνῶν ἐστίν, ἐστὶ τὰς μέλαινα χότας ὅτι ἐστὶ μὲν τὰς ζωνῶν ἐκ ἐστίν, οἱ δὲ ἀποθανόντες ἐκ ἐστίν, ὅς ἐστι τὸ ἐπὶ τὸν ἕσπερον (ἐν τῷ τέθνηκας) ἔτε, εἴ τι παρ' αὐτοῖς ἔσται περὶ σέ, σὺ δὲ ἐκ ἐστίν. Μάταιον ἐν ἡλύπῃ περὶ τῆς μὴ ὄντος, μῆτε εὐομενεῖς ἐπὶ Ἀξίοχον, Ἀξίοχον ὁδύρεσθαι, ἢ ὁμοιον, ὡς εἰ ἐπὶ Σκύμνῳ, ἢ τῷ Κενταύρῳ τὴν ὁδύρεσθαι, τῶν μῆτε ὄντων, μῆτε ὑπερβῶν ἐπὶ τὴν τελευτὴν ἐσομένων. Τὸ δὲ φοβερόν τοῖς ἐστίν ὅτι, τοῖς δὲ ἐκ ἐστὶ ὡς ἂν εἴη;

895. Thou once must sleep in Death] For as Death is esteem'd a perpetual Sleep, so is Sleep a temporary Death, or at least an Image of Death:

Stultus, quid est somnus, gelidæ nisi mortis imago?

And the General, who kill'd one of his Soldiers, whom he found sleeping upon Duty, said pleasantly enough; Talem reliqui, qualem inveni: I left him as I found him.

896. So when, &c.] Weak and foolish are they who bewail the Dead without Measure, and they too who repine and grieve that themselves must die, but more foolish they, who in their Feasts and Merriments,

— Would be thought the
 Wits

And yet disturb their Mirth with melancholy Fits:

When Healths go round, and kindly Brimmers flow,
 Till the fresh Garlands on their Foreheads glow,
 They whine, and cry; Let us make Haste to live;
 Short are the Joys, that humane Life can give. Dryd.

And thus they damp their Delights with the Remembrance of Death; as if in the Grave they were to be parcht up with unquenchable Thirst, or torment-ed with the Want of any of the Enjoyments of this Life:

Eternal Preachers! who corrupt the Draught,
 And pall the God, who never thinks, with Thought.

Ideots with all that Thought, to whom the worst
 Of Death, is Want of Drink, and endless Thirst;
 Or any fond Desire, as vain as these. Dryd.

But Lucretius bids them call to Mind that

Ev'n in their Sleep, the Body, }
 wrapt in Ease, }
 Supinely lies, as in the peace- }
 ful Grave, }
 And wanting nothing, nothing }
 can it crave. }

Why then do the Fools dread a Want of any Thing when they are dead; since Death, more than Sleep, scatters the Principles of the Soul, and more deprives Men of their Sense. For

Were

Some, looking grave, this Observation make :
 All the Delights are short, we Men can take :
 900 Now we enjoy, but, gone, we wish in vain,
 In vain desire to call them back again :
 As if the greatest Ill in Graves they fear,
 Were Thirst, or to want Wine, or Garlands there,
 Or any other Thing they fancy here.
 905 Fools! ev'n in common SLEEP what Cares molest?
 What Thoughts for Life, or Health, disturb our Rest?

For

NOTES.

Were that sound Sleep eternal,
 it were Death :

Yet the first Atoms then, the
 Seeds of Breath,
 Are moving near to Sense; we
 do but shake

And rouse that Sense, and strait
 we are awake :

Then Death to us, and Death's
 Anxiety

Is less than Nothing, if a Less
 can be :

For then our Atoms, which in
 Order lay,
 Are scatter'd from their Heap,
 and puff'd away ;

And never can return into their
 Place,

When once the Pause of Life has
 left an empty Space. Dryd.

With Garlands crown'd.] It
 was the Custom of the Antients,
 as well Greeks as Latines, at
 their Feasts and Entertainments,
 not only to strew their Rooms
 with Flowers : but themselves,
 the Guests, and even the Wait-
 ers wore Garlands of Flowers on
 their Heads ; And this they did,
 says Pliny, to dispel, by the
 Fragrancy of the Flowers, the
 Vapours and Heaviness, that pro-
 ceeded from too much Drink-
 ing : *Crapulam & gravedines*
capitis, impositis coronis, olfa-
ctione discutunt : lib. 21. Nat.
 Hist. cap. 19. Nay, even the ve-
 ry Goblets were crown'd likewise
 with Garlands.

Crateras magnos statuunt, & vi-
na coronant. Virg.

And

Tum pater Anchises magnum
cratera coronâ

Induit, implevitque mero, &c.

Which cannot be interpreted as
 some do the

— *Κεφαλῆας ἐπισέψαντο ποτοῖο*

of Homer : They crown'd Bowls
 with Drink : And Bowls, say they,
 may then be said to be crown'd
 with Drink, when they are fill'd
 so full, that the Liquor rises a-
 bove the Brims of the Bowl :
 And this we call a Bumper, from
 the Wine's swelling higher than
 the Brims of the Glafs. But Ho-
 mer may as well be construed,
 they crown'd Bowls of Drink, as
 Bowls with Drink. It is evident
 too from several Places in Scri-
 pture, that Garlands were like-
 wise in great Use among the Jews
 at their Feasts, especially their
 Nuptials : Isa. 61. 10. The La-
 tin reads, like a Bridegroom
 crown'd with Garlands, Wisd.
 2. 8. Ezek. 12. 16. Lam. 5. 25.
 Eccles. 32. 1. &c.

899. All the Delights, &c.]
 We find something to the same
 Purpose in Petronius, where he
 describes the Banquet of Trimal-
 chio, who, when a Servant had
 brought in a silver Skeleton, and
 set it on the Table, cry'd out ;

Heu, heu nos miseros ! quam
totus homuncio nihil est :

For MEN eternally might still sleep on,
 Free from such Cares, their Rest disturb'd with none :
 Yet then the MIND is well, 'tis whole, it lives,
 910 And aptly moves, nay, and almost perceives ;
 Small Strokes will wake the Man, and he revives.
 Then DEATH, if there can be a Less than LEAST,
 Is troubled less with anxious Cares, than REST.
 Because in DEATH few Parts of MIND remain ;
 915 And he that sleeps in DEATH, ne'er wakes again.
 But now if NATURE should begin to speak,
 And thus with loud Complaints our Folly check :
 Fond MORTAL, what's the Matter thou dost sigh ?
 Why all these Fears, because thou once must die,
 920 Must once submit to strong Mortality ?

For

N O T E S.

Sic erimus cuncti, postquam nos
 auferet orcus :
 Ergo vivamus, dum licet esse
 bene.

And the old Epicurean Epigram
 gives the same Advice ;

Cum te mortalem noris, præsen-
 tibus exple
 Deliciis animum : post mortem
 nulla voluptas.

To which I add the following
 Lines out of Anacreon, as they
 are render'd by Cowley :

Crown me with Roses whilst I
 live ;
 Now your Wines and Ointments
 give :
 After Death I Nothing crave ; }
 Let me alive my Pleasures have : }
 All are Stoicks in the Grave. }

But St. Jerome, writing against
 Jovinianus, blames these incon-
 siderate Revellers in these Words.
 Manduca, & bibe ; & si tibi placet,
 cum Israele lude confurgens, &
 canito ; Manducemus & biba-
 mus, cras enim moriemur.
 Manducet & bibat, qui post ci-
 bos expectat interitum ; qui cum
 Epicuro dicit : Post mortem ni-
 hil est, & mors ipsa nihil est.

916. But now, &c.] That his
 Disputation against the Fear of
 Death may be the more efficaci-
 ous, the Poet, in these 29. v. intro-
 duces Nature speaking, and thus
 strengthens his Arguments by
 the Authority of the Person that
 speaks. If thou hast met with
 Crosses and Afflictions, if thy
 whole Life has been one conti-
 nu'd Course and Series of Adver-
 sities, lay down thy Burden,
 Wretch, and learn at last to suf-
 fer Ease: If thou hast been pro-
 sperous, and led a Life of Joy
 and Pleasure, go away content
 with the bounteous Blessings I
 have given thee. Expect no new :
 There is a Vicissitude of all
 Things, as well as of Times
 and Seasons: the same always
 succeed the same. If Age has
 not yet weaken'd and impair'd
 thy Strength and Vigour, yet
 thou hast enjoy'd all the good
 Things that I can give thee: and
 if thou art worn out with Years,
 why dost thou dread and delay
 to dy? Let us suppose, says Lu-
 cretius :

—Great Nature's Voice should
 call
 To thee, or me, or any of us
 all :

What

- For if the Race, thou hast already run,
 Was pleasant; if with Joy thou saw'st the Sun;
 If all thy Pleasures did not pass thy Mind,
 As thro' a Sieve; but left some Sweets behind;
 925 Why dost thou not then, like a thankful Guest,
 Rise cheerfully from Life's abundant Feast,
 And with a quiet Mind go take thy Rest?
 But if all those Delights are lost and gone,
 Spilt idly all, and LIFE a Burden grown;
 930 Then why, fond MORTAL, dost thou ask for more,
 Why still desire t' increase thy wretched Store,
 And wish for what must waste like those before?
 Not rather free thy self from Pains and Fear,
 And end thy Life, and necessary Care?
 935 My Pleasures always in a Circle run,
 The same returning with the yearly Sun;
 And thus, tho' thou dost still enjoy thy Prime;
 And tho' thy Limbs feel not the Rage of Time;
 Yet I can find no new, no fresh Delight;
 940 The same dull Joys must vex the Appetite,

Altho'

N O T E S.

What dost thou mean, ungrateful
 Wretch, thou vain,
 Thou mortal Thing, thus idly
 to complain,
 And sigh, and sob, that thou
 shalt be no more?

For, if thy Life were pleasant
 heretofore,

If all the bounteous Blessings,
 I could give,

Thou hast enjoy'd; if thou
 hast known to live;

And Pleasure not leak'd thro'
 thee, like a Sieve:

Why dost thou not give Thanks,
 as at a plenteous Feast,

Cramb'd to the Throat with Life,
 and rise, and take thy Rest?

But if my Blessings thou hast
 thrown away;

If indigested Joys pass'd thro',
 and would not stay;

Why dost thou wish for more to
 squander still?

If Life be grown a Load, a real
 Ill,

And I would all thy Cares, and
 Labours end;

Lay down thy Burden, Fool, and
 know thy Friend:

To please thee, I have empty'd
 all my Store;

I can invent, and can supply
 no more;

But run the Round again, the
 Round I ran before. Dryd.

925. Why dost, &c.] Horace
 has imitated this Passage, Sat. 1,
 lib. 1.

Unde fit ut raro, qui se vixisse
 beatum

Dicat, & exacto contentus tem-
 pore vitæ

Cedat, uti conviva satur, repe-
 rire queamus.

939. Yet I can find, &c.] Me-
 nippus in Lucian asks Chiron the
 Reason, why he chose to dy,
 when he might have been im-
 mortal? Chiron answer'd: Be-
 cause in Life there was nothing
 new, but the same Things over
 and over again; which continual

Altho' thou couldst prolong thy wretched Breath
 For num'rous Years; much more if free from Death.
 What could we answer, what Excuses trust?
 We must confess that her Reproofs are just.

- 945 But if a WRETCH, a Man oppress'd by Fate,
 Mourns coming Death, and begs a longer Date;
 Him SHE more fiercely chides: Forbear thy Sighs,
 Thou Wretch, cease thy Complaints, and dry thy Eyes:
 If OLD; thou hast enjoy'd the mighty Store
 950 Of gay Delights; and now canst taste no more;
 But yet because thou still didst strive to meet
 The absent, and contemn'dst the present Sweet,
 DEATH seems unwelcome, and thy Race half run;
 Thy Course of Life seems ended, when begun;
 955 And unexpected hasty DEATH destroys,
 Before thy greedy Mind is full of Joys.

Yet

NOTES.

Vicissitude had cloy'd me, and
 created in my Mind a Satiety,
 and even a loathing of Life:

Thus tho' thou art not broken
 yet with Years;
 Yet still the self-same Scene of
 Things appears;
 And would be ever, could'st thou
 ever live:
 For Life is still but Life; there's
 nothing new to give. Dryd.

945. But if, &c.] Hitherto
 Nature has only gently reprimanded those who are never
 weary of living: She now in
 these 32. v. more sharply rebukes
 those, who are unmeasurably
 greedy of Life, ev'n tho' it be
 grown a Burden to them: especially the ag'd, who are become
 incapable of enjoying the Pleasures of this World. As in a
 Theatre, so in this Life, each
 Man has his Part to play: and
 the old have no more right to
 live, than a Player has to tarry
 on the Stage, after he has acted
 his Part: Be gone, says she, decrepid
 Sot, thou who hast outliv'd
 Content and Pleasure, and
 art grown covetous of Pain.
 Thou hast nothing more to do

here; therefore dy as soon as
 thou canst,

And leave those Joys, unsuiting
 to thy Age,
 To a fresh Comer, and resign
 the Stage.

All Things, like thee, have
 Times to rise and rot;
 And from each others Ruin are
 begot:

For Life is not confin'd to him
 or thee;

'Tis giv'n to all for Use, to none
 for Property. Dryd.

What dost thou fear? In the Fables of the Poets there is not one
 Syllable of Truth; but the Living suffer those Torments, which
 they dread in Futurity:

For all the dismal Tales, that
 Poets tell,

Are verifi'd on Earth, and not in
 Hell.

Consider former Ages past and
 gone,

Whose Circles ended long ere
 thine begun:

Then tell me, Fool, what Part
 in them thou hast?

Thus may'st thou judge the Future
 by the Past:

What

Yet leave these Toys, that not besit thy Age;
 New Actors now come on; resign the Stage.
 If thus she chides, I think 'tis well enough:
 960 I think 'tis nothing, but a just Reproof:
 For rising BEINGS still the old pursue,
 And take their Place; old die, and frame the new:
 But nothing sinks to Hell, and sulph'rous Flames,
 The SEEDS remain to make the future Frames:
 965 All which shall yield to Fate, as well as thou;
 And Things fell heretofore ev'n just as now:
 And still decaying Things shall new produce:
 For LIFE's not given to possess, but use.
 Those Ages, that in long Possession ran,
 970 And measur'd hasty Time, ere we began;
 What are they all to us? From this think farther on;
 And what is TIME to us, when LIFE is gone?
 Besides; what dreadful Things in DEATH appear?
 What tolerable Cause for all our Fear?
 975 What sad, what dismal Thoughts do bid us weep?
 DEATH is a quiet State, and soft as Sleep.
 And all, which we from Poets Tales receive,
 As done below, we see, ev'n whilst alive.

No

NOTES.

What Horror seest thou in that
 quiet State?

What Bugbear Dreams to fright
 thee after Fate?

No Ghosts, no Goblins, that
 still Passage keep;

But all is there serene, in that e-
 ternal Sleep. Dryd.

957. Yet leave, &c.] That is,
 Be content to leave those De-
 lights, of which thou hast en-
 joy'd thy Share, and art no lon-
 ger able to taste: To this pur-
 pose says Horace,

Vivere si rectè nescis, decede
 peritis:

Lusisti fatis, edisti fatis, atq;
 bibisti;

Tempus abire tibi est.

lib. 2. Ep. 2.

977. And all, &c.] Here the
 Poet, that he may intirely deli-
 ver the Minds of Men from the

Fear of Death, endeavours to
 persuade, that there are no Pu-
 nishments after this Life. And to
 this end he employs the follow-
 ing 48. v. to explain the Fables
 of the Poets: that of Tantalus
 in 5. v. of Tityus in 11. v. of
 Sisyphus in 10. v. of the Daugh-
 ters of Danaus in 10. v. of the
 Furies, Cerberus, &c. in 12. v.
 For those Fables, says he, are
 meant of the living: For Tan-
 talus is the superstitious Man:
 Tityus, he who is a Slave to his
 Lusts, or inordinate Desires: Si-
 syphus represents him, who in
 vain aims at Sovereignty, and
 never attains his Wish: The
 Daughters of Danaus are the A-
 varitious, whose Thirst of Riches
 is never satisfy'd: As for Cer-
 berus, the Furies, &c. we are to
 deem them to be the Executio-
 tioners, that inflict the Punish-
 ments on Malefactors; or ra-
 ther the Conscience of the
 Guilty,

No wretched *TANTALUS*, as Stories tell,
 980 Looks up, and dreads th' impending *STONE* in Hell :
 But heavy *Weights* of superstitious *Care*
 Oppress the living ; they disturb us here,
 And force us *Chance*, and future *Ills* to fear.

No

N O T E S.

Guilty, which is the greatest of all Tormenters.

979. No wretched, &c.] In these 5. v. he explains the Fable of *Tantalus*, King of *Phrygia*, the Son of *Jupiter*, by the Nymph *Plote*, and Grandfather of *Agamemnon* and *Menelaus*. He, when he treated some of the Gods, to make Tryal of their Divinity, serv'd up his own Son *Pelops* to the Table : But all the Gods, except *Ceres*, who eat a Shoulder, abstain'd from tasting of the Dish ; and to punish the Father for his flagitious Cruelty, threw him into Hell, to be tormented with eternal Hunger and Thirst. For he is feign'd to be set up to the Chin in the River *Eridanus*, and to have Apples hanging about his Head ; but not to be admitted either to drink of the Water, or eat of the Apples. The Mythologists generally interpret this Fable, of the Avaritious, who have not the Soul to make use, even of their paternal Estates. Thus *Horat.* lib. i. Serm. Sat. i.

*Tantalus à labris sitiens fugientia captat
 Flumina. Quid rides ? mutato nomine, de te
 Fabula narratur, congestis undique faccis
 Indormis inhians, & tanquam parcere sacris
 Cogaris, aut pictis tanquam gaudere Tabellis.*

Which *Cowley* has thus render'd :

In a full Floud stands *Tantalus*,
 his Skin
 Wash'd o'er in vain, for ever dry within,

He catches at the Stream with greedy Lips,

From his touch'd Mouth the wanton Torrent slips.

You laugh ? yet change the Name, this Fable is thy Story :

Thou in a Flood of useless Wealth dost glory ;

Which thou canst only touch, but never taste.

Th' Abundance still, and still the Want does last.

Macrobius in *Somn. Scip.* lib. i. cap. 10. *Antequam studium Philosophiæ circa Naturæ inquisitionem ad tantum vigoris adolesceret, qui per diversas gentes auctores constituendis sacris ceremoniarum fuerunt, aliud esse inferos negaverunt, quam ipsa corpora, quibus inclusæ animæ carcerem fœdum tenebris, horridum sordibus, & cruore patiuntur : hoc animæ sepulchrum, hoc Ditis concava, hoc inferos vocaverunt, & omnia, quæ illic esse credidit fabulosa persuasio, in nobismetipsis, & in ipsis humanis corporibus assignare conati sunt.*—— illos aiunt epulis ante ora positis excruciarî fame, & inediâ tabescere, quos magis magisque acquirendi desiderium cogit præsentem copiam non videre : qui in affluentia inopes, egestatis mala in ubertate patiuntur ; nescientes parta respicere, dum egent habendis. But *Lucretius* represents the Fable of *Tantalus* otherwise, and interprets it in a different manner : telling us that,

No *Tantalus* looks up with fearful Eye,
 Or dreads th' impending Rock to crush him from on high :

But

No *Tityus* there is by the Eagle torn:
 985 No new Supplies of LIVER still are born:
 For grant him big enough, that all the Nine,
 Those Poets ACRES, his vast Limbs confine
 To narrow Bounds; but let him spread o'er all,
 And let his Arms clasp round the watry Ball;
 990 Yet how could he endure eternal Pain?
 And how his eaten LIVER grow again?

But

NOTES.

But fear of Chance on Earth di-
 sturbs our easy Hours;
 Or vain imagin'd Wrath of vain
 imagin'd Pow'rs. Dryd.

Where we see he follows their O-
 pinion, who say, that a Stone is
 hanging over the Head of Tan-
 talus in Hell, the fall of which
 he perpetually dreads: Thus too
 Euripides in Orestes:

Κορυφῆς ὑπερλέμοντα δειμαίνων ὠ-
 πόν
 "Αεὶ πολεῖ, ἢ τίνα ταύτην δι-
 κην.

984. No Tityus, &c. In these
 11. v. he describes the Punish-
 ment, and explains the Fable of
 Tityus, the Son of Jupiter by
 Elara, Daughter of Orchome-
 nus; He attempted to ravish La-
 tona, the Mother of Apollo, who
 kill'd him with his Arrows, and
 sent him into Hell, where a Vul-
 ture is continually digging into
 his Liver, and feeding upon it,
 which nevertheless grows as fast
 as the Vulture devours it. He
 is feign'd to have been of so enor-
 mous a Size, that when he lay
 down, his Body cover'd no less
 than nine Acres of Ground:
 Thus Ovid. Metam. 4. v. 457.

Viscera præbebat Tityus lanian-
 da, novemque
 Jugeribus distentus erat.

And Virgil Æn. 6. v. 595.
 Nec non & Tityon, Terræ om-
 niparentis Alumnum,

Cernere erat, per tota novem
 cui jugera corpus
 Porrigitur; rostroque immanis
 vultur obunco
 Immortale jecur tundens, foecun-
 daque pænis
 Viscera, rimaturque epulis, ha-
 bitatque sub alto
 Pectore: nec fibris requies datur
 ulla renatis.

There Tityus was to see, who
 took his Birth
 From Heav'n; his Nursing from
 the foodful Earth:
 Here his gigantick Limbs, with
 large Embrace,
 Infold nine Acres of infernal
 Space:
 A rav'nous Vulture, in his open'd
 Side,
 Her crooked Beak, and cruel
 Talons try'd;
 Still for the growing Liver dig'd
 his Breast;
 His growing Liver still supply'd
 the Feast:
 Still are his Entrails fruitful to
 their Pains;
 Th' immortal Hunger lasts,
 th' immortal Food remains.
 Dryd.

But Lucretius teaches that this
 is meerly a Fable of the Poets,
 and that

No Tityus, torn by Vultures,
 lies in Hell;
 Nor could the Lobes of his
 rank Liver swell
 To that prodigious Mass for
 their eternal Meal;

Not

But he's the *TITIVS* here, that lies oppress'd
With vexing Love, or whom fierce Cares molest :
These are the *EAGLES* that still tear his Breast.

995 He's *SISYPHVS*, that strives with mighty Pain
To get some Offices, but strives in vain ;
Who poorly, meanly begs the Peoples Voice ;
But still refus'd, and ne'er enjoys the Choice:

For

NOTES.

Not tho' his monstrous Bulk
had cover'd o'er
Nine spreading Acres, or nine
thousand more ;
Not tho' the Globe of Earth
had been the Giant's Floor.
Nor in eternal Torments could
he lie ;
Nor could his Corps sufficient
Food supply :
But he's the *Tityus*, who by
Love oppress'd,
Or tyrant Passion, preying on
his Breast,
And ever-anxious Thoughts is
robb'd of Rest. Dryd.

And this Opinion of Lucretius is confirm'd by Servius, who, on the above-cited Passage of Virgil, says: *Sane de his omnibus rebus mire reddidit Lucretius, & confirmat in nostrâ esse vitâ omnia, quæ finguntur de Inferis. Dicit enim Tityum amorem esse, hoc est Libidinem, quæ, secundum Physicos & Medicos, in jecore est, ut Ritus in Splene, Iracundia in Felle, &c. And Macrobius is of the same Opinion ; when he says ; Vulturem jecur immortale tundentem nihil aliud intelligi voluerunt (veteres) quam tormenta conscientiæ, obnoxia flagitio, viscera interiora rimantis, & ipsa vitalia indefessa admissi sceleris admonitione laniantis, semperque curas, si forte requiescere tentaverint, excitantis, tanquam fibris renascentibus inhærendo, nec ulla sibi miseratione parcentis ; lege hæc, quæ se judice nemo nocens absolvitur, nec de se suam potest vitare sententiam. in Somn. Scip. lib. 1.*

cap. 10. And with this agrees the Epigram in Petronius :

Qui vultur jecur ultimum per-
errat,
Et pectus trahit, intimaque fi-
bras,
Non est quem timidi vocant
Poetæ,
Sed cordis mala, livor atque
luxus.

Prometheus too is said by some to suffer the like Punishment.

995. He's Sisyphus, &c.] In these 10. v. he explains the Fable of Sisyphus, the Son of Æolus, who for infesting Attica with his Robberies, was slain by Theseus, King of the Athenians : In whose Honour the Greeks feign'd that Sisyphus was condemn'd in Hell to roul a Stone to the Top of a Mountain, which, when with great labour he had forc'd it up, tumbled down again, so that he was always to begin his Task anew : But Lucretius says,

The Sisyphus is he, whom Noise
and Strife
Seduce from all the soft Retreats
of Life ;
To vex the Government, di-
sturb the Laws ;
Drunk with the Fumes of popu-
lar Applause,
He courts the giddy Crowd to
make him great,
And sweats, and toils in vain to
mount the sov'raign Seat :
For still to aim at Pow'r, and still
to fail,
Ever to strive, and never to pre-
vail,

What

For still to seek, and still in Hopes devour,
 1000 And never to enjoy the long'd for Pow'r,
 What is it, but to roul a weighty Stone
 Against the Hill; which strait will tumble down?
 Almost at Top, it must return again,
 And with swift Force roul thro' the humble Plain.
 1005 Lastly, since NATURE feeds with gay Delight,
 And never fills the greedy APPETITE;
 Since ev'ry Year, with the returning Springs,
 SHE new Delights, and Joys, and Pleasures brings;
 And yet our Minds, amidst this mighty Store,
 1010 Are still unsatisfy'd, and wish for more:
 Sure this they mean, who teach that MAIDS below
 Do idle Pains, and Care, and Time bestow,
 In pouring STREAMS into a leaky URN,
 Which flow as fast again, as fast return.

The

N O T E S.

What is it, but, in Reasons true
 Account,
 To heave the Stone against the
 rising Mount;
 Which, urg'd, and labour'd,
 and forc'd up with Pain,
 Recoils, and roul's impetuous
 down, and smokes along the
 Plain? Dryd.

And Macrobius, in the Place last
 cited, agrees with Lucretius in
 this Opinion, and says: *Saxum
 ingens volvere inefficacibus labo-
 riosisque conatibus, vitam teren-
 tes, atram filicem lapsuram sem-
 per & cadenti similem, illorum
 capitibus imminere, qui arduas
 potestates, & infaustam ambiunt
 Tyrannidem, nunquam sine ti-
 more victuri, & cogentes subje-
 ctum vulgus odisse, dum metuat,
 semper sibi videntur exitium,
 quod merentur excipere.*

1005. Lastly, &c.] In these
 10. v. the Poet explains the Fa-
 ble of the fifty Daughters of Da-
 naus, King of the Argives, who
 were marry'd to the fifty Sons of
 their Father's Brother Ægythus,
 and who all of them, except only
 Clytemnestra, kill'd their Hus-

bands in one Night: Of them
 the Poets fabled, that they were
 doom'd in Hell to fill a leaky
 Vessel with Water. See Macro-
 bius in Somn. Scip. lib. 1. cap. 10.
 and Horat. Od. 2. lib. 3. But
 Lucretius interprets it of the
 Luxurious, who are never fill'd,
 or satisfy'd with the Blessings of
 this Life; and says:

Then still to treat thy ever-cra-
 ving Mind
 With ev'ry Blessing, and of ev'ry
 Kind,
 Yet never fill thy rav'ning Ap-
 petite,
 Tho' Years and Seasons vary the
 Delight;
 Yet nothing to be seen of all the
 Store;
 But still the Wolf within thee
 barks for more:
 This is the Fable's Moral, which
 they tell,
 Of fifty foolish Virgins, damn'd
 in Hell
 To leaky Vessels, which the Li-
 quour spill,
 To Vessels of their Sex, which
 none could ever fill. Dryd.

1015 The FURIES, CERBERUS, black HELL, and Flames,
Are airy Fanfies all, meer empty Names:

But

NOTES.

1015. The Furies, &c.] In these 12. v. he teaches that there are no such Things as the Furies, Cerberus, nor any of those Punishments, with which the Guilty are said to be tortur'd in Hell: and indeed, having taught that Souls are mortal, it of necessity follows, that there are no Punishments after Death: He therefore interprets all those Things to be meant only of this Life, and says, that

As for the Dog, the Furies, and their Snakes,

The gloomy Caverns, and the burning Lakes,

And all the vain infernal Trumpery,

They neither are, nor were, nor e'er can be:

But here on Earth the guilty have in view,

The mighty Pains to mighty Mischiefs due:

Racks, Prisons, Poysons, the Tarpeian Rock,

Stripes, Hangmen, Pitch, and suffocating Smoke;

And last, and most, if these were cast behind,

Th' avenging Horrour of a conscious Mind,

Whose deadly Fear anticipates the Blow,

And sees no end of Punishment and Woe,

But looks for more at the last Gasp of Breath:

This makes a Hell on Earth, and Life a Death.

Dryd.

To this purpose Cicero in his Oration for Roscius Amerinus says admirably well: Nolite putare, quemadmodum in Fabulis, eos, qui aliquid impiè sceleratèque commiserunt, agitari & perterriti Furiarum tedis ardenti-

bus: sua quemque fraus, suus terror maxime vexat, suum quemque scelus agitat, amentiaque afficit, suæ malæ cogitationes conscientiaque animi terrent. Hæ sunt impiis assiduæ domesticæque Furia, quæ dies noctesque parentum pœnas à consceleratissimis filiis repetunt. Do not fancy, what the Fables say, that Men, who have committed any impious or wicked Action, are haunted and terrify'd with the flaming Torches of the Furies: Every Man's own Offences, his own Terrour chiefly disturb him: Every Man's own Wickedness haunts, and makes him mad: his own cruel Thoughts, and the consciousness of his own Guilt terrify him: These are to the impious those assiduous and domestick Furies, who Day and Night require, and avenge the Punishments of the Parents, of their most flagitious Sons. And Lactantius says, There are three Passions that drive Men headlong into all Manner of Wickedness: Anger, Covetousness, and Lust. Therefore the Poets said there are three Furies, that torment the Minds of Men: Anger seeks for Revenge; Covetousness, for Riches; and Lust, for sensual Delights. Tres sunt Affectus, qui homines in omnia facinora præcipites agunt. Propterea Poetæ tres Furias esse dixerunt, quæ mentes hominum exagitant: ira ultionem desiderat, cupiditas opes, libido voluptates. De vero Cultu, cap. 19.

The Furies.] They were three in Number, the Daughters of the River Acheron, and of Night: The Poets feign'd them to have Snakes instead of Hair, and to be the Inflicters of the Torments in Hell: and also that they always bore flaming Torches and Whips

But whilst we live, the Fear of dreadful Pains
 For wicked Deeds, the Prison, Scourge, and Chains,
 The Wheel, the Block, the Fire affright the Mind,
 1020 Strike deep, and leave a constant Sting behind.

Nay,

NOTES.

in their Hands. Virgil *Æneid.* 6.
 v. 576.

*Continuo fontes ultrix accincta
 flagello
 Tisiphone quatit insultans, tor-
 vosque sinistra
 Intentans angues, vocat agmina
 sæva sororum.*

And v. 605.

—Furiarum maxima juxta
 Accubat—
 Exurgitque facem attollens, at-
 que intonat ore.

Strait o'er the guilty Ghosts
 the Fury shakes
 The sounding Whip, and
 brandishes her Snakes;
 And the pale Sinner with her
 Sisters takes.
 The Queen of Furies by their
 Sides is set:
 —Her hissing Snakes she rears,
 Tossing her Torch, and thun-
 dring in their Ears. Dryd.

Cerberus] He is feign'd by
 the Poets to be a Dog with three
 Heads, that guards the Gates of
 Hell. Apollodorus describes him
 with three Heads, a Dragon's
 Tail, and his Back stuck thick
 with Serpents Heads of several
 Sorts. Hesiod, in *Theogon.*
 gives him fifty Heads. Virgil,
Æneid. 6. v. 417.

*Cerberus hæc ingens latratu reg-
 na trifauci
 Personat, adverso recubans im-
 manis in Antro
 —Horreare videas jam colla
 colubris,
 —tria guttura pandens.*

—In his Den they found
 The triple Porter of the Stygian
 Sound,

Grim Cerberus, who soon began
 to rear

His crested Snakes, and arm'd
 his bristling Hair.

Op'ning his greedy grinning
 Jaws he gapes

With three enormous Mouths.

Dryd.

Thus too Horace, *Od.* II. lib. 3.

*Cessit immanis tibi blandienti
 Janitor aulae*

Cerberus; quamvis furiale cen-
 tum

Muniant angues caput ejus, atque
 Spiritus teter, saniesque manet

Ore trilingui.

1018. The Prison, &c.] Here
 our Translatour has chang'd the
 Antients Ways of punishing Cri-
 minals into the more modern
 Punishments; he takes no No-
 tice of what Lucretius calls

—Horribilis de saxo jactu
 deorsum:

Which Dryden, who keeps more
 close, in this Place, to the Ori-
 ginal, renders, the Tarpeian
 Rock, which was a Precipice,
 from whence such as were guilty
 of Treason against the State,
 were thrown down. It was call'd
 Mons Tarpeius, from Tarpeia,
 a Vestal Virgin, who was bury'd
 there. This was she, who agreed
 with the Sabines to betray the
 Capitol to them, provided they
 would give her what they wore
 on their left Arms; which they
 promis'd to do: She meant their
 Bracelets; but they had no soon-
 er enter'd the Capitol by her
 Means, than they fell to throw-
 ing their Targets upon her,
 which instantly press'd and smo-
 ther'd

Nay, those not felt, the GUILTY SOUL presents
 These dreadful Shapes, and still her self torments,
 Scourges and Stings; nor even seems to know
 An End of these, but fears more fierce below,
 1025 Eternal all. Thus fanſy'd Pains we feel,
 And live as wretched here, as if in Hell.
 But more to comfort thee————

NOTES.

Consider,

ther'd her to Death. Horace,
 lib. 1. Satir. 6. mentions this
 Punishment:

————Audes
 Dejicere è saxo cives; aut trade-
 re Cadmo?

1021. The guilty Soul, &c.]
 Dryden, in the Tragedy of Au-
 renge-Zebe, has an excellent De-
 scription of the tormenting Ter-
 rours of a guilty Mind; and
 which agrees very well with this
 Passage of our Authour:

Severe Decrees may keep our
 Tongues in Awe;
 But to our Thoughts what E-
 dict can give Law?
 Ev'n you your self to your own
 Breast shall tell
 Your Crimes, and your own
 Conscience be your Hell:
 Amidst your Train this unseen
 Judge will wait;
 Examine how you came by all
 your State;
 Upbraid your impious Pomp;
 and in your Ear
 Will hollow, Rebel! Traytour!
 Murderer!
 Your ill-got Pow'r, wan Looks,
 and Cares shall bring;
 Known but by Discontent to be
 a King:
 Of Crowds afraid, yet anxious
 when alone,
 You'll sit, and brood your Sor-
 rows on a Throne.
 And Lee, in Mithridates, says
 finely:
 My ugly Guilt flies in my con-
 scious Face;
 And I am vanquish'd, slain with
 Bosom-War.

1027. But more, &c.] In these
 32. v. the Poet rebukes that
 worthless Race of Men, who seem
 to think themselves born for no
 other purpose, than to indulge
 themselves in Ease and Pleasure,
 and to waste their Days in Idle-
 ness: For why should such Men,
 who are altogether useless in their
 Generation, repine at their being
 subject to the same Laws and ne-
 cessity of Fate, to which the most
 potent Emperours, Legislatours,
 Founders of Cities, the greatest
 Wits, and the most illustrious in
 Arts and Sciences, have in all
 times been subject, and forc'd to
 submit. Certainly their Condi-
 tion ought to be worse, and
 yet they complain of its be-
 ing equal. Ancus, says he,
 Xerxes, and Scipio dy'd long a-
 go. All the Poets, and even
 Homer, the Prince and Father of
 them all; Democritus, nay, E-
 picurus himself, the best of all
 Philosophers, is dead: Therefore

When Thoughts of Death di-
 sturb thy Head,
 Consider, Ancus, Great and
 Good, is dead:
 Ancus, thy Better far, was born
 to die:
 And thou, dost thou bewail
 Mortality? Dryd.

Be gone then, whosoever thou be,
 and learn not to deplore the In-
 evitableness of that Destiny,
 which such, and so great Men, e-
 specially Democritus, and Epi-
 curus, have willingly, nay, joy-
 fully undergone.

1028. An-

Consider, *Ancus* perish'd long ago :

Ancus, a better Man by much than thou :

1030 Consider, mighty Kings in Pomp and State
Fall, and ingloriously submit to Fate.

Consider, even *HE*, that mighty *HE*,

Who laugh'd at all the threar'ning of the Sea ;

Who chain'd the Ocean once, and proudly led

1035 His Legions o'er the fetter'd Waves, is dead.

Scipio,

NOTES.

1028. *Ancus.*] *Ancus Martius* :
He was the fourth King of the
Romans, and Grandson of *Numa*
by a Daughter. Of him *Livy*.
Avitæ gloriæ memor : medium
erat in eo ingenium, & Numæ
& Romuli memor : cuilibet su-
periorum Regum belli pacisque
& artibus & gloria par. He
was emulous of the Glory of his
Progenitors, and seem'd to have
inherited a mix'd temper of
Mind, between that of *Numa*,
and of *Romulus* : He was equal
to any of his Predecessour Kings
in the Glory and Arts both of
War and Peace. *Virgil* has not
omitted to make *Anchises* shew
him to *Æneas* among the Race
of his Successours :

— *Quem juxta sequitur ja-*
ctantior Ancus,
Nunc quoque jam nimium gau-
dens popularibus auris.

Æn. 6. v. 815.

For he obtain'd the Kingdom by
the Favour and Voice of the
People, as well as of the Senatours.

1029. A better Man, &c.] *Lu-*
cretius took this Thought from
Homer, who says,

Κάτθανε ἢ Πάτρηκλῶ, ὅπερ σέο
πόλλον ἀμείνων.

1032. Consider, &c.] In these
4. v. he speaks of *Xerxes*, the
King of the Persians, who by
laying a Bridge over the *Helle-*
spond, and digging a Channel
round the Mountain *Athos*,

walk'd over the Sea, and sail'd
upon Land, as *Herodotus* in
Polyhymn. says of him, Consider,
says *Lucretius*,

How many Monarchs, with their
mighty State,
Who rul'd the World, were over-
rul'd by Fate ?

That haughty King, who lorded
o'er the Main,

And whose stupendous Bridge
did the wild Waves restrain,

In vain they foam'd, in vain they
threaten'd Wreck,

While his proud Legions march'd
upon their Back ;

Him Death, a greater Monarch,
overcame,

Nor spar'd his Guards the more
for their immortal Name.

Dryd.

1033. Who laugh'd, &c.] *Et*
contempsit, aquis insultans, mur-
mura Ponti, says *Lucretius*, al-
luding, in all Appearance, to
what the same *Herodotus* says of
him : That hearing that his
Bridge over the *Hellespont* was
broken to Pieces by a Storm,
he commanded three hundred
Stripes to be given to the Waves,
and the Sea to be lash'd, and
bound in Chains : and that some
of those, who were order'd to ex-
ecute this Sentence severely chid
and reproach'd, the insolent Sea
in these Words : O thou salt and
bitter Water ; thy Lord sends
thee this Greeting ; and inflicts
this Punishment on thee, because
thou hast basely done an injury
to

SCIPIO, that Scourge of CARTHAGE, now the
Keeps Pris'ner, like the meanest common Slave. (Grave
Nay, greatest Wits, and Poets too, that give
Eternity to others, cease to live;

HOMER,

NOTES.

to him, who never gave thee any
Provocation. But know, that the
Great King Xerxes will walk
over thee, in spite of all thou
canst do to hinder him. 'Tis
with good Reason that no Man
sacrifices to thee, since thou art
at best but a bitter and deceitful
Stream. Manilius, lib. II. v.
773.

Perfidis & victor strârat qui
classibus æquor.

Which Creech has thus para-
phras'd;

Next Persia's Scourge, who
strew'd the joyful Flood
With Xerxes Fleet, and check'd
the growing God:
Who broke his Force, when Nep-
tune bore the Chain,
And prov'd his juster Title o'er
the Main.

1036. Scipio.] He speaks of
P. Cornelius Scipio Africanus
major, who in the Year U. C.
543, when he was but 24 Years of
Age, was, preferably to others, sent
into Spain, from whence he drove
the Carthaginians: In the Year
549. he was made Consul, and
the Year following sent Procon-
sul into Africa: where having
overcome the Carthaginians, he
oblig'd Hannibal to return out
of Italy to the defence of his own
Countrey: having subdu'd Car-
thage, he impos'd a Tribute on
the Carthaginians, and made
them give him Hostages: for
which he was surnam'd Africa-
nus: He was allow'd a Tri-
umph at the end of the second
Punick War, in the Year 553.
Then he was made Censor in the

Year 555. and again Consul in
the Year 560. He was thrice
chosen Prince, or President of
the Senate. He went Legate, or
Lieutenant General, in the Expe-
dition against Antiochus, King
of Syria, which was commanded
in chief by his Brother Lucius,
who for the Victory he obtain'd
over that King, was surnam'd
Asiaticus. Our Scipio, being re-
turn'd to Rome, was accus'd by
the Tribunes of the People, of
having taken Money of Antio-
chus to procure him a Peace;
and thinking it unworthy of a
Man like himself to be present,
and plead in his own Defence, he
went to Liternum in Campania,
and dy'd there about the Year
567. Tho' our Translatour has
omitted it, Lucretius in this
Place calls him Belli fulmen, the
Thunderbolt of War! in which
he shew'd the Way to Virgil, who
Æn. 6. v. 482. calls both the Sci-
pio's, major and minor,

— Duo fulmina Belli,
Scipiadas. —

And to Cicero likewise, who in
his Oration for Cornelius Bal-
bus, speaking of others of the
Scipian Family, says: Cum duo
fulmina nostri imperii Cn. &
P. Scipiones subito in Hispania
extincti occidissent. And Dry-
den, in his Translation of this
Passage, was careful not to omit
the giving him that Appella-
tion:

The Roman Chief, the Car-
thaginian Dread,
Scipio, the Thunderbolt of
War, is dead,
And, like a common Slave,
by Fate in Triumph led,

The

1040 HOMER, their Prince, that Darling of the NINE,
 (What TROY would at a second Fall repine
 To be thus sung?) is nothing now but Fame;
 A lasting, far diffus'd, but empty Name.

DEMOCRITUS, as feeble Age came on,
 1045 And told him it was Time he should be gone;

For

NOTES.

The other was the Son of Æmilius Paulus Macedonicus, who was adopted into the Cornelian Family by the Son of Scipio Africanus Major, and call'd Publius Cornelius Scipio Æmilianus: He took, and utterly destroy'd Carthage, in the third and last Punic War, and reduc'd Africa into the Form of a Roman Province; for which he triumph'd, and gain'd the Surname of Africanus minor. This last was fam'd for his Justice, as well as for his great Knowledge in the Art of War; whence the Proverb, Scipione justior & militarior: which we find in Tertullian's Apologet. chap. 2. Lucius Florus, speaking of them says, *Fatale Africæ nomen Scipionum videbatur.* See more of them in Livy, Velleius Paterculus, Orosius, Appian. de Bello civil. Lucius Florus, Aurelius Victor, & Eutropius.

1040. Homer.] Thus too Manilius, in the Beginning of his second Book, is lavish in the Praise of Homer, and having mention'd the chief Arguments of his Poems, concludes with a high Character, and styles him, The Fountain of all Poetry:

—Cujus ex ore profusos
 Omnis Posteritas latices in carmina duxit,
 Amnemque in tenuis ausa est deducere rivos,
 Unius fecunda bonis.

Which Creech thus renders:

—From whose abundant Spring,
 Succeeding Poets draw the Songs they sing.

From him they take, from him adorn their Themes;
 And into little Chamels cut his Streams:
 Rich in his Store —

Ovid Amor. lib. 3. Eleg. 8. to the same purpose,

—à quo, ceu fonte perenni,
 Vatum Pierijs ora rigantur aquis.

And Longinus, de Sublim. Sect. 13. says, that not only Sterfichorus and Archilochus, but Herodotus the Historian, and Plato the Philosopher, owe their chief Beauties to Homer. Lucretius therefore with good Reason, speaking of the Inventers of Arts and Sciences, says;

—Quorum avus Homerus
 Sceptra potitus eadem sopitu' quiete 'st.

Upon which our Translatour expatiates; and this Thought, What Troy, &c. is taken from Waller. Dryden keeps closer to the Original, and renders this Passage thus:

The Founders of invented Arts are lost;
 And Wits, who made Eternity their Boast:
 Where now is Homer, who possess'd the Throne?
 Th' immortal Work remains, the mortal Authour's gone.

1044: Democritus.] Of whom says Lucretius, *Sponte sua letho caput obtulit obivus ipse.* Which Hermippus in Laertius explains. When

For then his Mind's brisk Pow'rs grew weak ; he cry'd ;
I will obey thy Summons, Fate, and dy'd :

Nay, *EPICURUS* Race of Life is run ;
That Man of Wit ; who other Men outshone,
1050 As far as meaner Stars the mid-day Sun.

Then how dar'st thou repine to die, and grieve ;
Thou meaner Soul, thou dead, ev'n whilst alive ?
That sleep'st, and dream'st the most of Life away ;
Thy Night is full as rational as thy Day ?

1055 Still vex'd with Cares, who never understood
The Principles of Ill, nor Use of Good :

Nor whence thy Cares proceed ; but reel'st about
In vain unsettled Thoughts, condemn'd to doubt.

Did Men perceive what 'tis disturbs their Rest,
1060 Whence rise their Fears, and that their thoughtful
Is by the Mind's own nat'ral Weight oppress'd. (Breast
Did

NOTES.

When Democritus was worn out with Age, and seem'd to be near his Death ; his Sister was one Day complaining to him, that if he should chance to dy *ἐν τῇ τῶν θεομορορίων ἑορτῇ*, (Festivals in Honour of Ceres) she should not be able to perform her Vows to that Goddess : but he bid her take heart, and bring him every Day some warm Loaves of Bread : by smelling to which he kept himself alive till that Solemnity was at end : Now it lasted three Days, and when they were past *ἀλυπότατα τὸν βίον περιήκατο*. Diog. Laert. lib. 9. in Vit. Democ. And thus, to use the Words of Dryden,

Democritus, perceiving Age invade,
His Body weaken'd, and his Mind decay'd,
Obey'd the Summons with a chearful Face ;
Made Haste to welcome Death,
and met him half the Race.

Of Democritus, see more, v. 356. of this Book : and v. 335. of Book IV.

1048. Epicurus] Of whom see Book I. v. 88. and the begin-

ning of this Book. Our Poet here praises him, as far excelling all the other Wise : and yet, says he, even he was forc'd to submit to Death :

That Stroke, ev'n Epicurus could not bar,
Tho' he in Wit surpass'd Mankind, as far
As does the Mid-day Sun the Midnight Star.
Then thou, do'st thou disdain to yield thy Breath,
Whose very Life is little more than Death ?

More than one Half by lazy Sleep posselt ;
And, when awake, thy Soul but nods at best,
Day - Dreams and sickly Thoughts revolving in thy Breast.

Eternal Troubles haunt thy anxious Mind,
Whose Cause and Cure thou never hop'st to find :
But still uncertain, with thy self at Strife,
Thou wander'st in the Labyrinth of Life. Dryd.

1059. Did Men, &c.] The Poet has taught before, that the Fear

Did they know this, as they all think they know,
 They would not lead such Lives, as now they do :
 Not know their own Desires, but seek to find
 1065 Strange Places out, and leave this Weight behind.
 One, tir'd at Home, forsakes his stately Seat,
 And seeks some melancholy close Retreat ;
 But soon returns : for, press'd beneath his Load
 Of Cares, he finds no more Content abroad :
 1070 Others, with full as eager Haste, retire,
 As if their Fathers House were all on Fire,
 To their small Farm ; but yet, scarce enter'd there,
 They grow uneasy with their usual Care :
 Or, seeking to forget their Grief, ly down
 1075 To thoughtless Rest, or else return to Town :
 Thus they all strive to shun themselves : in vain,
 For troublesome HE sticks close : the Cares remain ; }
 For they ne'er know the Cause of all their Pain : }
 Which if they did, how soon would all give o'er
 1080 Their fruitless Toys, and study NATURE more ?

That

NOTES.

Fear of Death is the Fountain from whence proceeds all our uneasiness of Mind : He now resumes that Subject, and in these 26.v. teaches, that the Inconstancy and Instability of Men proceed from no other Cause. Uneasy in Town, they go into the Countrey, but are as restless there, and strait return to Town. They wish for Things, which, when obtain'd, they loath. Men in all Conditions are oppress'd with a Load of Cares and Anxieties of Mind, because, wherever they go, they carry with them the Fear of Death, and all the uneasy Wishes and Desires that spring from it : But would they govern themselves by the Precepts of true Philosophy, that is to say, by the wise Doctrine of Epicurus ; they would learn, that the Soul is mortal ; and every Man would lay down the Load that he feels so heavy.

Oh ! if the foolish Race of Man,
 who find
 A Weight of Cares, still pressing
 on their Mind,

Could find as well the Cause of
 this Unrest,
 And all this Burden, lodg'd
 within the Breast,
 Sure they would change their
 Course : not live as now,
 Uncertain what to wish, or what
 to vow :
 Uneasy both in Countrey, and
 in Town,
 They search a Place to lay their
 Burden down :
 One, restless in his Palace, walks
 abroad,
 And vainly thinks to leave be-
 hind the Load ;
 But strait returns : for he's as
 restless there ;
 And finds there's no Relief in
 open Air.
 Another to his Villa would re-
 tire ;
 And spurs as hard, as if it were
 on Fire ;
 No sooner enter'd at his Coun-
 trey-Door,
 But he begins to stretch, and }
 yawn, and snore ; }
 Or seeks the City, which he }
 left before.

O o

Thus

That is a noble Search, and worth our Care;
On that depends eternal Hope or Fear:
That teaches how to look beyond our Fate,
And fully shews us all our future State.

1085 Our LIFE must once have End : in vain we fly
Pursuing Fate ; ev'n now, ev'n now we die.
Life adds no new Delights to those possess'd ;
But since the absent Pleasures seem the best,
With wing'd Desire and Haste we those pursue ;
1090 But those enjoy'd we loath, and call for new.
LIFE, Life we wish, still greedy to live on ;
And yet what Fortune with the foll'wing Sun
Will rise, what Chance will bring, is all unknown.

What

NOTES.

Thus ev'ry Man o'erworks
his weary Will,
To shun himself, and to shake
off his Ill ;
The shaking Fit returns, and
hangs upon him still :
No Prospect of Repose, nor
Hope of Ease :
The Wretch is ignorant of his
Disease ;
Which, known, would all his
fruitless Trouble spare :
For he would know the World
not worth his Care ;
Then would he search more deep-
ly for the Cause,
And study Nature well, and Na-
ture's Laws.
For in this Moment lies not
the Debate ;
But on our future, fixt, eternal
State ;
That never-changing State, which
all must keep,
Whom Death has doom'd to
everlasting Sleep. Dryd.

1085. Our Life, &c.] Lastly
he tells us in these 15. v. That
'tis a Folly to fly from what we
can not avoid ; and to be so fond
of Life, even tho' we are sure to
meet with no new Blessings, and
that the longer we live, the
more Afflictions we shall under-
go :

Why are we then so fond of mor-
tal Life,
Beset with Dangers, and main-
tain'd with Strife ?
A Life, which all our Care can
never save,
One Fate attends us, and one
common Grave.
Besides, we tread but a perpe-
tual Round ;
We ne'er strike out ; but beat
the former Ground ;
And the same maukish Joys in
the same Track are found.
For still we think an absent
Blessing best ;
Which cloy, and is no Bles-
sing, when possess ;
A new-arising Wish expels it
from the Breast,
The fear'ish Thirst of Life in-
creases still :
We call for more and more, and
never have our Fill :
Yet know not what to-morrow
we shall try :
What Dregs of Life in the last
Draught may lie. Dryd.

1091. Life, Life we wish, &c.]
To this very Purpose, Dryden,
in the Tragedy of Aurenge-
Zebe, after his inimitable Man-
ner :
When I consider Life, 'tis all a
Cheat ;
Yet, fool'd with Hope, Men fa-
vour the Deceit ;

Trust

What tho' a thousand Years prolong thy Breath,
 1095 How can this shorten the long State of DEATH?
 For tho' thy LIFE should num'rous Ages fill,
 The State of DEATH will be eternal still:
 And he that dies to Day, shall be no more,
 As long as those that perish'd long before.

N O T E S.

Trust on, and think To-mor-
 row will repay:
 To-morrow's falser than the for-
 mer Day;
 Lies more: and while it says,
 we shall be blest'd
 With some new Joys, cuts off
 what we possess'd.
 Strange Couz'nage! None would
 live past Years again,
 Yet all hope Comfort from what
 yet remain:
 And from the Dregs of Life
 think to receive
 What the first sprightly Run-
 ning could not give.
 I'm tir'd with waiting for this
 chymick Gold,
 Which fools us young, and beg-
 gars us when old.

1094. What tho', &c.] Lucre-
 tius concludes this Book with
 telling us, in these 6. v. That
 Death is equally eternal and im-
 mortal, if it sieze us to Day, or
 many Ages hence: For

Nor, by the longest Life we
 can attain,
 One Moment from the Length
 of Death we gain;
 For all behind belongs to his
 eternal Reign:
 When once the Fates have cut
 the mortal Thread;
 The Man as much to all Intent
 is dead;
 Who dies to Day, and will as
 long be so,
 As he who dy'd a thousand Years
 ago.



MOLEY

many Agave heads; for
matured after being in the Day, or
Dawn as they are called and the
young ones, which are small and
round like the head of a child,
the tenderest part of the plant

Not by the longest life we
 can attain;
 And moment from the length
 of death we gain;
 For all that's long to live
 is mortal pain;
 When once our Fates have set
 the mortal thread;
 The thread as much to all intents
 is dead;
 Who dies to Day, and will as
 long be so,
 As he who dy'd a thousand Years
 ago.

Trust not and think To-morrow
 To-morrow's better than the day
 that is; for it is
 later than; and while it lasts
 we had be blessed
 With some new joys, cuts off
 what we expect.
 Strange! how rapid! None would
 live but a day again.
 For all the comfort from which
 we are; and
 And then the Days of Life
 seem to come and go
 What the full spring is
 and should not give.
 For this is the meaning for this
 of the world.
 Which is to be as young and gay
 As in the world.





ANIMADVERSION,

By Way of

RECAPITULATION,

On the Third Book of

LUCRETIIUS.

WHEN Lucretius disputes of Matter, and its Motions, if you except only some of his Assertions, that are level'd against Providence, which of the Philosophers argues more rationally, or more pertinently to his Subject? But when he comes to reason of Things remov'd from Sense, of the Soul, and its Faculties, no Man is more weak, none more wide from the Purpose. Let us but consider what a Soul he has fabricated for himself: A subtile corporeal Substance, compos'd of minute and voluble Parts of Wind, Air, and Heat; that are diffus'd thro' the whole Body in such a Manner, as to be separated from one another by very small Intervals of Space. To these three he adds a fourth I know not what nameless Thing, extreamly subtile, and most easy to be mov'd, which being seated in the Heart, is the Principle of Sense, and perceives the Images that come from all Things: and this is the perfect and consummate Soul of the Epicureans: Now let us imagine a Spider in a Box, that she has spun her Web thro' the whole Cavity of the

the Box, and dwells her self in the Middle of the Web : Then let us farther imagine, that some Flies come into the Web, and, being caught there, move the Threads of it : at this Motion suppose the Spider to be alarm'd, that she runs all over her Web, catches the Flies, and devours them : Imagine all this, and you have so perfect a Representation of the Epicurean Soul catching the εἰδωλα Images, that Nothing can be more like it. Are these Discoveries worthy of a Philosopher ?

From v. 92. to v. 134. he sufficiently proves, that the Soul is not a Harmony of the whole Body. From thence to v. 161. he, to no Purpose, joins the Mind, as a Master, to that abject Slave, the Soul. I confess that when the Mind is shaken by any violent Fear, the Soul is disturb'd : So too when the Harper trembles, the Harp utters not true Harmony : With like Success he goes on to v. 178. endeavouring to evince, that the Soul is corporeal ; for he presumes that to be certain, which he ought to prove by Arguments to be so ; and we may positively affirm, that there may be Touch without Body.

Now since he has not prov'd the Soul to be corporeal, why need we trouble our selves about what he advances to v. 224. concerning the Tenuity of it ? Yet we must allow that the Poet has evidently demonstrated, that the Particles of the Soul, granting it to be corporeal, must be both subtile and voluble : nor will we contend with him concerning the Composition of the Soul, to v. 309. For he may as well say, That the Soul is compos'd of the Seeds of Air, Vapour, and Heat, as of the Particles of any other Matter : But by adding, v. 232. to these three a fourth Thing, that has no Name, he confesses, that no kind of Body can be conceiv'd, or thought of, that is, or can be the Principle of Sense.

But he prudently commits the Safety of this thin and subtile Soul to the dense and strong Body, to v. 333. and then to v. 355. he bestows on the Body the Faculty of Perception : Yet what is more foolish ? What more remote from, and even repugnant to, common Sense ? Nay, what is less consonant even to his own Maxims and Doctrine ? For how can the Body partake of Sense, since none of that fourth nameless Thing helps to compose it ? Then to v. 379. he disputes successfully against Democritus, at least I will not contradict him, not thinking it worth the while to examine, whether of their Opinions is best, since both of them are absurd. And as he but now gave the Soul to the Custody of the Body ;

dy; so now to v. 398. he interchangeably gives the Guardianship of the Body to the Soul. And I envy neither of them their Tuition. But let us examine the Arguments by which he assaults the Immortality of the Soul it self.

The first is from v. 407. to v. 428. And in this he divides, and disperses this thin and subtile corporeal Substance, as he supposes that of the Soul to be, and he has my Leave to do so. Let the Mind be corporeal, and tho' it be thick, and compos'd of perplex'd and intricate Particles, I will allow it to be subject to Dissolution.

The second Argument, from v. 428. to v. 440. the third from thence to v. 456. and the fourth from v. 457. to v. 469. prove nothing. For we do not in the least perceive, that the Mind is born, grows, decays, and waxes old with the Body: We perceive indeed that the Body is born, grows, and decays; but we have no Experience of any Increase or Decrease in the Mind. But, says he, the Mind is not strong in a Child, and in the Old it decays. And how does he prove this? Because, says he, a Child is foolish, and an old Man doats. In like manner, place a very skilful Workman in an Engine, and let us suppose that some Parts of that Engine are too stiff, others too limber, some worn away, others clouterly; it would be foolish in us to expect any due and regular Motions of that Engine, even tho' that most skilful Artist took a great deal of Pains, and employ'd his utmost Art in working it. Besides, says he, the Mind is susceptible of Cares and Grief, and therefore must be subject to Dissolution: I suppose he means, that it must be so, for I cannot at present think of any other Reason for that Conclusion, because Grief is elsewhere said to be piercing, and Cares devouring, quia luctus penetrans, & curæ edaces, Such Reasoning is worthy of this mortal and corporeal Soul. The same Answer that solv'd the second Argument will solve the fourth.

To the three following Arguments, from v. 456. to v. 505. let the Physicians give an Answer, if there be Need of it. Let the Legs stagger, the Tongue falter, and the Eyes swim, what is all this to the Soul? Let Brawls and unmanly Quarrels be the Effect of Drunkenness: what great Matter is there in this either? For tho' a Player on the Harp be ever so skilful, yet if you untune his Instrument, if you scru some of the Strings up too high, and slacken others too much, let him touch them ever so artfully, they will utter only discordant and unharmonious Sounds; tho' before they were thus disorder'd and put out of Tune, they made
the

the sweetest Harmony. And in the Epileptick Disease, a foul Humour disorders and disturbs the Organs, and thence proceed those boisterous and unruly Motions. But since the Disease affects and weakens the Organs only, what else does the Physick relieve? The seventh Argument, from v. 505. to v. 524. asserts, that, as a Man dies Limb by Limb, so the Soul too goes away, and dies by Degrees; as if the Limbs could not grow cold, but the Soul must grow cold likewise. Besides, this Argument supposes the Soul to be corporeal, and diffus'd thro' the whole Body; which nevertheless he has not yet prov'd, and I dare promise, no Man ever will.

The eighth Argument, from v. 524. to v. 532. is of no Weight: For the Soul has not the Power and Faculty of Understanding, and of Reasoning from any exteriour Thing, as the Ear has that of Hearing, and the Eye that of Seeing: But she has it in her self, and of her self: and therefore it is no Wonder, nor does it follow, that, tho' the Ear, separated from the Body, can not hear, nor a separated Eye see; the Mind, separated from the Body, can not therefore perceive, understand, and reason.

To the ninth Argument, from v. 533. to v. 557. this Answer may be given: In like manner, as, when we see a Soldier fighting with a Sword, or any other Weapon, we do not say, that without those Arms he could give no Wounds; for he has Hands besides to strike with: So tho' the Soul be cloath'd with Members, as with a Panoply, or compleat Suit of Armour, and thus performs many Functions with corporeal Organs; yet we cannot pretend, that when she has put off, as it were, that military Array, she has no Function either of Understanding, or Perception remaining.

No Man can allow any Strength to be in the tenth Argument, from v. 556. to v. 567. unless he perceive that the Soul is, as it were, the Foundation of the whole Animal, and that the Body is season'd with Soul, as with Salt, that it may not stink and putrify.

The eleventh Argument, from v. 567. to v. 581. is nothing but a Sort of Quibble, for the whole Stress of it consists in this, that the Defection of Spirits, which we call a Swoon, the Latins call *Animi Deliquium*, a Fainting of the Mind.

The two following Arguments, from v. 581. to v. 596. deny that the Soul can go whole out of the Body, unless it be expir'd thro' the Jaws: nor is this in the least absurd, if the Soul

Soul be corporeal : and they add farther, that the Soul, fearing its future Dissolution, leaves the Body unwillingly, and with Regret : To this Cato answers in Cicero. *Quid quod sapientissimus quisque æquissimo animo moritur, stultissimus iniquissimo ? Nonne vobis videtur animus is, qui plus cernit & longius, videre se ad meliora proficisci ? Ille autem cujus obtusior acies, non videre ? Equidem efferor studio patres vestros, quos colui & dilexi, videndi. Neque vero eos solum convenire aveo, sed illos etiam de quibus audivi, & legi, & ipse conscripsi. Quo quidem me proficiscentem haud scio quis facile retraxerit. Quod si quis Deus mihi largiatur ; ut ex hac ætate repuerescam, & in cunis vagiam, valdè recusem : nec vero velim, quasi decurso spatio, a calce ad carceres revocari.* What is the Reason that a Wise Man dies with a sedate and quiet Mind, and a Fool with the greatest Impatience and Reluctancy ? Do not you think, that the Soul of the Wise Man, which sees most and farthest, discovers she is going to a better World ? And that the Soul of the Fool is dim-sighted, and sees nothing of it ? For my Part, I burn with longing to see your Fathers, whom I lov'd and honour'd. Nor do I desire to meet them only, but others also, of whom I have heard, and read, and writ. And were I going to them, I know not who it is should easily persuade me back. Nay, if any God would grant me the Privilege of becoming a Child again, and to bawl in a Cradle, I would absolutely refuse it. For having run my Race, I would not willingly go back to the Starting-Post to run it over again. In the last Place, they affirm, that the Mind, because, if we may believe Epicurus, it is always seated in the Heart of Man, can not remain safe and whole out of the Heart : As if Birds, because they are hatch'd in a Nest, can not live out of it.

The fourteenth Argument, from v. 596. to v. 606. is of the same Piece with the others, and favours of vulgar Stupidity to boot. Nor would the Poet have been so copious in explaining the fifteenth, from v. 606. to v. 640. if he had rightly understood Animal Motion, and the Instruments that serve to make it. To the next, from v. 641. to v. 649. let Plato and Pythagoras answer, for they only are concern'd. The seventeenth, and the eighteenth, from v. 649. to v. 680. suppose the corporeal Soul to be diffus'd thro' the whole Body, and to be annex'd to all its Parts, than which nothing is more false, nothing more absurd : It resides in the Head, like a Prince in his Throne, and there it governs.

How trifling the Observation he makes, from v. 680. to v. 709. is, will be obvious to every Man, who knows, and has seen with his Eyes, that Worms, Maggots, &c. are often bred in the Earth, in Plants, in Cheese, &c. Things altogether inanimate.

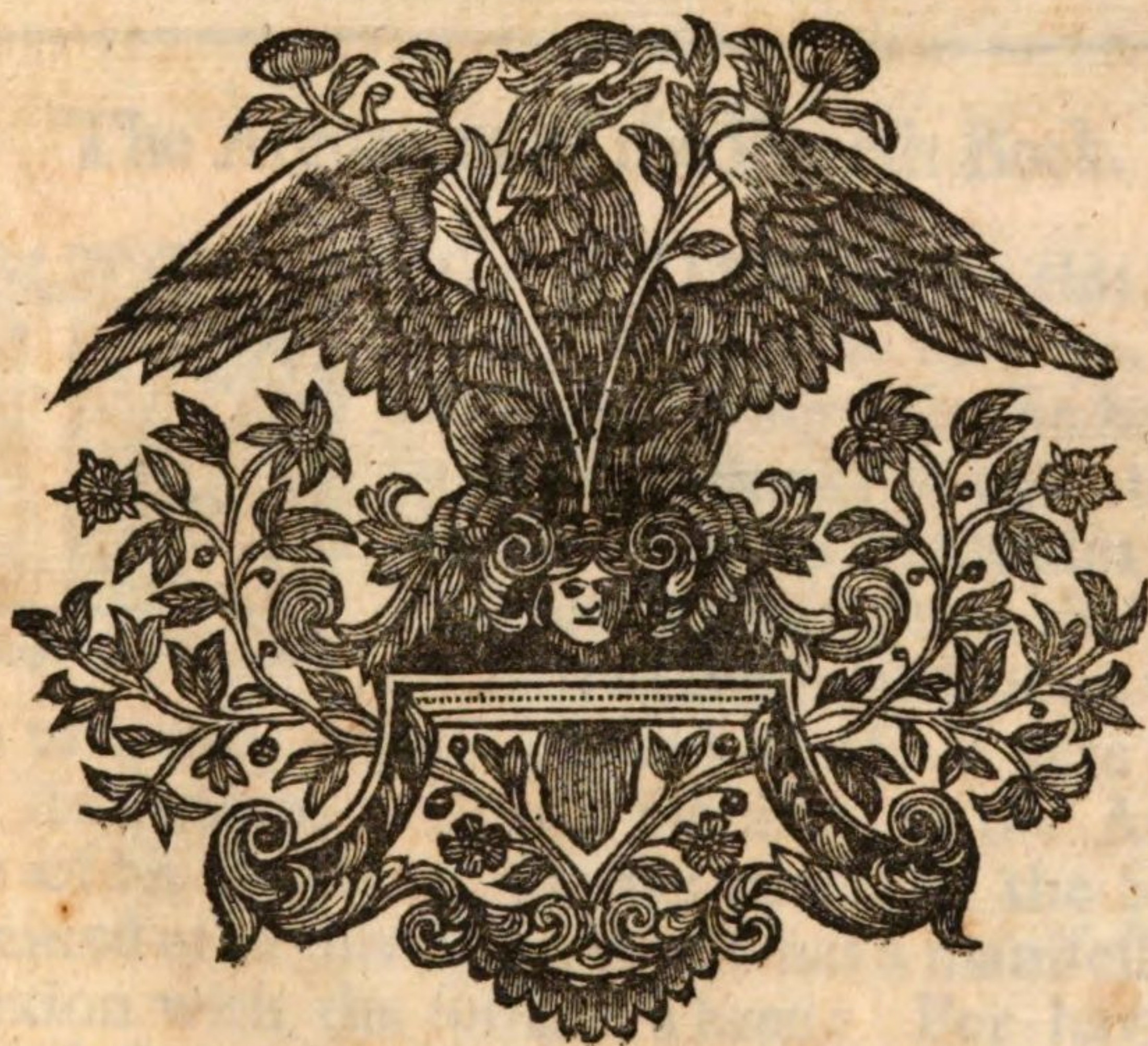
Let such as believe the Transmigration of Souls, solve the Difficulties, which the Poet raises against them, from v. 709. to v. 739. And then, as to what he alledges from v. 739. to v. 748. I will only say, that the Soul would be a Fool indeed, if it did not desire a brisk and vigorous Body, and fly from one that is decrepit, and worn out with Age. Of what he says from v. 749. to v. 755. let them take Care, if any such are to be found, who think the Absurdities of Pythagoras worth a Reply. And because the three and twentieth Argument, from v. 755. to v. 770. is the same in Effect with the thirteenth, it shall have no other Answer, but what that has had already.

To his four and twentieth Argument, from v. 770. to v. 776. we say, that the most excellent Philosophers hitherto have not thought it incongruous and absurd to join together a mortal and immortal Being. And in Opposition to what he urges, from v. 776. to v. 797. I will establish a fourth Kind of Things, viz. incorporeal, immortal Substances, and Epicurus will not have the Confidence to deny them an Existence, since he himself has bestow'd on his Gods Immortality, and Exemption from Dissolution. Lastly, as to his six and twentieth Argument, which is the last he brings against the Immortality of the Soul, we do not deny, but that the Mind is affected with piercing Grief, and vex'd with devouring Cares; nor, but that when the Body is seiz'd with certain Diseases, the Mind can not perform its due Functions: But we stily deny the Consequence he draws from thence, viz. that therefore the Soul is mortal.

I could here be more copious, and shew that Lucretius has to no Purpose brought this Heap of Arguments, since they are incapable of delivering us from the Fear of Death: For to Men who abound in Prosperity, and enjoy all the Delights of Life; what can be more calamitous than that Death, which is, *σένσις αὐθιγέως*, a Privation of Sense: And to propose to the unfortunate and miserable such a
Death

Death, as will utterly destroy them, and thus put an End at once to them and their Calamities together, would be the same Thing, as to propose Shipwreck to a Man tost in a violent Storm, that by being plung'd and drown'd in the Waves, he may, once for all, exempt himself from the Dangers of the raging Deep. And thus behold the mighty Comfort, which the Doctrine of Epicurus affords us: Such a Relief will ever be unwelcome, and hateful to all pious and good Men, and those pleasing only to the impious, whom no Philosophy ought to avail.

The End of the Third B o o k.



Death, as will surely destroy them, and thus put an End
 at once to them and their Calamities together, would be
 the same thing, as to provide Shewbread to a Man, and in
 a violent storm, that by being plunged and crowded in the
 Waves, he may come for all, except himself, from the Land.
 Acts of the raging Deep. And thus behold the mighty
 Counsel, which the Doctrine of Episcopacy affords us; such a
 Relief will ever be necessary, and desired to all poor and
 great Sinners, and those bleeding only to the impious, whom no
 Philosophy ought to reach.

The End of the Third Book.





T. LUCRETIVS CARUS

OF THE NATURE OF THINGS.

BOOK IV.

The Argument of the Fourth Book.

- I.  LUCRETIVS begins this fourth Book, from v. 1. to v. 30. with the same Comparifon he brought in the first Book, v. 931. to give the Mind of his Memmius some Eafe and Refpite, from the Crabbednefs of the Subject upon which he was then difputing; and he uſes it here again, to beſpeak as well the Docility as the Attention of his Readers. II. He propoſes the Subject treated of in this Book, which has a manifeſt Connexion with the former Three: For having in the firſt and ſecond Books, taught at large what the Principles of Things are, and what their Nature, how they differ from one another in Figure, how they are mov'd, and how they create all other Things: and having, in the third Book, fully explain'd the Nature of the Mind and of the Soul,

Soul, as being the chief and most excellent of all created Bodies, he very judiciously, from v. 29. to v. 47. subjoins this other Disputation concerning the Sensation of Animals, as well when they are awake, as when they are sleeping: which, to use the Expression of Lucretius, is as much as to say, concerning the Senses of the Mind, as well as those of the Body. And, to carry on this Disputation the more regularly, he begins with the Images of Things, and warmly insists, That all Sensation is made by them. Therefore, III. from v. 46. to v. 115. he teaches, That certain most tenuious and subtile Images are continually flowing from the Surfaces of all Bodies, that they fly to and fro in the Air; but that nevertheless they are invisible, unless they be reflected upon the Sight from Mirrours, or Water. IV. Then, to v. 127. he describes the extream Tenuity of such Images, and from thence takes Occasion to confirm the Doctrine he taught in the first Book, concerning the Exiguity of his Atoms. V. From v. 126. to v. 228. he distinguishes between two Kinds of Images: one, of those that, of their own Accord, are bred in the Clouds, which sometimes represent the Images of Giants, sometimes of Mountains, and sometimes of huge monstrous Beasts: the other, of those that fly off from the Surface of Things, and are, as it were, the Films or Membranes of them: Lucretius calls them *Exuviae Rerum*; and then teaches, that these *Exuviae* are continually flowing from the Surface of all Bodies, and that they are borne through the Air with such wondrous Celerity, that they easily outstrip the Swiftneſs even of the Rays of the Sun. VI. Forasmuch as the Sight is accounted the first and Chief of all the Senses, he begins with it; and from v. 227. to v. 480. he teaches, That it proceeds from the Incurſion and Striking of those Images upon the Eyes, in like manner as the other Senses are caus'd by Corpufcles,

pulses, that come from without to the several Organs of Sensation: Meanwhile he explains all Things that relate to the efficient Causes of Sight, and proposes several Problems touching Vision, of which he gives the true Reasons and Solutions. VII. But lest any Man should take Pretext, from the Explication of these Problems, to accuse the Senses of Deception or Fallacy, he at large asserts their Dignity, from v. 479. to v. 536. and takes Occasion, by the way, to confute the Scepticks, but chiefly from v. 479. to v. 490. and at last lays it down as an indisputable Maxim, That all Truth is grounded on the Certainty, and on the Belief of the Senses. VIII. Having thus disputed of Sight, he goes to Work with the other Senses likewise; and from v. 535. to v. 622. teaches first, That Voice and Sound are corporeal Images, which strike the Ear, and are the Cause of Hearing. Then he explains the Nature of Voice, and the manner of its Formation, and gives a Reason, Why the same Voice is heard by many Persons at once; tells, What an Echo is, and what causes it. IX. From v. 621. to v. 722. he gives Instructions concerning Savour and Taste, and touching Odour and Smell: namely, What Savour and Odour are, and why all do not perceive them: Why the same Food is sweet to some, and bitter to others: Why one Odour is more agreeable to one, than it is to another: and why the same Voice strikes a Terror into some, and pleases, at least does not fright, others. X. From v. 721. to v. 832. he treats of Imagination, and Cogitation, which, he says, are made likewise by the same most subtle Images of Things presenting themselves to the Mind. In the next place he proposes and explains several Problems relating to Cogitation: Why, for Example, we seem to see, in our Dreams, Persons who are dead: Why the Images of Things seem to tarry with us while we are thinking

thinking of the Things, whose Images they are : Why any Man thinks on a suddain upon whatever he will : Why we seem to our selves to move in our Dreams. XI. From v. 831. to v. 905. he teaches, That the Tongue, the Eyes, the Nostrils, the Ears, in a Word, that all the Organs of Sensation were made before the Use of them ; quite contrary to what has happen'd in regard to all artificial Things, the Invention of which succeeded the foreseen Want and Usefulness of them. He gives the Reason likewise, Why Animals seek after their own Meat and Drink : Why we move whenever we please : and tells, What it is, that actuates, and drives forward the Mass of our Body. XII. From v. 904. to v. 1036. he treats of Sleep, and of Dreams ; and teaches, in the first Place, how Sleep is caus'd in us, and in all other Animals : then he assigns several Causes of different Dreams : and, falling at length upon the Subject of Venery, he disputes, from v. 1029. to the End of this Book, of Love, of Barrenness, of Fruitfulness, &c. with more Freedom of Thought, and Broadness of Expression, than perhaps some will allow to be fitting : But in Subjects of such Nature, all Philosophers have been apt to indulge themselves very much, and to assume greater Liberties, than it strictly becomes them to take.





T. LUCRETIVS CARUS.



FEEL, I rising feel, Poetick Heats ;
And, now inspir'd, trace o'er the MU-
SES Seats,
Untrodden yet : 'Tis sweet to visit
first
Untouch'd and Virgin Streams, and
quench my Thirst :

5 I joy to crop fresh Flow'rs, and get a Crown
For new and rare Inventions of my own :
So noble, great, and gen'rous the Design,
That none of all the mighty tuneful NINE
E'er grac'd a Head with Laurels, like to mine. }
10 For, first, I teach great Things in lofty Strains,
And loose Men from RELIGION's grievous Chains :
Next

NOTES.

1. I feel, &c.] The first 29. v. of this Book, in which the Poet invites the Attention of his Mem-mius, or any other Reader, are in Book I. v. 931. where you may consult our Notes upon them. Some blame Lucretius for this long Repetition : Nor indeed have we one single Instance of the like Battology in any of the antient Poets. Moreover we may observe, that our Trans-latour has imploy'd the two whole Verses, which begin this Book, to render only these four Words of his Authour ; Avia Pieridum peragro loca : Now the Muses were called Pie-rides, either from Pierius, a Mountain of Thessalia, in which they are said to be born of Jupi-ter and Mnemosyne : or from the Victory they gain'd over the nine Daughters of Pieros the Macedonian, who had challeng'd the Muses to sing with them, and being overcome, were by the same Muses chang'd into so ma-ny Magpyes. This Fable is re-lated at large by Ovid, Meta-morph.

Next, tho' my Subject's dark, my Verse is clear,
 And sweet ; with Fanſy flowing ev'ry where ;
 And this deſign'd: For as PHYSICIANS uſe,
 15 In giving Children Draughts of bitter Juice,
 To make them take it, tinge the Cup with Sweet,
 To cheat the Lip ; this firſt they eager meet,
 And then drink on, and take the bitter Draught,
 And ſo are harmleſſly deceiv'd, not caught:
 20 For, by ſuch Cheats, they get their Strength, their Eaſe,
 Their Vigour, Health, and baffle the Diſeaſe.
 So ſince our Method of Philoſophy
 Seems harſh to ſome ; ſince moſt our Maxims fly ;
 I thought it was the fitteſt Way to dreſs
 25 Theſe rigid Principles in Verſe might pleaſe ;
 With Fanſy ſweet'ning them, to bribe thy Mind
 To read my Book, and lead it on to find
 The NATURE of the WORLD, the RISE of THINGS ;
 And what vaſt Profit too that Knowledge brings.

Now,

N O T E S.

morph. 5. v. 677. where, ſpeaking
 of them after their Transforma-
 tion, he ſays,

Nunc quoque in alitibus facun-
 dia priſca remanſit,
 Raucaque garrulitas, ſtadium-
 que immane loquendi.

19. Deceiv'd, not caught.] De-
 ceptaque, non capiatur, ſays Lu-
 cretius. The Rhetoricians call
 this an Oxymoron ; a Figure fre-
 quently uſ'd by the Latine Po-
 ets : Of the like Nature is this
 in Terence :

At enim cave, ne, priuſquam ac-
 ceperis, amittas. —

Thus too Ennius, wittily enough,
 ſpeaking of the Pergama, the
 Caſtle of Troy, upon Mount
 Ida :

Quæ neque Dardaniis campis
 potuere perire,
 Nec, cum capta, capi, nec, cum
 combuſta, cremari.

Which Virgil would be ſure not

to omit in his Æneis : but
 thought it worthy of the Mouth
 even of Juno her ſelf :

Num Sigeis occumbere
 campis,
 Num capti potuere capi ? Num
 incenſa cremavit
 Troja viros ? —

Æneid. 7. v. 294.

Of this Nature too is the
 Ἐχθρῶν ἁδωρὰ δῶρα, in the A-
 jax of Sophocles : and if a Man
 would, he might ſoon collect a
 Pedantick Heap of them from
 the antient, as well as modern
 Poets.

26. To bribe thy Mind] To
 this purpoſe Waller ſays finely,

Well-ſounding Verſes are the
 Charms we uſe,
 Heroick Thoughts, and Virtue
 to infuſe :
 Things of deep Senſe we may in
 Proſe unfold ;
 But they move more, in lofty
 Numbers told.

30. Now

- 30 Now, since 'tis shewn, what Things FIRST BODIES are,
 What diff'rent Forms, what various Shapes they bear;
 And how they move; how join to make one WHOLE;
 And what's the NATURE of the MIND and SOUL;
 Of what compos'd; how FATE unlinks the Chain,
 35 And scatters it into its SEEDS again:
 Next, for 'tis Time, my MUSE declares and sings,
 What those are we call IMAGES of Things;
 Which, like thin Films, from Bodies rise in Streams,
 Play in the Air, and dance upon the Beams:
 40 By Day these meet, and strike our Minds, and fright;
 And show pale GHOSTS, and horrid Shapes by Night:
 These break our Sleep, these check our gay Delight.

For

N O T E S.

30. Now since, &c.] In the six first of these 17. v. the Poet briefly recites the Subjects of his Disputations in the preceding Books: In the first and second, he has treated of the Nature of Atoms, of their Properties, Motions, and Coalitions: in the third, of the Principles of the Soul; and has consider'd the Soul it self, as well when united to the Body, as when separated from it: and then in the following 11. v. he includes the Argument of this Book, and says, that he will now treat of the Images, which, like Films and Membranes of Bodies, are perpetually flowing from the Surface of Things, and presenting their Species and Figures to us: If they come whole, and without Mixture, we then perceive Things that truly have a Being: if they come maim'd, inverted, or join'd to one another, from thence proceed the Phantasms of Centaurs, and the like Monsters; and sometimes too the Spectres of the Dead: for the Soul, we know, dies with the Body. And thus the Poet performs the Promise he made us, Book I. v. 163. where, speaking of the Soul, he said he would sing,

What frights her waking
 Thoughts, what cheats her Eyes,

When, sleeping or diseas'd, she
 thinks she spies
 Thin Ghosts in various Shapes
 about the Bed,
 And seems to hear the Voices of
 the Dead?

Moreover, the four first of these Verses, in the Original, are repeated verbatim from Book III. v. 31. tho' our Interpreter, in this place, has vary'd in his Translation of them.

37. Images, &c.] He means the Species, or Forms of Things, that are commonly call'd intentional, Democritus, and after him Epicurus, call'd them εἰδωλα, τύπας, and ὑμένας, Idols, Images, and Membranes: Cicero, Imagines: Quintilian, Figuras: Catius, Spectra: Lucretius, effigies, imagines, species, formas, exuvias, spolia: and, quasi membranas, or Cortices, &c. Quorum incurfu, says Cicero, non modo videmus, sed etiam cogitamus: By whose Incurfion, that is, by whose Presenting or shewing of themselves to the Mind, or to the Sense, we not only see, but think likewise.

41. 42. Pale Ghosts, &c.] Lucretius, after having copiously discours'd of the Nature of the Soul, and endeavour'd to prove

it mortal, goes on here, and pretends to solve one Argument, which still seem'd to press his Opinion, and that is drawn from the various Apparitions, that sometimes present the Images of our deceas'd Friends, and make so lively and vigorous an Impression on the Fancies, that we can not but think them real, and something beside naked Imagination: But because he intermixes this with his Discourse of the Senses, and makes it depend on the Epicurean Explication of Vision, I shall be oblig'd briefly to consider his Doctrine, and that being overthrown, discourse of the Strength of the Argument: Well then, not to trouble him about his other Senses, concerning Vision he delivers this: Thin subtle Images constantly rise from the Surfaces of all Bodies, which make an Impression on our Organs, and then the Notice is communicated to the Soul. To confute this, we need look no farther than his own Principles, and consider that he has made Weight a Property of Matter, and an Endeavour downward a necessary Adjunct: And therefore all Motion upward is violent, and proceeds from external Pressure, or Impulse.

Now any Man knows, that the Species are propagated any way with equal Ease, and we see as well when the Object is plac'd below our Eye, as when above it: But there is no Force to make these Images rise, and therefore 'tis impossible they should. Their own Nature opposes, the Air (as all must grant) that lies behind the Object, is unfit to give this Impulse to the solid Parts of the upper Surface, that on the Side, to drive it upward: and I believe none will think these Images are rais'd by the Air that is perpendicular to the Superficies; and this Argument more strongly concludes, if we consider his Explication of Distance, for there he requires, that these Images

should drive on all the Air between the Object and the Eye, tho' it often resists and beats furiously against them, which can not be done, but by a considerable Force, and a greater Strength than can be allow'd these subtle Forms, tho' rising from any Body, in the most convenient Position, and when their Weight can assist their Motion: But more; if such Images arose, it must be granted, that the Object must seem chang'd every Minute, and it would be impossible to look upon a Cherry for the Space of an Hour, and still perceive it blush with the same Colour; because every Image that moves our Eye, can not be above one hundred times thinner than the Skin of that Fruit; for I believe any Man will freely grant, that this Skin, so divided, will be too transparent to be perceiv'd: or if it may still be seen, let the Division proceed, and at last the Absurdity will press, and follow too fast, and too closely to be avoided: I shall not mention, that contrary Winds must disturb these Images, break their loose Order, and hinder their Passage; but only take Notice, That 'tis impossible such Images should enter at the Eye, and represent an Object as great as we perceive it: for these Images rising from the Surface, must proceed by parallel Lines; and their Parts maintain as great a Distance as the Parts of the Body whence they sprung; because they come from every Part of the Object, and are commensurate to it: and therefore cannot be press'd closer without Penetration or Confusion.

But suppose Vision might be thus explain'd, grant every one, like the Man in Seneca, had his own Image still walking before him, yet Imagination and Thought have their peculiar Difficulties.

42. These break, &c.] Thus the Ghost of Anchises appear'd

For sure no *AIRY SOULS* get loose, and fly
 From *HELL's* dark *Shades*, nor flutter in our *Sky* :
 45 For what remains beyond the greedy *Urn*,
 Since *SOUL* and *BODY* to their *SEEDS* return ?

A

NOTES.

to *Æneas*, and frighted him in his Sleep :

*Me patris Anchisæ, quoties humentibus umbris
 Nox operit terras, quoties astra ignea surgunt,
 Admonet in somnis, & turbida terret Imago. Æn. 4. v. 351.*

And Dryden calls them,
 Forms without Body, and impassive Air :
 The squallid Spectres, that in Dead of Night
 Break our short Sleep, and skim before our Sight.

Macrobius observes, that the Words of this Passage, *simulacraque luce carentum*, which we here find in *Lucretius*, are transcrib'd by *Virgil*, in *Georg. 4. v. 472.* where we read,

Umbræ ibant tenues, simulacraque luce carentum.

43. For sure, &c.] We may observe, that *Lucretius* passes this over very slightly ; for *Epicurus* did not approve of any farther Inquiry into *τὰ φυσικά*, natural Things, than barely what might contribute more easily to deliver the Minds of Men from the Slavery of Religion. The Words of this Passage, in the Original, are,

—ne forte animas Acheronte reamur
Effugere, aut Umbras inter vivos volitare.

Where the Word *Acheron*, the Name of one of the Rivers of Hell, is taken for Hell it self : For the antient Greeks held, that there were five Rivers in the In-

fernal Abodes ; namely, *Acheron*, *Cocytus*, *Styx*, *Phlegethon* or *Pyriphlegethon*, and *Lethe* : Now these Names were taken from several Fountains and Rivers in Greece, which, by reason of their noxious Natures and Qualities, were feign'd to be in Hell likewise. There were two Rivers call'd by the Name of *Acheron* ; one in *Elis*, a maritime Countrey in the West of *Peloponnesus*, and this River flows into *Alpheus*, near the Place where stood a famous Temple dedicated to *Pluto* and to *Proserpine*, as we find in *Strabo*, lib. 8. The other in *Thesprotia*, a Countrey of *Epirus*, and flows out of the Lake *Acherusia* to the Town of *Cithyrus*, according to the same *Strabo*, lib. 8. and *Pausanias* in *Atticis*. *Cocytus*, as the same *Pausanias* tells us, was a River of the same Countrey, not far from *Acheron*, and whose Waters were extreamly bitter. *Styx* was a Fountain of *Arcadia*, that sprung out of a high Rock, near the City *Nonacris*, and fell into the River *Crathis* : its Waters were so venomous, that whoever but tasted of them dy'd immediately : This we learn from *Pausanias* in *Arcadicis*. And *Pliny*, lib. 31. cap. 2. says, that they not only kill'd those that drunk of them, but produc'd likewise poysonous Fish. This was the River which the Gods held in so great Veneration, that they were wont to swear by it ; and if they violated their Oath, they were depriv'd of their Divinity, and interdicted the Use of Nectar for a hundred Years : Hence *Virgil*, *Æn. 6. v. 323.*

—vides

A STREAM of FORMS from ev'ry SURFACE flows,
Which may be call'd the FILM or SHELL of those :

Be-

NOTES.

— vides Stygiamque
paludem,
Dii cujus jurare timent, & fal-
lere numen.

And Hesiod in Theog. tells us, that this Honour came to be granted to this River, because her Daughters, Victoria, Vis, Robur, and Zelus, had assisted the Gods against the Titans. There were several Rivers call'd by the Name of Lethe, or, as Casaubon would rather have it, fluvius Lethes, the River of Lethe, or Oblivion, in the Genitive Case, or else Lethæus fluvius, the Lethæan River. One in Portugal, according to Strabo and Mela, and now call'd Lima: another in Africa, about the Syrtis Major, and not far from the City Berenice, according to Lucan: a third in Bœocia, near the Town Lebadea, according to Pausanias in Bœoticiis: and Strabo, lib. 14. reckons up many other Rivers of the same Name. To Phlegethon, or Pyriphlegethon, there is not, that I know of, any particular Place assign'd, except the hot Fountains about Avernus, as Strabo reports out of Homer. Now every one of these Names signifies something mournful and disastrous: Acheron is deriv'd from ἄχος, Sorrow, and ῥέω, I flow: Cocytus from κοκύω, I lament: Styx from συγέω, I pursue with Hate: Phlegethon, or Pyriphlegethon, from πῦρ, Fire, and φλέγω, I burn: Lethe from λήθη, Oblivion, because to drink of its Waters, causes a Forgetfulness of all things. All which is finely describ'd by our English Homer, in his Paradise Lost, Book II. where he calls them

— th' Infernal Rivers,
that disgorge
Into the burning Lake their
baleful Streams:
Abhorred Styx, the Flood of
deadly Hate;
Sad Acheron, of Sorrow black
and deep;
Cocytus, nam'd of Lamentation
loud,
Heard on the rueful Stream;
fierce Phlegethon;
Whose Waves of torrent Fire in-
flame with Rage:
Far off from these a slow and
silent Stream,
Lethe, the River of Oblivion,
rouls
Her wat'ry Labyrinth; whereof
who drinks,
Forthwith his former State and
Being forgets,
Forgets both Joy and Grief,
Pleasure and Pain.

Virgil besides these, places like-
wise Eridanus, the Po, in the
Elyfian Fields:

Plurimus Eridani per sylvam
volvitur amnis.
Æneid. 6. v. 659.

47. A Stream, &c.] In these
24. v. he first asserts, that these
Images, which are as it were the
Films and Membranes of Things,
are continually flying off from
the Surfaces of them: and then
he proves this Assertion thus:
The very Eyes testify, that ma-
ny Things emit Bodies out of
themselves: some rare and sub-
tile, as Smoke from Wood, and
Heat from Fire; others more
dense and closely join'd. Thus
Grasshoppers and Snakes drop
their Skins: Then who can
doubt, but that tenuous and
subtile Images fly off from the
Sur-

Because they bear the SHAPE, they show the FRAME,
 50 And FIGURE of the BODIES, whence they came.
 The dullest may perceive, and know 'tis true;
 For Bodies, big enough for Sense to view,
 Do often rise: some more diffus'd, and broke:
 Thus FIRE, thus heated WOOD still breathe forth SMOKE;
 55 And some more close, and join'd; when Heats begin,
 Some INSECTS seem to sweat, and cast their Skin:
 The HEIFERS cast the Membranes of their Horns,
 SNAKES leave their glitt'ring Coats among the Thorns,
 A glitt'ring Coat, each Tree, each Bush adorns.
 60 We see with Pleasure what we fled before,
 We handle now the Scales, and fear no more.
 This proves, that num'rous Trains of IMAGES
 (For why can these, and not more thin than these)
 From ev'ry SURFACE flow. For first they lie
 65 Unchain'd, and loose; and ready for our Eye:
 They soon will slip; and still preserve their Frame,
 Their antient Form, and tell from whence they came.
 Nay more; they're thin; they on the Surface play;
 Therefore few Chains to break, few Stops to stay
 70 Their Course, or hinder when they fly away.

For

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Surfaces of things, since they cast off Forms that are more solid and condens'd; especially since there are minute Corpuscles plac'd in the Surface, or outmost Front of Things, that can easily disengage themselves, and fly away. Epicurus, in Laertius, says, these Images come, ἀπὸ τῶν σωμάτων ἐπιπολῆς, from the Surface of Bodies. And again: ἢ μὲν ἢ τύποι ὁμοιοχήμενες τοῖς σερεμνίοις εἰσι, λεπτότησιν ἀπέχοντες μακρὰν τῶν φαινομένων, τέτρες δὲ τὰς τύπους εἶδωλα πρὸς ἀγορεύοντες, Laert. lib. 10.

57. The Heifers, &c.] The Words in the Original are,

Et vituli cum membranas de corpore summo
 Nascentes mittunt.

The new-born Calves drop the

Pellicules in which they are wrap'd up. How well our Translatour has here followed the Sense of his Authour, the Reader is left to judge.

58. Snakes, &c.] See the Note on v. 590. B. III.

60. We see, &c.] This and the following Verse are not so much as hinted at in Lucretius.

67. Their antient Form, &c.] That is, the Image of their Form: For Form, according to Epicurus, is that which continually remains in the Surface of the Body, while the Image, as a Spoil, is continually flying away. For this we have the Testimony of Empiricus, who says, Epicurus taught, that some Colour, for Example, always inheres in a solid Body, but that something gets loose from it, and this is its

Image,

71. For

For it is certain, that a num'rous Store,
 Not from the MIDDLE PARTS, as 'twas before
 Observ'd, but even from the SURFACE rise ;
 As COLOURS, often loosen'd, strike our Eyes.
 75 Thus when pale CURTAINS, or the deeper red
 O'er all the spacious Theatre are spread,
 Which mighty Masts, and sturdy Pillars bear,
 And the loose CURTAINS wanton in the Air,

Whole

NOTES.

71. For it, &c.] In these 19. v. he confirms what he assum'd in the preceding Argument, and proves it by an Example, which demonstrates that Colours get loose, and are reflected from the Surfaces of Things, in such a manner as argues likewise the Direption and getting off of Images. For the Curtains, says he, that are hung up in a Theatre, reflect their Colours on all the Decorations of the Stage, and on the Spectatours.

75. Thus when pale Curtains, &c.] That Tapestry Hangings were hung up over the Roman Theatres, to shade the Spectatours from the Rays of the Sun, we learn from many of the Antients. Virgil. Georg. 3. v. 24.

Vel scena ut versis discedat frontibus, utque
 Purpurea intexti tollunt aulæa
 Britanni.

Now these Hangings were call'd Aulæa, ab aulâ Attali, from the Court, or Palace of Attalus, the wealthy King of Pergamus, who, having no Children, made the Commonwealth of Rome his Heir: He first found out the Art of inweaving and embroidering with Gold; and to this Invention the Babylonians added several Colours, as we learn from Pliny, lib. 8. cap. 48. Hence the Attalick and Babylonian Garments and Hangings, were in great Esteem among the Antients, Sil. Ital. lib. 14.

Lætæ Tyrus, quæque Attalicis
 variata per artem
 Aulæis scribuntur acu

They were likewise call'd Peripetasmata, from *περιπέτασεν*, ab extendendo, by reason of the Largeness of them: Lucretius, in this place calls them, Vela magnis intenta Theatris, and the Colours he gives them are the luteus, rufus, and ferruginus. The Colour which the Antients call'd luteus, was a yellow Colour, and had its Name from the Herb Lutea, Willow-Herb, or Loose-Strife, which help'd to dye it: This is the Colour of the Yolk of an Egg, and of the Flower, which the Latines call'd Caltha, in English, Turnsole, or Sun-Flower; to which Virgil therefore gives the Epithet luteola:

Mollia luteolâ pingit vaccinia
 calthâ. Eclog. 2.

The Brides us'd to dress themselves in this Colour, Plin. l. 21. cap. 8. Lutei video honorem antiquissimum in nuptialibus flammis totum fœminis concessum. Hence Catullus gives that Colour to the Sock of Hymen the God of Marriage:

Huc veni niveo gerens
 Luteum pede soccum.

Thus Seneca, in Hipp. of Hercules, marrying as a Woman:

Crura

Whole Streams of COLOURS from the Top do flow,
 80 The Rays divide them in their Passage thro',
 And stain the Scenes, and Men, and Gods below:
 The more these CURTAINS spread, the pleasing Dye
 Rides on the Beams the more, and courts the Eye:
 The gawdy COLOUR spreads o'er ev'ry Thing,
 85 All gay appear, each Man a Purple King.
 Since CURTAINS then their loosen'd COLOURS spread,
 Since they can paint the Under-Scenes with Red,
 Then ev'ry Thing can send forth IMAGES:
 Those fly from Surfaces, as well as these.

'Tis

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*Crura distincto religavit auro,
 Luteo plantas cohibente focco.*

The Colour they call'd rufus,
 was a deep red, or flesh Colour,
Catull. in Egnat.

*Quod quisque minxit, hoc sibi
 solet mane
 Dentes atque rufam provocare
 gingivam.*

The Color ferruginus, of which
 our Translatour makes no Men-
 tion, is not the Colour of rusty
 Iron, as some will have it to be:
 but of smooth and polish'd Iron,
 after it has been heated in the
 Fire, and is grown cold again;
 as the Buckles we wear in Mour-
 ning: This is not what we call
 the bright-brown, as the Lon-
 don Edition of the Dauphin's
 Virgil, on the 18th Verse of the
 2d Eclogue, erroneously inter-
 prets it: but rather a violet Co-
 lour; and seems to be a Mixture
 of red, black, and cerulean:
 whence it is frequently us'd for
 those three Colours: for red,
Æn. 11. v. 772.

———*Ferrugine clarus & ostro.*

For black, *Æn. 6. v. 303.* speak-
 ing of Charon,

*Et ferrugineâ subvectat corpora
 cymbâ.*

And Georg. 1. v. 467. of an E-
 clypse of the Sun,

*Cum caput obscurâ nitidum fer-
 rugine tinxit.*

For cerulean in Plautus. *Mil.
 Glor. 4. 43.*

*Facito ut venias huc ornatu nau-
 cleriaco; caufiam
 Habeas ferrugineam, culturam
 ad oculos lineam:
 Palliolum habeas ferrugineum:
 nam is color thalassicus.*

that is to say, cerulean, or the
 Colour of the Water of the Sea.

81. Gods below] He means
 the Images of the Gods, that
 were in the Theatres: For Games
 and Plays were a Part of the Pa-
 gan Religion.

82. The more these Curtains
 spread, &c.] What Lucretius here
 says, and his Translatour means,
 is this, The more the Walls of
 the Theatre are darken'd, so
 that no place be open on the
 Sides, to let in the Light, the
 more, &c. The Words in the
 Original are,

*Et quantò circum magè sunt in-
 clusa Theatri
 Mœnia, tam magis hæc intus
 perfusa lepore
 Omnia conrident correpta luce
 diei.*

- 90 'Tis certain then, that subtile FORMS do lie
 And dance, and frolick in our low'r Sky,
 Which, single, are too subtile for our Eye.
 But now the ODOURS, VAPOURS, and thin SMOKE
 Fly scatter'd and confus'd, their Order broke.
 95 Because, whilst they from outward Parts do flow,
 And thro' strait, winding Pores, and Turnings go,
 They are disorder'd in their Passage thro'.
 But now these subtile FILMS of loosen'd DYES
 What can disorder, as from Things they rise,
 100 Since each upon the utmost Surface lies?
 Thus FORMS, which GLASS, which limpid STREAMS
 Bearing that Shape, that Dye, the BODY wore, (restore;
 Must

NOTES.

90. 'Tis certain, &c.] In these 3. v. he concludes from what he has hitherto been arguing, and from what he has prov'd, that there are such Things as the Images of which he is speaking.

93. But now, &c.] He has already taught, v. 66. that these Images

—Still preserve their Frames. Their antient Form, and shew from whence they came.

And now, in these 8. v. he shews that he did not teach that without Cause; for the Reason why they retain the same Form is, because they fly away from the Surfaces of Bodies; from which every individual Part of the Images gets away with equal Facility, and those Parts are not convey'd from thence thro' any Mazes or Involutions, as Odour, Smoke, Vapour, and other Things of the like Nature are, because they flow from the interior Parts of Bodies; and for that Reason fly away confus'd and dispers'd.

101. Thus Forms, &c.] Lastly, he proves, in these 14. v. that there are such Things as these Images, which get loose, and fly away from the Surfaces of Bodies; and that the Images that we see in Mirrours, in Water, or in any

smooth and polish'd Body, are exactly like the Things whose Images they are: Therefore those Forms must necessarily be compos'd of the Images that flow from the Substances of the Things themselves: For no other Reason of that so exact Similitude can be given, but that the very outmost Film, which before adher'd to the whole Thing, is separated from it, as it were a Membrane, and strikes into the Glass or Water. And you ought to take Notice, That the Image of each Thing, that is seen in the Glass or in Water, is not single and one only, but many; which nevertheless, by being reflected to the Eyes by a continual and never-ceasing Reverberation, seem not to be many, but only one Image. Experience indeed shews, that the Images are transmitted into the Glass, from the very Bodies whose Images they are: since when those Bodies are present, the Images strike into the Glass: but if any Thing interpose, their Progress into the Glass is interrupted: Besides, if the Bodies move, they move in like manner; if the Bodies are inverted, they too are inverted: if the Bodies depart, the Images go away: and when the Bodies are absent, there remain no Images at all.

- Must be compos'd of fleeting IMAGES,
 That rise from Things: For why with greater Ease
 105 Can these FORMS rise, than some more thin than these?
 Then there are subtile SHAPES, like those that STREAMS
 Or GLASS restores on the returning Beams;
 In Figure like; but airy, thin, and light,
 And single each, too subtile for our Sight:
 110 Yet coming thick, and in a num'rous Train,
 Reflected from the polish'd SPECULAR PLAIN,
 Can make us see: and that's the Reason why
 The FORMS return again, in Shape and Dye
 So like the Things, and please the curious Eye.
 115 Next learn how subtile, and how thin these are.
 First then, since SEEDS of THINGS are finer far
 Than those, that first begin to disappear.

But

N O T E S.

115. 116. Next learn, &c.] Having hitherto prov'd the Existence of these Images, and being now going to explain their Properties, he first teaches in these 12. v. that the most extream Tenuity, even such as can scarce be conceiv'd, must be allow'd them. To comprehend this a-right, imagin, That the Images are nothing else, but the most subtile Contextures of Atoms, in the Nature of Pellicles. And how prodigious is the Subtileness of Atoms, since innumerable Myriads of them are necessary to compact the smallest Animal, a Mite, for Example, or even the least Member of it? Hence we may gather, that if an Image consist of such Atoms, as do not cohere and stick together, καὶ βάθος, secundum profunditatem, which is Epicurus's own Expression, it must be more subtile and thin by many Myriads of Myriads, than the Thickness of one single Mite, or of any Particle of it. Epicurus himself says, ὅτι τὰ εἰδῶλα τ' λεπτότατα ἀναπεργλῆτως κέχρηται, εἰδὲν ἀνῆμαρτύρει τῶν φαινομένων. And Lucretius is of the same Opinion with him. That Images are no-

thing else than, ἀπορροίας, Effluvia or Emanations, of the most subtile and tenuious Contextures of the outmost Atoms, that are continually flowing from Bodies into the ambient Space: in which Epicurus follows the Opinion chiefly of Plato and Empedocles, who held Images to be certain, material, or substantial Effluvia. But Aristotle taught that they are meer Accidents, that have no Substance whatever; but that nevertheless they are produc'd from visible Bodies; and, that passing thro' the Air, they affect the Sense of Sight, and are reflected from Mirrours, and other Things of like Nature. But others of the learn'd are of Opinion, That Images are nothing but Light either directed from lucid Bodies, or reflected from others, and striking upon the Eye. But as to the Opinion of Epicurus and Lucretius, there is this Difficulty: How it is possible, since so many Particles are continually flowing from the Surface of Things, that every visible Body should not be at length quite wasted and consumed away?

But now to clear this ; to confirm the more
 The Subtileness of SEEDS, explain'd before ;
 120 And add new Reasons to the former Store :
 How many Animals, whose middle Part
 The sharpest Eye, with all the Help of Art
 Can't see? Dull Art may throw her Glasses by :
 How subtile then the Guts, the Heart, the Eye ?
 125 How thin each little Member of the Whole ?
 How infinitely small the SEEDS that frame the SOUL ?
 But more. —————

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St. Augustin, in Epist. 56. to Dioscorus, starts the same Question ; to which this Answer may be given: that those visible Things may be repair'd by other Corpuscles that are continually flowing to them, so that as much as they lose of their Substance by the Particles that flow from them to other Things, so much may, on the other Hand, come to them from elsewhere, and repair that Loss. Nor is it to be fear'd, what some alledge, that the Thing it self would in this Case change its Figure ; since the Particles, that come to it, are of the same Figure with those that go from it. It may farther be answer'd, That Images are so very subtile, that nothing perceptible can appear to be wanting on the Surface of Things, tho' these Images do flow from them. And this Lucretius himself explains in the following Argument.

116. First then, &c.] In these two Verses our Interpreter, but obscurely, if at all, expresses the Sense of his Authour, who instances in the Principles, of which all things are made, and, by way of Similitude, endeavours to prove, That these Images are of a most tenuious Nature. For, says he, they consist of Atoms which are invisible to our Sight, and more minute than all those Things that the Eyes can scarce, nay, not at all perceive : It is therefore no Wonder, that our

Senses can not perceive the Images of Things, while, flowing from the Bodies, they glide thro' the Air ; unless they are reflected from the Smoothness of Mirrours, or of any other smooth and polish'd Bodies, since they can not perceive even the Atoms of which they are compos'd. And thus since they are imperceptible to the Sight, they must of Necessity be of a very tenuious Nature.

127. But more, &c.] In these 8. v. the Poet argues to this Effect : Since so great a Quantity of little Bodies exhales from these strong-smelling Herbs, as to fill with Odour all the ambient neighbouring Air, it can not be express'd how small each Part is, that comes off from the Surface ; and consequently, since an Image consists only of those Particles, that fly away from the Surface of Bodies, and have Analogy with the Sensorium of the Sight, it surpasses all Belief, how subtile and tenuious an Image must be ; especially, since in a great Length of Time, nothing can be perceiv'd to be exhal'd, or worn away. Certainly the Subtileness of an odoriferous Steam or Vapour is altogether wonderful, and consequently so too must be that of the Particles, of which such Vapours consist : of those, for Example, that exhale from an Apple, for several Months together ; and yet the Apple can not

OPOPANAX, or RUE, that strikes the Nose
 With strongest Smells, or others, like to those,
 If shaken, thousand PARTS do fly from thence,
 130 A thousand Ways; but weak, nor move the SENSE.
 And yet how SUBTILE, if compar'd with these,
 How THIN, what NOTHINGS are the IMAGES?
 How vast the Disproportion 'twixt these two? (shew.
 'Tis more than Thought can think, than Words can
 135 But now, besides these SUBTILE FORMS that rear
 From BODIES, thousand new are fram'd in Air,
 Fashion'd

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not be perceiv'd to be wasted or diminished. Consider besides, how thick that Vapour is in respect of an Image; and you will easily believe, that if all the Images which flow from a Body, for the Space of many Years together, were compacted into one, they would not make so great a Mass, as that of a Vapour, which flows out in a Moment of Time.

Opopanax] The Juice of the Herb Panax, or Panacea, so call'd *ὑποτὲ πᾶντ' ἀκείν*, from healing all Diseases. See Pliny, lib. 25. cap. 3. and Columel. lib. 11. cap. 3. We call it in English, All-heal. The other Herbs, which Lucretius here mentions, are,

———— Absynthia tetra,
 Abrotonique graves, & tristia
 Centaurea.

Absynthium is the Herb Wormwood, of which there are several sorts: I. Seriphium, or Marimum, Sea-Wormwood, which produces the Seed that we commonly use against Worms in the Belly: II. Santonicum, French Wormwood, almost like the former in its tender and jagged Leaves, but its Colour is whiter, and its Smell not so rank: III. Ponticum or Romanum, which has a less Leaf, and sweeter Odour; and is by some call'd Wormwood-Gentle. See Pliny,

lib. 27. cap. 7. IV. Latifolium our common Wormwood. Abrotonum is the Herb we call Southernwood; and of this too there are several sorts: I. Abrotonum mas, He-Southernwood, or small Southernwood, which grows in the Fields: II. Abrotonum foemina, She or Great Southernwood, which grows in the Woods, and upon Mountains. III. Abrotonum Siculum, which is a kind of small Southernwood, and has a very sweet smell: It is probable this last is the sort Lucretius speaks of. Of Centaurea, Centaury, see Book 2. v. 384.

135. But now, &c.] Having explain'd this usual and general manner of the Generation of the Images, which Epicurus calls *ὑποσάσεις*, and *ὑπορροίας*, because they are made by a continual Direption and Avolation of tenuious, as it were, Membranes, from the Surface of Bodies; he now, in these 12. v. explains another Sort of Images, which the same Epicurus calls *συσάσεις*, because they are, as it were, certain Conglutinations and Coagmentations that are form'd in the Air of their own Accord, as so many Clouds; and do not indeed flow from the Things which they represent. Diodorus Siculus, lib. 3. relates, That in the Regions of Africa, that lie beyond the Syrtes and Cyrene, prodigious Spectres are often form'd of their own Accord: *ἑξ ὧν τινος*

Fashion'd by Chance; and these, when borne on high,
 Still change their Shapes, and wanton in the Sky:
 Then join in various FORMS, grow thick, and move
 [140] Like Clouds combin'd, and darken all above:
 Hence PRODIGES; hence some GIGANTICK WAR,
 Marshal'd in th' Air, looks dreadful from afar,
 And shadows all: Hence MOUNTAINS seem to fly;
 And scatter'd ROCKS cut thro' the wounded Sky:
 [145] Hence other CLOUDS do frightful Streamers show:
 We stare, amaz'd, and wonder at below.

Next learn,——

How soon these FORMS fly off, how swift they rise:
 For something still on ev'ry Surface lies,
 Just ready to depart, and strike our Eyes.

This

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τῆς καὶ εὐχῆς, ἢ μάλιστα καὶ τὰς
 ἡρεμίας, συστάσεις ὁρᾶν καὶ τὰ αἰ-
 ρα παιτοίων ζώων ἰδίας ἐμφαίνε-
 σαι· τὰ τῶν δ' αἰ μὲν ἡρεμῶσιν,
 αἱ δ' κίνησιν λαμβάνουσι, ἢ ποτὲ
 μὲν ὑποφάγουσι, ποτὲ δ' ἀφίκουσι.
 Sometimes, and even when the
 Weather is calm, there are seen
 in the Air certain Compositions
 or Coagmentations, represen-
 ting the Figures of all Sorts of
 Animals; some of these are quiet
 without Motion; and some are
 mov'd: sometimes they fly the
 Pursuers, and then again pursue
 those that fly: Diodorus, who
 was himself an Epicurean, makes
 Use of Epicurus's own Term,
 συστάσεις. The like too is confir-
 med by Pomponius Mela, to hap-
 pen in that Part of Mauritania
 that lies behind Mount Atlas: Pli-
 ny also says, that something of
 the same Nature is frequently
 seen in the Countries of Scythia,
 that lie within Imaus. And
 what Kircherus publish'd, not
 long ago, of the Morgana, or a-
 mazing Prodigy, that was seen
 at Rhegium, now Rezzo, in Ita-
 ly, is very well known. In short,
 in most Countreys many see
 such Spectres and Images, or at
 least think they see them.

[141. Gigantick War] Of
 these Battles in the Air, of which,
 by the way, Lucretius makes no
 Mention, Milton gives us this
 Description:

As when, to warn proud Cities,
 War appears,
 Wag'd in the troubled Sky, and
 Armies rush
 To Battle in the Clouds; before
 each Van
 Prick forth the airy Knights,
 and couch their Spears,
 Till thickest Legions close; with
 Feats of Arms
 From either Side of Heav'n the
 Welkin burns.

Moreover Faber believes this
 Passage of Lucretius to be sha-
 dow'd from the Clouds of Ari-
 stophanes.

[147. Next learn, &c.] In
 these 18. v. he proves by an Ar-
 gument drawn from a Mirrour,
 that Images are every Moment
 emitted from Things, in a per-
 petual, ceaseless Flow. Bring a
 Mirrour, and the Image of any
 thing that is plac'd before it im-
 mediately appears: which would
 not be, unless the Image of that
 Thing, flow'd from the very Body
 of it, and were reflected from that
 Mirrour

- 150 This, when on rare and thin Composures tost,
 For Instance, CLOUDS, strait enters, and is lost.
 It breaks on ROCKS and WOODS; they ne'er restore
 The FORMS, the IMAGE then appears no more:
 But if 'tis thrown on Dense, and smooth, as GLASS,
 155 It must return; those Things it can not pass,
 As CLOATHS; nor break, because the Thing's polite;
 Hence FORMS return from such, and please the Sight:
 And hence the polish'd GLASS, whate'er you place
 Before, as swift as Thought, returns the Face:
 160 Which proves, that num'rous Trains of FORMS arose,
 And such, as the reflecting MIRROR shows,
 Thin, subtile IMAGES, all like to those,
 Each

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Mirror. If it be ask'd, Why other Things do not reverberate Images, he answers; Because some other Things are rare, and the Images pierce thro' them: others, either porous or rough, and that these cut and dissipate the Images: but let them strike on a polish'd and flat Body, like a Looking-Glass, and they are reflected to the Eyes in an Instant of Time. Epicurus himself, in Laertius, says: ἡ γένεσις τῶν εἰδωλῶν ἅμα τῷ νοήματι συμβαίνει, τὸ δὲ ῥαίσις ἀπὸ τῆς σωμάτων ἐπιπολῆς συνεχῆς συμβαίνει, σώζουσα τὴν ἐπὶ τῇ σερεμνῇ δύσιν, ἢ τάξιν τῶν ἀτόμων ἐπὶ πολὺν χρόνον, εἴτε ἐνίστε σωχειρμῇ ὑπάρχει.

156. Because the Thing's polite] That is to say, the smoothness of the Mirror preserves the Image: And here it will not be improper to observe, that all Men agree, that two Things are chiefly requisite in the Nature of Mirrors: Smoothness, which never is without Splendour or Shining; and Density of Body: Nor can one of these suffice without the other: For if the Body be smooth and shining, but of such a Nature that the Image may pass thro' it, it will not be

a Mirror, nor restore the Images. Hence it is evident, that Plato in Timæus is mistaken, where he does not require Density, as necessary in a Mirror, but only Splendour and Smoothness. Now there are two Opinions concerning the Cause of the Reflection that is made by Mirrors. Some hold that the Images of the Bodies plac'd against Mirrors are seen in them; not because the Images, which we see, are in the Glass: but because the sight of the Eyes, being darted upon the Mirror in a strait Line, is reflected upon itself from the Mirror in another strait Line. This was the Opinion of the Pythagoreans, and is still of the Mathematicians. But others, of whom Epicurus seems to have been the first, will have the Images to be transmitted from the Bodies into the Glass, or any other smooth and dense Body, and to be actually in it: and that they are seen in the same manner, and for the same reason, that all other Things are, and are seen. But we shall have occasion to say more of this by and by, when the Poet comes to argue particularly of Mirrors.

Each Moment spring; and hence 'tis justly said,
 Their Rise is quick; these FORMS are quickly made.
 165 As num'rous RAYS must ev'ry Minute flow
 From the SUN'S Orb, to keep all full of LIGHT below;
 So num'rous IMAGES from Things must rear,
 Each Minute rise, and wander thro' the Air:
 Because let hasty Hands the MIRROR place,
 170 This way, or that; yet still we view the Face,
 The Colour, Shape, returning from the Glass.
 So often, when the HEAV'NS, serene and bright,
 Look gay, and clear, and smile with gawdy Light;
 A horrid CLOUD strait hides its glorious Face,
 175 As if the Shades of Hell had left their Place,
 And fill'd the vaulted Skies: so thick the Night!
 So dark the Clouds appear, so much affright!
 And yet how subtile, if compar'd with these,
 How thin, what NOTHINGS are the IMAGES?

How

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163. Each Moment spring, &c.] For Lucretius believes with Epicurus and Plato, that the Image we regard in a Mirrour, is not one constant, fixt, certain, and same thing, but Image after Image, still succeeding in the place of each other, in an Instant of time, and without any Interval or Interruption.

165. As num'rous, &c.] In these 7. v. he illustrates, and confirms the perpetual and never ceasing Flux of Images. That all Things may be full of Light, Rays must be continually emitted from the Sun: For the same reason, Images likewise must be perpetually flying away from things: For which way soever you turn the Mirrour, the Images of the opposite Things appear; nor do they ever disappear, so long as those Things keep their Places.

To confirm yet more this Argument of Lucretius, we may add to the Instance he brings of the Beams of the Sun two other Examples: I. The Flame of a Candle neither is, nor appears to

be, always one and the same Flame, but only by reason of the never-ceasing Substitution of like and equivalent little Flames. II. A River is one and the same River, only because of the Equivalence of the Waters, that are incessantly succeeding and driving one another away. Hence it is that the Parts of an Image, that proceed from hollow Parts, are more slowly cast upon the Mirrour, and reflected more slowly likewise upon the Eyes, than the Parts that are gibbous and jut out. And therefore, tho' the Image be seen imprinted on a flat thing, yet it makes an Impression of a hollow or round thing in the Eye. But Macrobius, lib. 7. Saturn. 14. endeavours to overthrow this Opinion of Epicurus.

172. So often, &c.] These 10. v. contain another Argument, but of less Weight than the former: We see the serene, unclouded Sky, often overcast on a suddain with thick and darkening Clouds. But these Clouds rise up from the Earth, or from the Sea; they are thick, and

180 How vast the Disproportion 'twixt these two! (show.
 'Tis more than Thought can think, than Words can
 Now next, how fast they move, how quick they fly,
 Parting with swiftest Wings the yielding Sky:
 How they outstrip dull Time where'er they go,
 185 How quick, how swift they are in passing thro;
 In few, but sweetest Numbers, MUSE, rehearse:
 My few shall far exceed more num'rous Verse.
 Thus dying SWANS, tho' short, yet tuneful Voice,
 Is more delightful than a World of Noise.

First

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and heavy Bodies: what then
 can stop thin and light Images?

180. How vast, &c.] This
 and the following Verse are re-
 peated from above, v. 125. as
 they are likewise in the Original.

182. Now next, &c.] In these
 8. v. Lucretius tells us, that he is
 going to dispute of the Swiftneſs
 of these Images: And that indeed
 there will be no need of a long
 Disputation, ſince Mirrours de-
 monſtrate, that Images move
 with the greateſt Celerity that
 the Mind of Man can conceive.

188. Thus dying, &c.] These
 2. v. in the Original run thus:

Parvus ut eſt Cycni melior ca-
 nor; ille Gruum quam
 Clamor in ætheriis diſperſus nu-
 bibus Auſtri.

And we find them almoſt Word
 for Word in Antipater, in Er-
 rinn. lib. 3. Epigram.

Λωίτερος κύκνε μικρὸς θρέξ, ἢ
 κολοίων
 Κράγμους, ἐν ἰκρινῶν κιδνάμμος
 νεφέλαις.

To what is already ſaid of the
 Singing of Swans, Book II.
 v. 479. and Book III. v. 5. I will
 here add, that the antient Poets
 gave to one another the Title of
 Swans. Virgil. Ecl. 9. v. 27.

Vare, tuum nomen—

Cantantes ſublime ferent ad ſi-
 dera cycni.

i. e. Poetæ, according to Servi-
 us, and all the Annotatours:
 Thus too Horace, Od. 2. lib. 4.
 v. 25.

Multa Dircaum levat aura cyc-
 num.

that is, Pindar, the Theban Po-
 et. Nor was it the Poets only,
 who believ'd the Singing of
 Swans; for even Cicero tells us,
 That Swans are ſacred to Apol-
 lo, becauſe they ſeem to have from
 him the Gift of Divination, in-
 aſmuch as foreſeeing the Good
 there is in Death, they die Sing-
 ing, and with Joy: Cycni Apol-
 lini dicati ſunt, quod ab eo habe-
 re divinationem videantur; quia
 prævidentes quid in morte ſit
 boni, cum cantu & voluptate
 moriuntur. Tuſcul. 2. 73. Ne-
 vertheleſs their Singing is a meer
 Fiction; and indeed, both living
 and dying, they are mute, or at
 beſt make only a harſh, unplea-
 ſing Sound: Therefore it is the
 more ſurprizing, that there is
 ſuch Agreement in Opinion a-
 mong the Greeks and Latines,
 concerning the melodious Singing
 of Swans. Nazianzenus, Orat.
 34. believes their Singing to be
 only this, that when they ſpread
 and clap their Wings, the Wind
 gets in, and whistles between
 S f their

190 First then ; Experience tells, that thin, and light,
And subtile Things are fit for hasty Flight :
Such is the RAY, the VAPOUR of the SUN ;
How swift its Race ! 'Tis finish'd when begun :

For

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their Feathers. Of the Cranes here mentioned by Lucretius our Translatour takes no Notice. The Latines call'd them Grues, from the crunkling Noise they make : They have a very long Neck and Beak, and are very common about the River Strymon in Macedonia, on the Confines of Thrace. They are said to foresee stormy Weather, nay, even a Shower of Rain, and to fly from it in great Numbers together. Hence Virgil Georg. 1. v. 374.

—Aut illum (scil. imbrem)
furgentem vallibus imis
Aeris fugere grues.——

And for this reason Milton gives them the Epithet, prudent, when, speaking of Birds, he says :

Part loosely Wing the Region,
part more wise,
In common, rang'd in Figure,
wedge their way.
Intelligent of Seasons, and set forth
Their airy Caravan, high over Seas
Flying, and over Lands, easing
their Wings
With mutual Flight : so steers
the prudent Crane
Her annual Voyage, borne on
Winds ; the Air
Floats as they pass, fann'd with
unnumber'd Plumes.

These are the Birds that are said to make War with the Pygmies ; a People of Æthiopia, who inhabit the Fens of the Nile, and exceed not three Spans in Stature, as Pliny witnesses : Of their Wars with the Cranes Juvenal pleasantly enough,

Ad subitas Thracum volucres,
nubemque sonoram,
Pygmæus parvis currit bellator
in armis :

Mox impar hosti, raptusque per
aëra curvis

Unguibus à fæva fertur grue.
——Sat. 13. v. 168.

Which our Creech has thus render'd,

When Cranes invade, his little
Sword and Shield

The Pygmy takes, and strait attends the Field ;

The Fight's soon o'er ; the
Cranes descend, and bear

The sprawling Warriours thro' the liquid Air.

190. First then, &c.] In these 17. v. he explains the swiftness of Images, by making a Comparison between their Motion and that of the Rays of the Sun, which reach from Heav'n to Earth in an imperceptible space of Time. But from whence proceeds this Velocity of the Sun-Beams ? They are small and subtile Bodies : They are easily emitted from the Body of the Sun : They are incessantly in pursuit of one another, and therefore the following urges on the foregoing Ray ; and the interjacent Air can be no hindrance to Bodies of so thin a Texture. If these are the Reasons that the Rays of the Sun move so swiftly, the same Reasons likewise will evince the extream Celerity of Images.

193. How swift, &c.] This is taken from Cowley. See the Note, Book 2. v. 141.

204. Their

For they are thin Contextures; almost SEED;
 195 And cut the parted Air with greatest Speed:
 No Lets to stop, but when one Part is gone,
 Another flows, and drives the former on:
 The RAYS still rise in a continu'd Stream,
 The foll'wing lashes on the lazy BEAM:
 200 So far the Reason holds: the airy Race
 Of IMAGES must pass a mighty Space,
 Each Point of Time: For first, some Force behind
 Still drives them on t' outstrip the ling'ring Wind;
 Their Texture is so thin, their Frame so rare,
 205 That they can freely enter any where,
 And even penetrate the middle Air.

Besides; if these COMPOSURES from above
 So swiftly thro' the lower Region move;
 If in one Point of Time the glorious RAY
 210 Swiftly descends, and shews approaching Day;
 From Heav'n to Earth can take its hasty Flight,
 And guild the distant Globe with gawdy Light:
 If this so swift, then swifter those that lay
 On Surfaces of Things, which Nought could stay;
 215 No Stops could hinder as they fly away:
 They larger Space in that short Time must fly,
 While the SUN's lazy BEAMS creep thro' our Sky.

Another Instance of their Swiftness this. —

In BOWLS of WATER set abroad by Night,
 220 We know, that STARS do shed their feeble Light;

So

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204. Their Texture, &c.] That is, their subtile Nature: For an Image, tho' it be corporeal, has not any Dimension of Profundity, but is all Surface; as Epicurus says, in Laertius, lib. 10.

207. Besides, &c.] In the last Argument he prov'd that Images move as swiftly as the Rays of the Sun; but now, in these 11. v. he makes them much swifter: For, says he, the Images are more subtile, and, what conduces very much to their Celerity, they flow from the Surface of Things, and easily disengage and set themselves free; but Heat and Light are emitted from the inward Parts of the Sun.

216. They larger, &c.] This and the following Verse are repeated from B. II. v. 156. as well in the Original, as here.

218. Another, &c.] In these 10. v. he calls Experience to his Assistance. All Sight is made by Images: Now set a Mirrour, or a Bowl of Water abroad in a clear Night; and the Images of all the Stars will be reflected from the Mirrour, or the Water, and meet the Eyes in a Moment of Time. Judge then how swift must be the Passage of those Images.

219. In Bowls, &c.] Faber, in his Note on this Place, says, That it is more surprizing to

So quick the glorious RAY descends from far,
 And we look downward to behold the STAR :
 Which shews the IMAGES, with eager Haste,
 From Heav'n reach distant Earth ; they move so fast, }
 225 Before the single present Now is past.
 Slow Time admires, and knows not what to call
 The Motion, having no Account so small.
 Thus then these IMAGES, that strike our Eyes,
 And make us see, from real Things must rise.
 230 Thus ODOURS rise from GUMS ; a gentle BREEZE
 From RIVERS flows ; and from the neighb'ring SEAS
 Sharp

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consider, how many different Species of its self, Water reflects all around by its trembling Motion; which Virgil describes in the following Verses :

*Sicut aquæ tremulum labris ubi
 lumen ahenis,
 Sole reperiçsum, aut radiantis
 imagine Lunæ,
 Omnia pervolat latè loca : jam-
 que sub auras
 Erigitur, summique ferit laquea-
 ria tecti. Æn. 8. v. 22.*

Which Dryden thus translates :

So When the Sun by Day, or
 Moon by Night,
 Strike on the polish'd Glass their
 trembling Light :
 The glitt'ring Species here and
 there divide,
 And cast their dubious Beams
 from side to side :
 Now on the Walls, now on the
 Pavement play,
 And to the Cieling flash the gla-
 ring Day.

226. Slow Time, &c.] This and the following Verse our Translatour has transcrib'd out of the first Book of Cowley's Davids.

228. Thus then, &c.] But this Flux or streaming of the Images into the Eyes, must be granted, says the Poet in these 13. v. because certain Effluvia from other Things insinuate themselves

into all the other Senses : Epicurus too made use of the same Argument, as Macrobius witnesses, lib. 7. Saturn. 14. in these Words. In propatulo est quod decepit Epicurum ; à vero enim lapsus est aliorum quatuor sensuum secutus exemplum : Quia in audiendo, gustando, & odorando, atque tangendo nihil è nobis emittimus, sed extrinsecus accipimus quod sensum moveat : Quippe & vox ad aures ultro venit, & auræ in nares influunt, & palato ingeritur quod gignit saporem, & corpori nostro applicantur tactu sentienda : Hinc putavit & ex oculis nostris nihil foras proficisci, sed imagines rerum ultro in oculos meare. It is manifest what deceived Epicurus : For he was led into his Errour, by following the Example of the four other Senses : And because in hearing, smelling, tasting, and touching, we emit nothing out of our selves ; but receive from without, what moves and affects the Sense : Thus Sounds come to the Ears of their own accord, and Odours flow into the Nostrils : Thus the Taste is produc'd by things that are receiv'd into the Mouth : And whatever we perceive by Touch, is apply'd to the Body : Hence he believ'd, that nothing goes out from the Eyes neither, but that the Images of Things come of their own accord into the Eyes.

Sharp SALTS arise, and fret the Shores around :
 Thus all the Air is fill'd with murm'ring Sound :
 And whilst we walk the Strand, and, pleas'd to view
 235 The wanton Waves, or squeeze, or mingle Rue,
 Or salt, or bitter Tastes our Tongue surprize :
 So certain 'tis that SUBTILE PARTS arise
 From all, and wander in the lower Skies :
 These never cease to flow, because the Ear,
 240 And Eyes, and Nose, still smell, or see, or hear.
 So FEEL by Night, our TOUCH will soon betray
 The SHAPE, like that the SIGHT beheld by Day. (rise
 Thus then the Cause, whence TOUCH and SIGHT must
 Is one ; the same affects the HANDS and EYES.
 245 For thus, if, when 'tis dark, we FEEL a SQUARE,
 The TOUCH informs what SHAPE the Thing does bear ;
 What is it makes us SEE the like by Day,
 But the SQUARE IMAGE riding on the RAY ?
 Therefore these IMAGES are Cause of Sight :
 250 All would be dark without them, and all hid in Night.
 But

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241. So feel, &c.] These 10. v. contain another Argument. When we handle any Thing in the Dark ; for Example, a Body that is quadrangular, how do we know it to be a Square, but by its quadrangular Figure ? And if we place the same Body before our Eyes in the Light, how do we then know it to be a Square, but by its quadrangular Image ?

249. Therefore, &c.] In these 2. v. Lucretius concludes, that Images alone are the Cause of Sight : This too was the Opinion of Epicurus, who held, that Vision is caus'd by Images that perpetually flow from Things, and strike our Eyes : And that this was his Opinion, is affirm'd by Aulus Gellius, in these Words: Epicurus autem affluere semper ex corporibus simulacra quædam corporum ipsorum, eaque sese in oculos inferre, atque ita fieri sensum videndi putat. Noct. Attic. lib. 5. cap. 16. Epicurus believ'd, that from all Bodies some Images of those Bodies are

perpetually flowing, that they convey themselves into the Eyes, and that thus is produc'd the Sense of Sight. And Macrobius, lib. 7. Sat. c. 14. says the same thing : Censet Epicurus ab omnibus corporibus jugi fluore quædam simulacra manare, nec unquam tantulam moram intervenire, quin ultro ferantur inani figurâ cohærentes corporum Exuvix quarum receptacula in nostris sunt oculis, & ideo ad deputatam sibi à naturâ sedem proprii sensus recurrunt. Epicurus believ'd that certain Images are perpetually flowing from all Bodies, and that without the least Interval of time, the Exuvix of Bodies, compos'd of meer empty Figures, are of their own Accord convey'd to our Eyes, which are their proper Receptacles, and that therefore they are continually hastening to the proper Seat of Sense, that Nature has assign'd them. Epicurus himself in Laertius teaches, that these Images ἐπεισίνου. And in Plutarch we find, εἰδῶλων εἰσνεύουσιν, the

the Infination of Images, and in Cicero, εἰδῶλων ἐμπίσσεις.

Thus we see what was the Opinion of Epicurus, concerning the Cause of Sight. But Plato held that Seeing is produc'd from the Conjunction and Affinity of two Fires or Lights; of one that goes out of our Eyes, and of another that flows from the Sun, or from the Light. But the main Dispute formerly was, whether Vision be perform'd by the Emission or Reception of the Rays of Light. The Mathematicians were persuaded, that certain Rays, that stream from the Eyes, and reach to the Object seen, enlighten and render it visible, or apparent to the Sight, and consequently are the Cause of that Sense. And this Belief they grounded on Observations, that would by no means justify their Opinion: For they had taken notice, that several Animals, which can see by Night, as Cats, Owls, &c. have Eyes that sparkle in the Dark: And from thence they inferr'd, that the Light, which is observ'd to be in their Eyes, when it is Night, is the Cause they see, when other Creatures, whose Eyes are not so radiant, have no sight at all. But this Opinion has been long since exploded: And Aristotle retorted very well, That Vision cannot be perform'd by Emission of the Rays, because in that Case it would follow, that we should have as clear a sight of Things, and discern them as distinctly in the Dark, as by Day: That Philosopher therefore, lib. 2. De Anim. teaches, That Sight is not made by the Emission of Rays from the Eyes, but from the Function and Act of the Objects, that come within the reach of Sight, being often repeated, and coming into the Eyes. The Stoicks held, that Rays come forth from within, even to the Surface of the Eyes, and drive the Air to the Thing seen in such

a manner, as to make as it were a Cone, the Point of which is in the Surface of the Eye, and the Basis in the Thing itself that is seen: And they explain this their Opinion by the following Example. As when the Hand feels any thing with a Stick, it perceives by the Stress, and according to the Degree of Resistance, it meets with, whatever the Stick touches, that is to say, whether it be hard, soft, smooth, rough, Dirt, Stone, Wood, Cloath, &c. So the Eye perceives every Thing by the protended Air; suppose a white, black, yellow, deformed, beautiful, &c. Object. Most of the Followers of Aristotle, how differently soever they interpret his Opinion in this Matter, use this very Comparison, but place the Colour as the Hand, the Light or Perspicuity as the Stick, and the Eye as the Thing touched. But the Stoicks suppose the Eye to be as the Hand, the Air as the Stick, and the Object seen as the Object touch'd. Pythagoras and his Followers believe, that the Sense of Seeing is caus'd by the Reflection of the Sight; when the Rays that stream and extend themselves from the Eyes to the Thing seen, are so reflected from it to the Eyes, that they do, as it were, bring word back what sort of thing it is. Empedocles, tho' he admitted an Effluence from things into the Eyes, yet he believ'd at the same time, that some fiery Spirits are emitted from the Eyes to the Objects; and would have the Eyes to be as it were a Lantern. And these were the chief Opinions concerning the Cause of Sight. But the now uncontroverted Opinion is, That Sight is form'd by Reception of the Rays, and that the Eye emits not any Light to enlighten Objects, but that Vision proceeds from the Immission of the Rays of Light into the Humours of the Eye; and is form'd by the Rays proceeding from various Points of a visible

But now these IMAGES, these subtile Streams
 Are scatter'd all around, on all the Beams :
 And therefore wheresoe'er we turn our Eye,
 (In that alone the Pow'r of Sight does lie)
 255 These IMAGES appear, and quickly show
 The Colour, Shape, and tell the Distance too.
 For THESE, arising from the Object seen,
 Drive forward all the AIR that lies between :

This

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visible Object; insomuch that all the Rays from one Point of an Object, are so inflected in the Tunicles and Humours of the Eye; that they join again into one Point at its Bottom, and there paint the distinct Idea of the Object: but to shew how it there causes Sight, would be too long a Digression in this Place.

251. But now, &c.] In these 6. v. the Poet farther teaches, That the Images that are continually flowing from the Surface of Things, are present in all Places, and standing all around us, so that nothing hinders us to see on their part, if we but turn our Eyes, that are design'd for no other Use, than to see them. Epicurus himself writes to the same Purpose, in the Epistle to Herodotus: Δεῖ γὰρ καὶ νομίζειν ἐπεισιόντων τινὸς ἀπὸ τῆς ἐξωθεν τὰς μορφὰς ὄρεσθαι ἡμᾶς, καὶ ἀγνοεῖν. ἔτι δ' αὖν ἀποσφραγίσαι τοὺς ἑξωτῆρας αὐτῶν φύσιν τῆς τῆς χρομᾶτος, καὶ τῆς μορφῆς, ἀλλὰ τῆς αἰέρος τῆς μεταξὺ ἡμῶν τῆς κακείνων. ἔτι δὲ ἀλλὰ τῶν ἀκτίνων, ἢ οἷον διήπορε ῥαμάτων ἀφ' ἡμῶν πρὸς ἐκεῖνα ἀσφραγισμένων. ἔτι δὲ, ὡς τύπων τινῶν ἐπεισιόντων ἡμῖν ἀπὸ τῶν πραγμάτων ὁμοχρῶν τε, καὶ ὁμοιομορφῶν καὶ τὸ ἀνάστροτον μέγεθος εἰς τὸ ὄψιν, ἢ τὸ ἀγνοεῖν, ὡς καὶ τῆς φθορᾶς χρομᾶτος.

256. Colour, Shape, &c.] These are the very Words Epicurus himself makes Use of: and Lucretius after him believ'd, that

an Image is as it were a Shadow or Type, which coming from the Thing it self, brings with it the Figure and Colour of it; and which, striking upon the Eyes, exhibits and imprints in them the same Figure, and Colour. Thus Epicurus seems to have meant that Impression and Representation of the Image which, by reason of the Smoothness of the Eye, appears in the Surface of it; and which may be seen in the Pupil of any Man's Eye, if we look narrowly upon it. And this seems to have been the Opinion of Democritus, as we find in Aristotle, lib. de Sens. & Sens. cap. 2. where Democritus saying τὸ ὄρεσθαι εἶναι ἐμφασιν, That Seeing is an Apparition, Aristotle blames him for it, and objects, That that Apparition is caused only, ὅτι τὸ ὄμμα λείον, because the Eye is smooth and glossy. Moreover, Lucretius himself, as we have seen in the third Book, condemns their Opinion, who, contrary to the Doctrine of Epicurus, believe that the Mind and Soul see from within thro' the Eyes, as thro' a Window; and asserts, that it is not the Mind, nor the Soul, but the Eyes themselves that see, because they are endow'd with Soul, as well as all the other Parts of the Body. See Book 3. v. 130. & seqq.

257. For these, &c.] There are many Problems, and those too very curious, concerning Vision: Some of these Lucretius pro-

This STREAM of AIR unto the Eyes does flow,
260 And gently grates the Ball, and passes thro' :

This shews the DISTANCE ———

For as the Stream of Air, that passes by,
Is LONG, or SHORT; as that does strike the Eye,
So FAR, or NEAR, the Objects seem to lie.

265 All this is quickly done ; at once we view
The DISTANT THING, and know the DISTANCE too.

But

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proposes and explains : I. 'Tis certain that we not only see the Colours and Figures of things, but understand, at the same time, how far the Objects seen are distant from us : But how can the Images, that flow from the Surface of Things, be the Cause of this ? The Poet answers in these 10. v. The Image, striving to get to the Eyes, drives forward all the Air before it ; Now this Stream of Air is longer or shorter, as the Object is more or less distant. But the longer or shorter that Stream of Air is, which, protruded by the Image, strikes the Eye, so much longer or shorter the Interval of Space between the Object and the Eye must be allow'd to be. But Lucretius and Epicurus are mistaken in this ; for the Distance is not known by the Eye, but by the superiour Faculty, the Intellect, which compares and judges between the Eye, and the Thing seen.

We may judge of the Distance of an Object by the Disposition of the Axis Visionis : for the Soul, always attending to the various and different Perceptions, easily determines the Length of the Axis Opticus, by the Force it imparts to the Fibres of the Retina : insomuch, that the Colour of the Object being first known, for the Impressions vary according to the Difference of the Colours, it is easily judg'd, that the Body is more or less distant : Thus, tho' a black Body causes not so great an Impression

as a white ; yet if we look at a black ten Yards from us, and at a white twenty, tho' the Impression of this last be much the stronger, yet we judge the former to be the nearest to us, because the Soul first discerns between, and knows the Difference of those Colours : and we know for certain, that Men, who have been long accustomed to judge of Distances, are not so subject to mistake in that Affair, as others, who have had no Experience therein ; and the Reason of this is, because their Souls have form'd a more perfect Idea of the Length of the optick Axis, by means of the Force it imparts. The particular Disposition of the Eye conduces likewise very much to the forming a right Judgment of the Distance of Objects : for we widen our Eye, when we are to regard an Object distant from us ; and lengthen it, when we look at one that is very near us : and therefore, in all probable Appearance, the Eye is proportionably and gradually chang'd, as we view a nearer or more distant Object : For Example ; If I look at an Object very near me, my Eye is lengthen'd by the Contraction of the oblique surrounding Muscles : but if the same Object be carry'd by Degrees farther off from me, those Muscles are gradually relax'd, proportionably as the Object removes ; and at length the right Muscles begin to widen the Eye, the Object drawing farther

But more ; No Wonder that the EYE descries
 The Things themselves, altho' the FORMS, that rise,
 Are single ; far too subtile for our Eyes.
 270 For WINDS molest, COLD makes the Members smart ;
 And yet what Sense perceives each SINGLE PART ?
 What Sense each ATOM of the COLD and WIND ?
 None feel the single Force, but all conjoin'd :
 Then we perceive the Stroke, when Pains commence ;
 275 As if external Force did wound the Sense :
 In FLINTS we press the outmost Parts alone,
 Yet feel not that : that is to TOUCH unknown ;
 We feel the inward Hardness of the Stone.
 Now learn ; I'll sing why each REFLECTED FACE
 280 Is seen, as if remov'd BEYOND the GLASS ;

For

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farther from it : This any Man may observe to be true, when he looks at a Bird, for Instance, first rising very near him, and then flying from him by Degrees, till at length it arrive at a great Distance from him. Some attribute this Appearance to the Knowledge of the Conjunction of the two Axes visionis, which may indeed be some Help towards the distinguishing the Distance of Objects ; and this is the reason why we cannot so well judge of the Distance of an Object, when we regard it only with one Eye, as when we look on it with both. Moreover, the farther distant an Object is from us, the more subject we are to be deceiv'd in our Judgment of its Distance, as any Man will readily conceive.

267. But more, &c.] In these 12. v. is contain'd the II^d Problem. Why, since the Objects themselves are seen, the Images, that strike the Eyes one by one, and are the Cause of our seeing them, cannot be seen themselves ? To this Lucretius answers, after his usual manner, by bringing like Instances. 1. We feel not the single Parts of Wind, or of Cold : But of all the Wind, or all the

Cold, we are very sensible : 2. When we touch with our Fingers the Surface, or outmost Colour of a Stone, we feel not that Surface and outmost Colour ; but only the interior Hardness of the Stone : Now suppose the Images to be as the single Parts of the Wind and Cold ; and the Objects themselves to be as the whole Wind and Cold ; and this Difficulty is easily solv'd. In like manner, suppose the Stone to be as the Object, and the Surface and outmost Colour of it as the Image. Thus Atoms, the Wind, and Images are invifible themselves, tho' visible Things are made of them, and tho' by their Means other Things are seen.

277. To touch unknown ;] He means what Lucretius here calls Summum colorem, the utmost Colour. For even by the Doctrine of Lucretius, Colour cannot be touch'd.

279. Now learn, &c.] III^d Problem. Why the Images of Things, reflected from the Surface of a Glass-Mirroure ; are not seen in that Surface, but as it were within, or beyond it ? The reason of this the Poet gives us in these 21. v. The Eye knows the Distance of the Thing seen,

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by

For so it seems: As when the hind'ring Door
 Imprisons up the longing Eye no more;
 But, open'd wide, permits the eager Sight,
 O'er Objects, plac'd without, to take its Flight,
 285 View all around, and revel with Delight.
 The Object then by DOUBLE AIR is shewn;
 The AIR, that lies within the Gate, is one:
 And then the Gate it self is plac'd between,
 Then th' OUTWARD AIR, and then the Object seen!

Thus

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by means of the Air, that is driven by the Image to the Eye. Now when two Airs are driven, the Interval must of necessity be more extended, and even doubled. But the Image of the Glass (for we see the Glass itself as well as the Thing, whose Image is reflected) protrudes one Air, and the Image reflected another: And this is the Reason why the Image appears to be not in the Surface of the Glass, but as if it were within, and beyond it. He also illustrates this Explication, by bringing an Example of Things, that are seen in a strait Line, and at a distance, from a Place within a Building: In which case the Images drive the Air forward, as well thro' the Space without Doors to the very Threshold, as thro' the Space within Doors from the Threshold to the very Eye. This Reason, tho' it seems probable, is nevertheless not true; for, as I said before, it belongs not to the Eyes, but to the superiour Faculty, to discern and judge of Distance.

Lucretius here affords us an Opportunity, to give a short Account of the Looking-Glasses that are most common among us, and of which there are three sorts: viz. The Plain, the Concave, and the Convex: The Surface of the Plain is an exact Level, and these are the most general, and esteem'd the best, because they reflect the Object

exactly the same, in Site, Distance and Magnitude, as it is represented to them: But the other two Sorts, the Concave and the Convex, return the Objects differing now in Site, now in Distance, now in Magnitude, according to the Site of the Objects, and as the Eye receives the Reflection. Plain Glasses, as I said before, cause no Alteration, either in the Site, Distance, or Magnitude of the Objects they represent: The Reason of which is, because, being smooth and level, they give no other Modifications to the Rays, but only that of simple Reflection, according as they fall on it. First, as to the Site, it will be represented the same as it is out of the Glass; that is to say, in the same Line of Altitude: and the Object seems so much beyond the Glass as it is on this side, because the Rays, reflected from the Glass, run the same Lines, and make the same Impression on the Retina, as they would do, if the Object were really on that side where it is represented: For the Site of an Object is distinguish'd by the Impulse of the Rays from a determinate Region. Secondly; In regard to the Distance, the Object is represented as far beyond the Glass, as it is on this side of it, because the Impression of the Rays is altogether as strong after, as before the Reflection. For a clearer Idea of this, see the Note on v. 257. where

- 290 Thus when the IMAGE of the GLASS does rise,
 And makes its Passage forward to our Eyes,
 It drives before it all the AIR between;
 So that is felt before the GLASS is seen:
 And when we see the polish'd specular PLAIN;
 295 Our FORM flies to it, and returns again;
 Still driving on the AIR that lies between;
 So that is felt before the FACE is seen:
 And that's the Cause, why each returning FACE
 Seems far remov'd, and plac'd beyond the GLASS.
 300 But more; returning FORMS, that reach the Sight,
 TRANSPOSE the Parts, and turn the Left to Right.

Be-

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where we have treated of the manner, how to judge the true Distance of an Object from the Eye. Thirdly, We see the Magnitude of an Object exactly the same as it really is, because the Line of Reflection from the Glass being exactly equal with that of Incidence from the Object, the Rays from the remoter Points of the Object, will be as far distant from each other then, as they would be, if the very Object itself were really in the Place, where it is only represented. Nor indeed can we err in the Magnitude, so long as we are right in our Judgment concerning the Distance of the Object.

But before I close this Note, I must not forget to observe, that our Translatour has omitted the three last Verses of this Argument, which in Lucretius run thus;

Quare etiam atque etiam mi-
 nime mirarier est par
 Illis, quæ reddunt speculorum
 ex æquore visum
 Aeribus binis, quoniam res con-
 fit utroque.

Lambinus absolutely rejects them; and Creech in his Latine Edition says, that he sees no cause why he need ever be asham'd of, or revoke, that Censure: Be-

cause the Verses are altogether useless, and have nothing to do in this Place: And for that Reason I have avoided to give them in this Translation.

290. The Image of the Glass &c.] Not the Image that is emitted from the Object plac'd before the Glass, and that strikes into the Glass; but the Image that flows from the Glass itself: For all Things emit Images, even Mirrors themselves.

299. Beyond the Glass.] For the Image appears as far beyond the Glass, as the Object of which it is the Image is distant from the Glass.

300. But more; &c.] It is repugnant to the foregoing Opinion of Epicurus, that the Image in the Glass should be turn'd towards the Person, whose Image it is, and look back upon him. For since the Image flows from us, and goes strait forward, it ought, as it goes away, to shew us its hinder Parts, so that the Right may answer to the Right, and the Left to the Left: In like manner, as a Player, when his Mask is taken off, regards that part of it, which he wore next him, that is to say, not the Face, but the Hollow behind it. To this purpose Macrobius, who, by this Argument, endeavours to overthrow the Opinion of Epicurus, that the

Because the FORMS, that strike the polish'd PLAIN
Are not restor'd the same, unchang'd again;

But

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Images of things come into our Eyes of their own accord. His Words, speaking of that Belief, are these: *Cujus opinioni repugnat, quod in speculis imago adversa contemplatorem suum respicit; cum debeat, siquidem à nobis orta recto meatu proficiscitur, posteram sui partem, cum discedit, ostendere, ut læva lævam, dextera dexteram respiciat: Nam & histrio personam sibi detractam ex eâ parte videt, quâ induit; scilicet non faciem, sed posteriorem cavernam.* Saturnal. lib. 7. cap. 14. This therefore is the IVth Problem: And to solve the difficulty of it, Lucretius defends his Opinion by the Example, which his Adversaries alledge to weaken it. Take, says he, a Form or Mask made of Clay, not harden'd, but while it is yet moist, and dash it against a Beam or Pillar, so as to invert it backwards, that the Face may fill up the Hollow; and you will then see that brought to pass in the Mask, which you are now astonish'd to see in the Mirrour. And therefore you ought not to doubt in the least, but that Images, being, as they are, very tenuous Substances, may, by dashing against the Glass, be inverted backwards in like manner. For an Image has no Depth, nor Profundity whatever. This Solution of this Problem agrees not ill, but is almost the same with what Plato delivers in his *Timæus*, where he says, That in Mirrours the Right appears to be the Left, because the contrary Parts of the Mirrour are regarded by the contrary Parts of the Sight, as it happens in all things, that are apply'd to, or plac'd against one another: As if, for instance, any Man

were plac'd in the Room of the Looking-Glass, and had his Face turn'd towards us: For in that Case his Right would be opposite to our Left; and so on the contrary. But the Mathematicians in Euclid *Optic. 19.* explain this Matter otherwise, and demonstrate their Opinions by several Arguments. I. They teach, That the Angle of Reflection is alike and equal to that Angle, which is made by the Line of Incidence into the Glass from the Point of the Object seen: Whence there will always be a Reflection to the Part that is opposite to that Part of the Glass, upon which the Line of Incidence, that is produc'd from the Point of the Things seen, happens to strike. II. They teach, That the Images, which are seen in Glasses, are contain'd in the very shortest Lines possible: Therefore when the right Part of the Thing seen answers, and is opposite to the left Line of Reflection rather than to the Right, and so on the contrary; it causes the Line of Reflection, which is most on the right, to fall on the right Part of the Image, and in like manner on the contrary: For which reason the left Part of the Object seen is oppos'd to the right Part of the Image; and on the contrary, the right to the left. III. They teach, That the Image of the Thing seen, and the very Thing seen, are to one another in the nature of two Gladiatours, who are contending face to face: For the right Eye of the one answers to the left Eye of the other. But observe that this happens only in plain and convex Glasses; for it is otherwise in the Concave, in which the right Parts answer to the right, and the left to the

But striking strong, are turn'd a different Way.

- 305 This Instance clears it : Take a FORM of Clay,
 Not yet grown dry, and dash it on a Seat ;
 Now if the FORM's intire, the Front retreat,
 And come behind, the PARTS preserve their Site ;
 The RIGHT will seem the LEFT, the LEFT the RIGHT.
 310 Besides ; returning FORMS do often pass,
 And fly from ONE into ANOTHER GLASS.

Thus

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the left : Of which Plato and Euclid give the Reason, which is too long to be here inserted, tho' we shall have occasion to say something concerning concave Glasses below in the Note, on v. 320.

305. Take a Form of Clay,] Cretea Persona : For the Masks, which the Actours wore at Rome, were made of Chalk, or of Potters Clay : Therefore cerea persona, as some Copies read it, is rejected. Lambinus is fond of Cressa or Cretæa Persona, pretending they were made of Plaster, that came from the Island Crete, now call'd Candy, and situate in the Ægean Sea : All the old Copies, that Heinsius saw, read cretea ; and in the Catalects of Petronius we find,

Dum fumit creteam faciem Sertoria, cretam
 Perdidit illa simul, perdidit & faciem,

which sufficiently proves, they were made of Chalk, or something of that Nature : And renders the Opinion of Lambinus liable to suspicion.

306. Dash it on a Seat ;] Allidat pilæve trabive. Pila signifies a Column or Pillar, which the Greeks call *σῆλη*. Apuleius 3. Metamorph. Pila media quæ stabuli trabes sustinebat. Festus, Pila, quæ parietem sustentat, ab opponendo dicitur. Budæus likewise says, that the pilæ lapideæ in Buildings, are Pillars or Stru-

ctures of hewn Stone, which are as the Thighs of Edifices ; quasi quædam ædificiorum femora. Pila signifies likewise the Moles, that are built in Water, such as are at this Day to be seen at Geneva. Virg. Æn. 9. v. 710.

Qualis in Euboico Baiarum litore quondam
 Saxea pila cadit, &c.

See likewise Vitruvius, lib. 5.

310. Besides ; &c.] In these 10. v. is contain'd the Vth Problem, which he proposes and solves. Why the same Image is reflected from Mirrour to Mirrour, and seen in several at once, insomuch that five or six Images are reflected : Or that the same Image may be represented five or six times by as many Glasses ; the left part of which Image will be inverted to the right, and the right to the left alternately ? For whatever Things are in the remotest Parts of a Building, the Image of them may, by the means of several Looking-Glasses, rightly and duly plac'd, be, as it were, brought out, and convey'd thro' Windings and Turnings into any Part of the House. Nay, it may be so order'd, that you may see your own Back. For take two plain Glasses, and place one of them behind you in a shelving Posture, so that it may neither lie flat upon the Ground, nor stand directly upright : Hang the other over your Head in such

Thus from one single THING these PLAINS restore
Six IMAGES, and often ten, or more.

Thus let the THING be hid i' th' farthest Cell;

315 Yet place the PLAINS by Art, and set them well,

The fitting IMAGES to all will come,

And all the Thing appear in ev'ry Room.

But more: the SHAPES transpos'd by th' former PLAIN,

Which pass to others, there are turn'd again.

320 But CONVEX GLASSES shew the Bodies Site,

Restoring Left as Left, and Right as Right:

Because the IMAGE is reflected twice,

From Glass to Glass, and after strikes our Eyes:

Or

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a manner, that it may be directly opposite to your Eyes, and in a bending Posture likewise; you must of necessity see your own Back in the Glass that hangs up: Of which Lucretius gives this Reason; because the Image of the Thing, that strikes upon the Glass, being return'd from that Glass, is reflected upon, and receiv'd into, the opposite Glass. But tho' all this be certain, yet it may be inquir'd, whether it be the same Image that is multiply'd so often; or whether a new Exuvies do not fly off from every Image, as, at first, the first Image flew off from the Body. Lucretius answers, that each Image flies away from the Object, and that the Departure of the first is supply'd by the coming of a second, in a perpetual and never-ceasing Flux; for the Image behind impels the Image before; and thus they run in a successive Course, and urge on their Predecessour Images; insomuch that the very Image, which we this Moment see in the last Glass, was but just now in the first; and that a new succeeds in the Room of that, which went last away; and thus a perpetual Succession of Images is made from Glass to Glass. This I take to be the Sense of Lucretius in this Passage,

which Creech has render'd but obscurely and imperfectly.

318. But more: the Shapes transpos'd by th' former Plain, Which pass to others, there are turn'd again.]

These two Verses run thus in the Original:

Usque adeo è speculo in speculum
tralucet Imago;
Et cum læva data est, fit rursus
ut dextera fiat;
Inde retrorsum reddit se, & convertit eodem.

The meaning of which is: When the Image is transferr'd from one Glass to another Glass, it changes its left Part into its right; but when it is again reflected from the second Glass into the third, it resumes the same Order and Site it had in the first Glass; and will continue to change in like manner, as it passes into the other following Glasses.

320. But Convex, &c.] In these 7. v. is contain'd Problem Vith Why in those Glasses, whose Plains or Faces are, as if they were several Glasses, oppos'd to one another to the right and left, the Site of the Image reflected

Or else 'tis turn'd about: For that the FACE
 325 Is turn'd about, as it does backward pass,
 We learn ev'n from the Figure of the Glass.

But farther on: the IMAGE seems to wait
 On all our Steps, and imitate our Gate:
 For when we MOVE, and leave some PARTS o'th' Glass,
 330 The PARTS, thus left, no more return the Face.
 For NATURE does by steady Laws ordain,
 That when a FORM comes on, and turns again,
 The LINES make equal Angles with the PLAIN.

The

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lected is return'd, so that the right Part of the Image answers to the right of the Object, or Thing seen, and the left in like manner to the left? The Answer is: Because the Plains or Faces of that Glass supply the Place of Glasses plac'd apart from one another, and are the Cause that as in them the Image is reflected from Glass to Glass, so it is reflected in these upon the same Glass: And this indeed happens in concave Glasses: Of which, for that Reason, Lucretius seems here to speak: And thus Gassendus himself interprets this Passage: But Lambinus is of Opinion, that the Poet is speaking of many Glasses join'd together in the convex Figure of a Pillar. Now we generally reckon seven Sorts of Glasses, that restore the Image after the same usual manner. I. The Plain. II. The pillar'd Convex. III. The pillar'd Concave. IV. The Convex made in the Shape of a Pyramid. V. The Concave made likewise in the Figure of a Pyramid. VI. The globous Convex. VII. The globous Concave. By what means the Reflection is made from plain Glasses the Poet has taught already: But seems to have omitted the reason of the several sorts of Reflection from all the other Glasses: For in these 7. v. he seems to speak only of Convex and

Concave Glasses; tho' some think that even here he argues only of the other.

327. But farther, &c.] In these 7. v. is contain'd Problem VIIth viz. Why our Images that are seen in the Glass, seem to move forward or backward, &c. as we our selves do, and to imitate our Actions? Of this he gives the following Reason: Because from whatever Part of the Glass we retire, and withdraw our selves, the Image cannot, from that Moment, be reflected from that part: For all the Images, that are emitted from Bodies, are reflected by equal and like Angles. This therefore is appositely and truly ascrib'd to the Variations of the Image in the Parts of the Glass: which Variations are caus'd by the several Motions of the Object; and these being different, the reflection likewise on the Eye, and consequently the Image, must differ in like manner. For, as the Mathematicians truly assert, it is not the same Image that remains seen; but when all the Points, that is to say, all the Parts of the Object seen, are reflected, now from these, now from other Parts, a new Image is made of the whole Object: Whence it follows, that, when the thing seen is mov'd, the Image must of Necessity seem to move likewise; since the Parts of the Thing seen continually answer to

- The SIGHT a FULGID OBJECT hates, and flies :
 335 The SUN ev'n blinds the bold and prying Eyes :
 Because the RAYS are strong, and swiftly fly,
 And with repeated Strokes disturb the Eye :
 Thro' pure and unresisting Air they fall,
 And break the Texture of the injur'd BALL.
 340 Besides, all OBJECTS, that are glaring bright,
 Do hurt, and burn the Eye, and spoil the Sight :
 For FLAMES a thousand hurtful Parts contain,
 Which strike the tender Eye, and raise a Pain.

Besides ;

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to the Parts of the Image. And yet the Image is not actually mov'd, but a new one is rather produc'd by the Mutation of the Sight of the Object seen ; but this happens by reason of the continual Reflection of the Parts of the Image, which is made in the utmost Cefure of the Glass. Hence it is evident, that if, whilst you are looking on your own Image in a Glass, there be others, who, either from the right, left, above or below you, regard the same Image of your own Person, they will each of them see it in different Places of the Glass, and none of them in the Place where you do ; in-
 somuch that you can not take any of their Places, but you will see the Image in another Place than it was in before: from whence it is farther evident, that it is not only one Image of your self that you see in the Glass, but innumerable Images, and those too mutually mixing together in such a manner, that in the very place, where you see your own Nose, another may be so plac'd as to see your Chin, another your Forehead, a third your Eye, a fourth your Mouth, &c. and nevertheless not one of them sees any thing but one simple and distinct Image.

334. The Sight, &c.] Hitherto of Mirrours. He now proposes the VIIIth Problem : Why gla-

ring Objects hurt the Eyes, and why the Sun even causes Blindness ? Of which in these 10. v. he gives this Reason : Because a splendid Object sends forth many Seeds of Fire, that burn the Eyes ; or is a Sensible too strong for the Organ of Sense ; and spoils, and renders it useless for this Reason: Because by loosening its Texture, it so perverts and destroys its due Temper and Commensuration, that it renders it incapable of receiving any longer any other Sensibles. Aristotle, lib. 3. de Anim. says, It is common to all the Senses, that if the things, that fall under the Sphere of their Perception, be too excessive, and surpass their due Measure, they destroy the Senses themselves: Thus too much Noise makes Men deaf, too much Splendour blind ; and in like manner of the rest : For each Sense is a certain Proportion, and all Proportion is destroy'd by whatever is too much: for Example, if the Strings of an Instrument be scru'd too high, all the Symphony is ruin'd.

335. The Sun, &c.] 'Tis said of Democritus, that he made himself blind by staring on the Glare of a brazen Buckler, that he plac'd in the Sun : and this he did, that the View of external Objects might no longer divert his Mind from Meditation : Labe-
 rius in Gellius, lib. 10. c. 17.

Besides ; whatever JAUNDICE EYES do view,
 345 Look pale as well as those, and yellow too :
 For lurid PARTS fly off with nimble Wings,
 And meet the distant coming FORMS of THINGS :
 And others lurk within the Eyes, and sieze,
 And stain with Pale the ent'ring IMAGES.
 350 More : Tho' our EYES are all inclos'd in Night,
 They see those Objects that are plac'd in Light :
 Because, tho' first the nearer darker Air
 Creeps ev'n into the Eyes, and settles there ;

Strait

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Democritus Abderites, Physicus
 Philosophus,

Clypeum constituit contra ex-
 ortum Hyperionis,

Oculos ut possit effodere Splen-
 dore æreo :

Ita radiis Solis aciem effodit lu-
 minis.

344. Besides ; &c.] These 6.
 v. contain the IXth Problem :
 Why all Objects appear pale and
 lurid to those who have the
 Jaundice ? Because, says Lucre-
 tius, many lurid Seeds flow from
 the Icteric Person, and stain
 the Images as the come to him ;
 at least, which is more proba-
 ble, they dye those that are en-
 tring into his Eyes.

Whatever Jaundice Eyes do
 view,] Quæcunque tuentur Ar-
 quati. That is, says Nonius,
 Persons, whose Eyes are stain'd
 with the likeness of the Colours,
 Arqui, quem Poetæ Irim vocant,
 of the Bow, which the Poets
 call, Iris, the Rainbow : For
 the antient Latines writ Arquus,
 not, arcus : Lucretius, lib. 6.
 v. 525.

Tum color in nigris existit nu-
 bus Arqui.

This Disease, the yellow Jaun-
 dice, was likewise call'd, Icteros,
 and Morbus regius : It was call'd
 Icteros, from the Greek, ἰκτερός,

a Kite, because the Eyes of those,
 who labour under that Disease
 seem in Colour like the Eyes of
 a Kite : Regius Morbus, as O-
 vid observes,

Molliter excelsu quoniam cure-
 tur in aulâ.

Arquatus, as I hinted before, be-
 cause their Eyes are dy'd with
 several Colours, like the Rain-
 bow. It was also heretofore
 call'd Aurigo, à colore auri,
 from the Colour of Gold, which
 the Bile, diffus'd through the
 Body, resembles ; and Persons,
 troubled with the Disease, are
 call'd Auriginosi. Sipontin.

346. Lurid Parts, &c.] Lurid is
 yellowish Colour, drawing to-
 wards a blue.

350. More : &c.] The Xth Pro-
 blem is in these 17. v. Why,
 when we are in the dark, we can
 see Objects that are in Light :
 tho' when we are in the Light
 we can not see Objects that are
 in the Dark ? This, says he
 is caus'd by the Protrusion of the
 different Air : for when the lu-
 cid Air follows the dark, it
 purges and cleanses the Pores of
 the Eye, and makes Room for
 the Images of Things to enter :
 For the bright and lucid Air
 is more subtile than the dusky ;
 at least, it has more Strength,
 and is much easier to move :
 But when the dark Air follows
 U u the

Strait comes, with vig'rous Force, the SHINING RAY,
 355 Cleanses the Pores, and drives the SHADES away:
 For 'tis more subtile, and more strong than they:
 When this has cleans'd, and open'd ev'ry Pore,
 Which the dark heavy AIR had stopt before,
 The FORMS of Things come in: they swiftly fly,
 360 And strike, and raise a Motion in, the Eye.
 But now, when we our selves are in the LIGHT,
 The OBJECTS in the Dark ne'er move our SIGHT:
 Because a THICKER AIR does still come on,
 A darker, as the former Dark is gone,
 365 And stops the PORES; and thus no FORMS can rise,
 None move, and find a Passage to our Eyes.
 Now farther: 'Tis by sure Experience found,
 A SQUARE, when seen at Distance, seems a ROUND:
 Because

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the bright, the Passages of the Eye are so clos'd and choak'd up by that dull and heavy Air, that it becomes incapable to receive the Images of Things that offer themselves to it.

This was the Opinion of Lucretius; but Aristotle and the Mathematicians explain this Matter in a few Words: They say, That Nothing can be seen of it self but, and that there are no other Objects of Sight than, Light and Colour: Therefore, whatever is seen, is seen by the Help and Means of those two Things. Now the Sense of Seeing is made by Contact, that is to say, by the Form or Image of the Object seen coming to the Eyes. But the Things, that are in the Dark, can not send their Images to the Eyes, for want of Light and Colour, by which they no sooner come to be enlighten'd, than they instantly emit their Forms: Therefore, when we our selves are in the Dark, we may well see Objects that are in the Light, but not on the contrary.

367. Now farther: &c.] In these 10. v. is contained the XIth Problem: Why Things that

are square, seem round, if beheld at Distance? Square Towers, for Example, seem round, if we regard them from afar: the Reason of which is, says Lucretius, because the Image of a square Tower, as it flies to us, is often struck by the Air in its Passage, by which means its Angles are worn off, at least are so blunted, that when it comes to us, it strikes our Eyes under a round or circular Figure; yet that Roundness is not so distinct and perfect, as if the Object it self were round, and seen at a little Distance.

368. Seems a Round:] What I am here going to observe concerning the Sight, holds good likewise as to all the other Senses. When a Square Tower is seen from afar, and appears round, we must distinguish between these two things: I. That it seems round; and, II. that it is reputed and believ'd to be so: For that it appears round is most true; but that it is believ'd to be round, because it seems to be so, is false. Now the first belongs to the Sight, or to the Eye, which receives the Appearance, Re-

Because all ANGLES seem, when seen from far,
370 Obtuse, or rather not at all appear.

For thro' the flitting Air all FORMS that fly,
Are struck, and blunted in the lower Sky,
And so grow weak, and never move the Eye:
So, all the ANGLES hid, the Things appear

375 All ROUND, tho' each may be a perfect SQUARE;
Yet not like perfect ROUNDS, and seen when near.
And

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Representation, or Image, as Lucretius and Empiricus term it, of the Object seen: the other belongs to the Mind, or Intellectual Faculty, which forms a Judgment from that Appearance: For the Eye only reports, as I may say, to the Understanding, the Object it has seen; therefore it neither deceives, nor is deceiv'd, but represents the thing as it receiv'd it: but it is the Office of the Mind to judge, whether the Thing be, or be not such, as it appears to the Eye and Sight: so that the Mind only deceives or is deceiv'd, or neither deceives, nor is deceiv'd in the Judgment it makes. But Lucretius will argue more at large of these Things hereafter, v. 394. and 490, &c. where he says, that the Senses are true and certain, and that their Deception proceeds from the Judgment of the Mind. Petronius very pertinently to this purpose, and elegantly too, says,

*Fallunt nos oculi, vagique sensus
Oppressâ ratione mentiuntur:
Nam turris, prope quæ quadrata
furgit,
Attritis procul angulis rotatur.*

And Macrobius Saturnal. lib. 7. cap. 14. *Hâc (ratione) cessante
visus inefficax est: adeo ut quod
remus in aquâ fractus videtur,
vel quod turris eminus visa, cum
sit angulosa, rotunda existima-
tur, faciat rationis negligentia;*

*quæ, si se intenderit, agnoscit in
turre angulos, & in remoto inte-
gritatem; & omnia illa discer-
nit, quæ Academicis damnando-
rum sensuum occasionem dede-
runt: Cum sensus unus inter
certissimas res habendus sit, co-
mitante ratione.*

But it may be inquir'd, how and by what Means the Mind judges and discerns betwixt the different Figures of Objects? The Answer to this is; That the Figures of Objects may be known, partly from their different Colours, partly from their different Reflections, and wholly from the Knowledge of the divers Parts of an Object, its Distance, and Magnitude. Yet some give another Reason, and say; That we know the Figures of Bodies from the particular Impressions they make on the Eye: For the Rays, that proceed from all the Parts of an Object, paint all its Parts on the Retina, in the Fibres of which they cause an Impression, in the same Order in which they receiv'd their Reflection: Inso-much that we know such a Body to be Square, because its Image, form'd by the Impression of the Rays on the Retina, is Square: For the Rays from all the Points of a square Body, are collected by the Humours, and form a quadrangular or square Impression. The same may be conceiv'd of all other Figures of Objects.

And SHADOWS seem to move, to turn, and stay,
 As BODIES do; and servilely obey.
 Now how can AIR, only depriv'd of Light,
 380 (For SHADOW is no more; a suddain Night)
 On all the Members various Motions wait,
 And turn, and imitate her BODIES Gate?
 But thus it happens; when we walk by Day,
 Our BODIES stop the Passage of the RAY;
 385 But when we leave the Place, they farther flow,
 And their warm Kisses on the Earth bestow:
 And thus the SHADOW seems to move, to bend,
 As BODIES do, and all their Walk attend:
 For still new RAYS spring from the glorious SUN,
 390 The former dying when their Race is run:

And

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377. And Shadows, &c.] In these 17. v. is contain'd the XIIth Problem. Why the Shadow of our Body, no less than the Image of it in the Glass, seems to walk with us, and imitates our Postures? The Thing itself is notorious, but the Reason of it not so plain. Lucretius says 'tis this, Because Shade is only Air depriv'd of Light, by some Dense Body interposing between any Place and the Sun, and when this happens that Place is, in some measure, darken'd, and depriv'd of Light, and therefore, as that Dense Body is mov'd, as it bows itself down, or raises itself up, the Shadow too must of necessity vary its Figure: because several Figures of the Air are depriv'd of Light, in as many several Manners as the Body moves upright, bending forward, backward, &c. Dryden seems to have borrow'd from this Passage of Lucretius, that excellent Description of Shadows, which we find in a Copy of Verses of his to Sir Godfrey Kneller.

Shadows are but Privations of the Light;
 Yet when we walk, they shoot
 before our Sight;

With us approach, retire, arise,
 and fall;
 Nothing themselves, and yet expressing all.

389. For still, &c.] This and the following Verse run thus in the Original:

*Semper enim nova se radiorum
 lumina fundunt,
 Primaque dispereunt, quasi in
 ignem lana trahatur.*

Our Translatour takes no Notice of the last Words, *quasi in ignem lana trahatur*, and indeed they are variously explain'd. The Poet illustrates, and teaches by an Example, in what manner new Rays are continually flowing from the Sun's Orb; and how they supply the Place of the former, that vanish away: viz. as it were like Wool drawn thro' a Flame; for then the Wool, that is first drawn, would be consum'd by the Fire; whilst other Wool is in the mean time drawing through it. Thus Lambinus, on the Authority of several Copies reads, and then interprets this Passage; and Fayus approves of his Interpretation. But Scaliger, in his Observations on

And therefore Earth is soon depriv'd of Light,
And Rays as soon come on, and chase the Night;
The Negro Darkness wash'd becomes a White.

}
}

And yet here's no Deception of the Eye,
395 For 'tis its Office only to descry,

Or how, or in what Place the SHADOW is;
It must not pass the narrow Bounds of this:

But if the SHADOWS are the same, or no;
Whether they dy; or, as the BODY, go;

}
}

400 'Tis not the Office of the EYE to know:

'Tis REASON'S Office that: for that's design'd
Things NATURE, and PHILOSOPHY to find:

}
}

Then fix not on the EYE the FAILURES of the MIND.

}
Thus

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on Catullus, corrects this Lektion and reads carmine for in ignem: quasi carmine lana trahatur; taking carmen for the Instrument us'd in the Wool-Manufacture, and which is likewise call'd pecten, in English, a Card. From whence carminare signifies the same as pectinare. Varro de ling. Latin. Carminari lana tum dicitur, cum caret eo, quod in ea hæret. And Pliny, lib. 9. cap. 38. & lib. 19. cap. 1. uses the same Word. In which Sense we may interpret the Meaning of Lucretius in this manner: That new Beams flow from the Sun as fast as the first vanish, as from a Heap of Wool new Threads are drawn in the Card, so that when the first are drawn and taken away, new ones may still be drawing in the same Card: But this Interpretation seems not so natural as the former. Faber retains the first Reading, and observes it to be a Greek Proverb, *Ζαίρειν εἰς ὠνύρε*, and that it is us'd by Plato and Lucian, when they speak of a useless Piece of Work, and that can never be ended. Dicitur de re inutili, ἀνένυττω, & quæ absolvi non possit. Creech in his Latine Edition adheres to this Interpretation; and says, it agrees very well with the Mean-

ing of the Poet, and expresses properly enough that perpetual Destruction of the Rays of the Sun. Nardius for in ignem reads margine, and others, imagine, erroneously, and without Reason.

393. The Negro Darkness, &c.] Nigras umbras, the black Shadows. A Shadow seems black, because, as I said before, it is nothing but Air depriv'd of Light, or a Privation of Light: but Light is white and clear; therefore Shadow is black and dark.

394. And yet, &c.] Having finish'd his Disputation concerning Sight and Vision, he takes occasion, from the two last Problems, to assert and defend the Certainty of the Senses, which not those Problems only, but several others that he enumerates as Examples, to v. 489. seem to weaken and contradict. Now he insists that the Senses are infallible, because they receive the Images of Things, just as they are brought to them: They understand not the Nature of Things, nor do they judge or determine any thing concerning it. Therefore there is no Fallacy in them, but all Errours proceed from the Judgment of the Mind. For Example; tho' we may

Thus SHIPS, tho' driv'n by a prosperous Gale,
 405 Seem fixt to Sailors ; those seem under Sail,
 That lie at Anchor safe : and all admire,
 As they row by, to see the Rocks retire.

Thus STARS seem fasten'd to the steady POLE,
 Tho' all with daily constant Motion roll ;
 410 Yet they, when they have climb'd the tedious EAST,
 Pass thro' the Sky, and headlong fall to WEST :
 And so the SUN and MOON seem fixt above,
 Yet sure Experience tells us that they move.

And

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may be deceiv'd in seeing Light or Shade ; yet that Deception is not the Fault of the Eyes, but of the Mind : For the Office of the Eyes is only to see the Light and the Shade ; but it belongs not to them to determine what Light and Shade are ; but to the Mind : Therefore notwithstanding that a Shadow seems to move, tho' it do not move, it being only a Privation of Light ; yet our Eyes are not deceiv'd : for they see what it is their Business to see ; they see the Shadow, now in one place, now in another. Cicero, lib. 4. Acad. Quæst. ascribes Certainty to the Senses, provided they be sound and strong, and that all things be remov'd that might be any Obstacle to them. And Lactantius, lib. de Opificio Dei, cap. 9. is of the same Opinion.

404. Thus Ships, &c.] In these 4. v. Lucretius brings his 1st Example to confirm his Assertion, that neither the Eyes, nor any of the other Senses, are either false or fallacious, but that they are true and certain : as also that the Mind only deceives, and is deceiv'd, in judging of Things amiss, and otherwise than they are. For it is not the Office of the Eyes, to judge whether the Ship be mov'd, or not, but of the Mind only : from whence it follows, that not the Eyes, but the Judgment only errs, and is mistaken.

407. The Rocks retire.] Thus too Virg. Æneid. 3. v. 72.

Provehimur portu, terræque urbisque recedunt.

Which Sir R. Blackmore seems to have imitated,

They spoom'd away before the shoving Wind,
 And left retreating Towns and Cliffs behind.

408. Thus Stars, &c.] In these 6. v. is contain'd Example II. of the Stars, the Sun, and the Moon, which seem to us to stand still, tho' they are whirl'd about in a perpetual and swift Motion. Whence the Poet argues, that the Eyes are not deceiv'd, because they see the Sun, the Moon, and the Stars, in the Places where they are ; but that the Mind errs in not discerning those to be several Places, and imagining all those Places, in which the Sun, Moon, and Stars are, to be one and the same Place.

The steady Pole,] The End or Point of the Axle-tree, on which Astronomers imagin'd the Heavens to be turn'd. There are two of them ; one in the North, noted by a Star, call'd, *Polus Arcticus*, the North Pole : The other in the South, but invisible to us, call'd, *Polus Antarcticus*, the South Pole.

414. And

And Rocks in Seas, that proudly raise their Head,
 415 Tho' far disjoin'd, tho' Royal Navies spread
 Their Sails between, yet, if from Distance shewn,
 They seem an Island, all combin'd in one.

So Boys, that whirl around, then cease to move,
 Think all the Pillars dance, and Roofs above;
 420 So strong the Thought, they dread the tott'ring Wall,
 And fear the Roof will crush them with the Fall.

Thus when kind NATURE shews her INFANT-DAY,
 And the new SUN peeps forth with trembling Ray;
 And loath, or fearful to begin the Race,

425 Looks o'er the MOUNTAINS with a blushing Face;
 That HILL, o'er which the humble Beams appear
 Scorching with neighb'ring Flames, is often near,
 And we might touch the SUN, if we were there:

When

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414. And Rocks, &c.] These 4. v. contain Example III. in which the Poet brings an Instance of Mountains, standing at some Distance from one another in the midst of the Sea; which nevertheless, when seen from afar, seem contiguous, and so like a Continent, that they appear like one huge Mountain only, or like one vast Island: In which the Eyes are not deceiv'd neither, it being not their Office to judge of the Distance of Objects: but the Mind alone deceives, who imagines there is no Space between the Mountains, because there appears none.

418. So Boys, &c.] In these 4. v. he proposes Example IV. When Boys, says he, turn themselves often around, or are turn'd about by others, a Giddiness ensues, and the Walls and Cielings of the Houses seem to them to move round, and be whirl'd about, even tho' they themselves stand still, and have ceas'd to run round. In which the Eyes are not deceiv'd, but the Mind itself, which supposes, that the Sensorium, in which the Agitation continues, receives the Im-

ges of Things that stand still in the same manner, as it would receive the Image of a Thing in Motion, if it self were at rest. The reason of this is, because the Spirits, that belong to the Sight, being shaken and disturb'd by the whirling Motion of the Body that turns round, fly about in a circular Motion likewise, and cease not to move so soon as the Body stands still; in like manner as a Wheel that has been turn'd about with Violence, ceases not its Motion so soon as the moving Hand is retir'd, but whirls several Rounds afterwards.

422. Thus when, &c.] In these 10. v. he brings Example V. of the Sun, that seems to rise very near to Mountains, tho' between the Sun and those Mountains there be an immense interval of Space. For when the Sun is seen to rise over Mountains, he seems almost to touch them with his Fires, and yet those Mountains are scarce two Thousand Bow-shot distant from us; nay, perhaps not five hundred Casts of a Dart. The reason is, because the Eye does not perceive the Distance of

- When yet the real Space is vastly wide ;
 430 Great Tracts of Land, and many a swelling Tide,
 The distant SUN, and that near HILL divide.
 Thus little PUDDLES, that in Streets do lie,
 Tho' scarce Inch-deep, admit the searching Eye,
 To view as large a Space, as Earth from Sky.
 435 Thus when in rapid Streams my Horse has stood,
 And I look'd downward on the rolling Flood ;
 Tho'

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of Objects, and therefore we suppose there is no Distance at all.

Her Infant Day,] *Rubrum tremulis Jubar ignibus*, says Lucretius. Varro de ling. Latin. lib. 3. says, that the Star which appears before Sun-rising, is call'd Jubar, quia in summo habet diffusum lumen, ut leo in capite jubar : And Festus : Jubar stella, quam Græci *φωσφορος*, id est, Luciferum appellant, quod splendor ejus diffunditur in modum jubæ leonis. And Servius on this Verse of Virgil,

It portis jubare exorto delecta juvenus. *Æn.* 4. v. 130.

says, *Jubare exorto*, i. e. orto *Lucifero*. Nam proprie *Lucifer Jubar* dicitur, quod jubar lucis effundat. Lambinus too follows these Antients ; and others take jubar in this Place to signify the Splendour or Light, that fore-runs the rising Sun, that is to say, Aurora, or the Morning it self : Which last Opinion is not without Reason, since Jubar is sometimes taken for the Brightness or Splendour of any thing whatever : Statius *Thebaid.* 9. v. 895. *Et pictum gemmis galeæ jubar.* Yet notwithstanding all these Authorities, Creech in his Latine Edition of Lucretius says, that nothing is more certain, than that Jubar here signifies the Sun : *Nihil certius quam unam eandemque rem in hoc versu jubar, & v. 408. Solem appellari.* Creech. in loc.

432. Thus little, &c.] In these

3. v. he produces Example VI. and alledges, that even in the shallowest Waters is seen no less a Space, than the Distance between Heaven and Earth. For if any one looks down into Water, not above an Inch deep, he will seem to see the Sky in it, lying, as much below the Earth as the Sky is distant from it. The Reason of which is, because the Eye always sees the Object, on the side, from which the Ray comes last of all directly to it ; and therefore sees the Sky, or the Sun and Stars, in the Place where the Water is : and that by means of the Ray, which, being between the Water and the Sky, or the Sun and Stars, is directly join'd with that, which is between the Eye and the Water. In which Case the Mind it self, perceiving nothing between the directed and the reflected Image, judges that the Sky, or the Sun and Stars are really in that Place, and transfers to beneath, all the Space and Distance that is above. And hence it is not the Errour of the Eye, but of the Mind.

435. Thus when, &c.] In these 5. v. is contain'd Example VII. of a Man on Horseback, standing still in the midst of a River, and looking down upon the Water : for then some Force seems to carry the Body of the Horse, even tho' he stand still, up against the Stream: And on which side soever he casts his Eyes, all things seem to flow and move in the

Tho' he stood still ; I thought he did divide
The headlong Streams, and strive against the Tide ;
And all Things seem'd to move on ev'ry Side.

440 Thus COURTS, tho' equal wide, yet seem to bend,
And grow more narrow at the distant End ;

The

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the same manner. In which not the Eye, but the Mind is mistaken ; for, whereas the Eye observes the Waves succeeding one another in time, the Mind apprehends besides, that they succeed one another in Place ; and thus judges one and the same Place, to be as many Places behind, as Waves on that part have beat against the Horse.

440. Thus Courts, &c.] What our Translatour here calls Courts, Lucretius calls Porticus. Now the most wealthy among the antient Romans had stately Walks, both for fair and rainy Weather : The first were in the Shade of Trees, and sometimes planted with Box or Rosemary, as Pliny witnesses in an Epistle to Gallus. The second were under magnificent Roofs, supported from one End to the other on Pillars of an equal Height, and plac'd at equal Distances : The Roof too was of an equal Height, and the Side-Walls exactly alike, nor was the Portico broader in any one Place than in another. We may judge of the Length of them from Juvenal, Sat. 4. v. 5. where, speaking of the luxurious Crispinus, he says,

Quid refert igitur quantis jumenta fatiget
Porticibus ?

And Sat. 7. v. 178.

Balnea sexcentis, & pluris Porticus, in qua
Gestetur Dominus, quoties pluit.

Whence we may gather, that in

these Portico's they were sometimes carry'd in their Coaches, for so we may call them for the Likeness of the Use of them, and sometimes in their Chairs, on Mens Shoulders : Besides, that they sometimes walk'd on Floor in them, either for their Health or Pleasure, is certain beyond all Dispute : And for these several Reasons these Places were call'd Gestationes, Viridaria, Deambulationes, and Porticus. In these Walks they us'd sometimes to walk, or be carry'd, a certain Number of Paces, as Plutarch reports of Cicero, in his Life. And this Custom appears from the following antient Inscription which we find in Pignorius, de Servis, p. 141. and by which they knew when they had been carry'd, or had walk'd, a Mile.

IN HOC
POMARIO
GESTATIONIS
PER CIRCUITUM
ITUM ET REDITUM
QUINQUIENS
EFFICIT PASSUS
MILLE.

These large Places of Recreation, these cover'd Walks were but suitable to their other Magnificence : For their Houses were for Largeness like Cities, as Seneca witnesses, Epist. 90. & 114. so that, according to the several Seasons of the Year, they sometimes us'd one Part of their House, sometimes another. In these were their Ccenationes, Vestibula,

The Roof depress'd ; the Sides seem join'd in one ;
The weary'd Sight lost in a darksome Cone.

The SUN to SAILORS seems from SEA to rise,
445 And set ; for they see only SEAS and SKIES.

All

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Vestibula, Atria, Peristylia, Bibliothecæ, Pinacothecæ, Basilicæ, and such Structures, according to the State of Publick Works. But to return to Lucretius, who in these 4. v. brings Example VIII. of such a Porticus, as is above describ'd ; and says, that if we look into such a Building at one end, especially standing at some Distance from it, it will seem so to contract it self by degrees from the Roof, the Pavement, and on either Side, that the Prospect will end in a sharp Point or Cone. Of which the Mathematicians give this Reason : because those Parts of Parallel Lines, that are farthest remov'd from the Sight, seem almost to meet at the end : which they demonstrate in this manner : In the first Place, Parallel Lines must of necessity take up the same Space and Extent of Ground. Let us suppose two Parallel Lines of a hundred Foot long, to be ten Foot distant from one another : Let ten traverse Lines be made from one Parallel to the other : These ten Lines will be all alike, and each of them ten Foot long : Let the Eye be plac'd exactly on a Level with that part of the Ground or Plain, where the first traverse Line is drawn ; the Second Line [I do not reckon that first which is next the Eye] will seem longer than the third, the third than the fourth, the fourth than the fifth, the fifth than the sixth, the sixth than the seventh, the seventh than the eighth, and the eighth than the ninth : So that the tenth or last will seem shorter than the others, because it is the most remote from the

Eye : The Reason of which is ; because the farther any Magnitude is from us, the less it makes the Angle that falls under the Sight : And on the contrary, the nearer any Magnitude is to us, the bigger it makes that Angle. Hence it comes to pass that the most remote and topmost Part of the Portico may seem to end in a very little Cone, and even to touch the Ground or Surface of the Earth, and that the farthest Parts of the two side Walls seem to touch one another.

443. The weary'd Sight lost in a darksome Cone.] For when the Roof seems to descend, the Floor to rise up, and the Sides to meet together, the Prospect must necessarily end in a sharp Angle or Point.

444. The Sun, &c.] In these 4. v. he brings Example IX. and says, That to Men at Sea the Sun seems to rise out of the Water, and at his setting, to be plung'd again into the Waves. But this is a Deception likewise of the Mind, which, because the Eyes see nothing that intervenes between the Sun and the Sea, erroneously supposes that nothing does intervene between them. Virgil describes finely the Sun rising out of the Sea ;

Postera vix summos spargebat
lumine montes
Orta dies, cum primum alto se
gurgite tollunt
Solis equi, lucemque elatis naribus
efflant. Æn. 12. v. 113.

Thus as finely render'd by our English, Maro,

The

All which does seem to oppose, and to commence
Strong Proofs against, the CERTAINTY of SENSE.

Thus Ignorants, when plac'd on steady Shores,
Think feeble SHIPS are row'd with BROKEN OARS:

The

NOTES.

The Morn, ensuing from the
Mountain's Height,
Had scarcely spread the Skies
with rosy Light;
Th' etherial Coursers, bounding
from the Sea,
From out their flaming Nostrils
breath'd the Day. Dryd.

448. Thus Ignorants, &c.] These 8. v. contain Example X. of Oars, which in the Sea appear bent and broken: for that Part of the Oar, which in rowing is dipt in the Water seems crooked or broken; but the Part above the Water is strait. Now this too is an Errour of the Mind, who does not observe, that the Part of the Oar, which is beneath the Water, is seen by refracted Rays, and does not appear to the Eyes in the Place and Site, in which it indeed is, but beyond the Surface of the Water, from whence the Rays tend directly into the Eyes. Of which the Mathematicians give us this Reason: In seeing every thing, either the visual Rays from the Eyes, strike upon the Object seen, or are reflected back upon the Eyes, or else they are broken: They strike or fall upon the Object seen, when we see, for Example, a Horse, or any other Body; or when we see Colour in a Body not dense, but smooth: They are reflected, when we see, for Example, a Mirrour, or any other Body both dense and smooth: But they are broken when we see any Thing thro' pellucid Bodies; for Example, thro' Air and Water; or thro' Air and Glass: Now the Oars in a Vessel seem broken, because they are seen in this last manner, that is to say,

thro' two transparent Bodies; i. e. thro' Air and Water; one of which is more transparent than the other; that is to say, the Air than the Water; but Water is more dense than Air: And this is the Reason that the Rays, projected from the Eyes upon the Oars, that are plung'd in Water, are broken; for when we see that part of the Oar that is dipt in the Water, we see it not directly, but obliquely: nor do we indeed see it in the Water, which is a denser Body than the Air, but only its Shadow or Image: because the Line from the thing seen is not reflected in a strait Line to the Eye, but is broken on the Surface of the Water. Hence it is, that the Eye sees not the Thing in the due Place, but in another: Nay, sees not the Thing it self, which is strait; but the Shadow of it, which is bent and crooked.

449. Feeble Ships, &c.] *Clauda navigia*, says Lucretius: where the Epithet *clauda* seems so properly apply'd, that I wish our Interpreter had retain'd it in its natural Signification. For let us suppose the Oars to be the Feet and Legs of the Vessels, by the Help of which they walk thro' the Water; and when these Oars are broken, the Vessels may well be said to be lame and crippled. The two first Verses of this Passage in Lucretius run thus:

*At maris ignaris in portu clauda
videntur
Navigia, aplustris fractis, ob-
nitier undis.*

In which Creech, in his Latine Edition, has made an excellent

450 The Rudder's shatter'd, and the Planks appear :
 And they are loth to trust their Safety there :
 Because that Part, which lies above the Flood,
 Seems firm, and strait, and regular, and good :
 But that below seems broke ; and, turning up,

455 Ascends again, and reaches near the Top.

And when by Night the CLOUDS are whirl'd above,
 The MOON and glitt'ring STARS do seem to move,
 As driven forward by a secret Force,
 A diff'rent Way from their own nat'ral Course.

460 If any presses underneath his EYES,
 Strait all the OBJECTS DOUBLED seem to rise :

Two

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Emendation. For in portu, he reads in ponto : And indeed how can a Ship in Harbour be said to struggle with the Waves ? Had he been aware of this when he translated this Passage, he would not have plac'd his Ignorants upon the Shores, because they could hardly discern, from such a Distance, whether the Oars of a Vessel at Sea seem broken or not : and he might have spar'd the next Verse save one, And they are loth, &c. for which he has no Authority from his Author ; who, by *maris ignaris*, means Men unaccustom'd to the Sea, raw Seamen.

456. And when, &c.] In these 4. v. is contain'd Example XI. of the Stars, which by Night seem to fly by the Clouds, and to be hurry'd in a contrary Motion : In which not the Eye, but the Mind it self is deceiv'd : For while the Eye beholds the Clouds, and perceives them in different Places, the Mind it self believes them unmov'd from their Place ; and while the Sight remains fixt upon them, the Mind supposes, that it is not they that move along the Sky, but the Stars that fly over, and pass by them.

460. If any, &c.] These 6. v. contain Example XII. concerning Things that appear double,

by reason of the Pupil of the Eyes being ever so little distorted ; so that, for instance, we seem to see two Candles for one, two Faces of one Man, for one Face, &c. In which the Mind it self is deceiv'd, not considering that the Eyes, in that distorted Site, do not regard the Objects seen with their usual and conjoin'd, but with unwonted and separated Rays : and for that reason we perceive the Object seen to be double. As if, for Example, in like manner, we touch one round Ball with the middle and forefinger transpos'd, we shall seem to feel two Balls. Aristotle, Problem, Sect. 3. giving the reason of this Example, says, that the same thing happens, as does to Men drunk, who see two for one : For the Principle of Sight is mov'd in such a manner, that both Eyes see not alike : There is this only difference, that the Motion in Men who are drunk, is made inwardly : But another Reason may be given of it : When one of the Eyes is press'd by the Hand, the Sight is bent and crooked, and the Nerves are mov'd up and down, and distorted this way and that ; and hence it is, that the Objects are doubled. But Cicero in Lucullus says : *Timagoras Epicureus negat sibi unquam, cum oculos torfisset, duas*

Two Lamps appear, when only one is brought,
 His Wealth seems doubled, and he's rich in Thought:
 Each Man appears increas'd in Form and Grace,
 465 Almost GERYON, with a double Face.
 And lastly, when the EYES with SLEEP oppress'd,
 And all the Body lies dissolv'd in Rest;
 The MEMBERS seem awake, and vig'rous still;
 Now o'er a Plain, now Flood, or shady Hill,
 470 They seem to move; and, ev'n in darkest Night,
 They think they see the SUN diffuse his Light;
 They see him chase the frighted Shades away,
 And clear a Passage for approaching Day:
 They seem to hear a Voice, tho' all around
 475 Deep SILENCE stands, nor bears the weakest SOUND.
 Ten thousand such appear; ten thousand Foes
 To CERTAINTY of SENSE, and all oppose;

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ex lucernâ flammulas esse visas :
Opinionis enim est mendacium,
non Oculorum. Timagoras, the
 Epicurean, denies, that when he
 distorted his Eyes, he ever saw
 two Flames from one Candle;
 for it is a lie of the Opinion, not
 of the Eyes.

463. He's rich in Thought] I'm sorry 'tis necessary to acquaint the Reader, that Creech has put this poor Thought in the Mouth of his Authour.

465. Almost Geryon, &c.] Et duplices hominum facies, says Lucretius. Geryon was a King of Spain, and said to have three Bodies: therefore the word almost was requisite. See the Note Book V. v. 30.

466. And lastly, &c.] In these 10. v. the Poet brings his XIII. and last Example, concerning those things that we seem to see in our Dreams, as if we were awake. For sometimes, when we are found asleep, we seem to see the Sun, the Light, the Sky, the Sea, Rivers, Mountains, Fields, &c. And all these things appear sometimes to move and change their Places. Nay, we seem to hear Sounds, and to speak, when

all is in the deepest Silence. This happens because the Mind rashly and erroneously interposes, her Judgment concerning these Things, and supposes they are indeed, as they really appear to be. The like happens also in Deliriums, in Folly, and in Madness. Thus Pentheus seem'd to see two Suns, two Thebes, and the Furies too, as well as Orestes. Virgil. *Æn.* 4. v. 469.

Eumenidum veluti demens videt
agmina Pentheus,
Et solem geminum, & duplices
se ostendere Thebas:
Aut Agamemnonius Scenis agi-
tatus Orestes,
Armatam facibus matrem, &
serpentibus atris
Cum fugit, ultricesque sedent in
limine Diræ.

But we shall have occasion to speak more at large of Dreams towards the End of this Book.

476. Ten thousand, &c.] It is certain we are deceiv'd in Things, in which the Senses are employ'd, but how does that argue the Senses themselves to be fallible? The Poet in these 4.

v. shews the unreasonableness of this Pretence ; The Senses receive the Images of Things, just as they are presented to them : they know not the Nature of them, nor do they judge or determine in the least concerning them : Therefore there is no Errour on their Part ; but all Mistakes proceed from the Judgment of the Mind : The Senses represent and make their Report ; according to which the Reason judges, but often rashly, and inconsiderately. Epicurus himself writes to the same purpose to Herodotus : *Καὶ πᾶσα μὲν φαντασία εἴτε Δάνοια, εἴτε αἰσθίσει καταλαμβάνουμένη, ὃ μὲν τοι Δελαμβανόμενῃ, ὅτιν ἀληθὲς . τὸ δὲ ψᾶδῳ, ἢ τὸ δὲ δεινμαρτημένον ἐν τῷ πρῶτῳ αἰσθόμενῳ αἰεὶ ὅτιν . καὶ τὸ κίνησιν ἐν αὐτοῖς σωημμένην . μὲν τινι φαντασικῇ ἐπιβολῇ, Δάληψιν δὲ ἔχουζ, καθ' ἣν τὸ ψᾶδῳ γίνεσθαι, &c.* Besides, we may gather the Opinion of Epicurus concerning the Certainty of the Senses, from several of the Antients : Cicero in Lucullus says : *Eo rem dimittit Epicurus, si unus è sensibus semel in vitâ mentitus sit, nulli unquam esse credendum :* Epicurus went so far as to say, That if any one of the Senses had but once mistaken, no Credit ought ever to be given to any of them. And in the first Book de Finibus : *Judicia rerum in sensibus ponit, [Epicurus] quibus si semel aliquid falsi pro vero probatum est ; sublatum esse omne Judicium veri & falsi putat.* Empiricus explains this Opinion of Epicurus to this purpose. They are mistaken, who say, that some of the Images are true, some false ; inasmuch as they cannot distinguish that Opinion from Certainty : For, as to what relates to Orestes, when he seem'd to himself to see the Furies ; the Sense it self, that was mov'd by the Images was true ; for the Images were really present : But

the Mind was deceiv'd, in believing them to be real Furies. Thus Tertullian lib. de Animâ, cap. 17. says, Epicurei constantius parem omnibus atque perpetuam defendunt veritatem, sed aliâ viâ : non enim sensum mentiri, sed opinatum ; sensum enim pati, non opinari. Thus Gregor. Nyssenus, lib. 4. de Phil. c. 3. speaking of the Sight, after he has mention'd those Examples of the Oars that seem broken in the Water, and of a square Tower that appears round, adds : Neque est hic error visûs sed mentis : nam ille videt & renunciat quidem : verum mens ad ea quæ exhibentur non attendit : Nor is this an Errour of the Sight, but of the Mind : for the Sight indeed sees, and makes its report, but the Mind does not give due attention to the Things that are represented to her. You may consult farther Empir. adv. Logic. but above all Macrob. Saturn. lib. 7. c. 14. where he argues admirably well of all these Matters. Our Translatour has omitted the two last Verses of this Passage, which run thus in the Original :

Nam nihil egregius, quam res
 fecernere apertas
 A dubiis, animus quas ab se pro-
 tinus abdit.

The Meaning of which seems to be this: For nothing is more excellent, than to distinguish things that are clear and plain from such as are doubtful, which the Mind immediately hides from herself, that is, from her own Knowledge. However, several of the Interpreters, as Lambinus, Faber, and some others, absolutely reject them, as foolish and unworthy of Lucretius. But Creech, in his Latine Edition, blames their Severity, and says, that some Copies, and that truly too, read, Nam nihil ægrius est, &c. and that, if instead of abdit, we read addit, the

In vain : not SENSE, but JUDGMENT 'tis mistakes,
And fanfy'd Things for real Objects takes.

480 He, that says NOTHING can be known, o'erthrows
His own Opinion : for he NOTHING knows.

So knows not that : What need of long Dispute ?

These MAXIMS kill themselves, themselves confute :

But

NOTES.

the Sense will be plain and easy. He goes on, that the Poet has taught, v. 467. non addere opinatus animi, not to add the Judgment of the Mind : For we are deceiv'd in all those Examples, which he but now enumerated ; and that too, even tho' we were forewarn'd of it : for it is indeed difficult, not to add the Opinion and Assent of the Mind to Things imparted to us by the Senses.

478. Judgment, &c.] Opinatus Animi, the Opinion of the Mind, of which Epicurus, writing to Herodotus, gives this Definition, κίνησις ἐν ἡμῖν αὐτοῖς συνημυμένη μὴ τινι φανταστικῇ ἐπιβολῇ ἀλόγιστον ὅτι ἔχουσα.

480. He that, &c.] In these 10. v. the Poet takes Occasion to fall upon the modern Academicks, of whom Arcefilas was Authour, and introduc'd, says Lactantius, an incoherent Kind of Philosophy : for something must of Necessity be known, otherwise it could not be known, that Nothing can be known : For if you know Nothing at all, then how can you know that Nothing can be known ? But if it be known, that Nothing can be known, then 'tis false to say, that Nothing can be known. Arcefilas introduxit genus philosophiæ αἰσώσατον, quod Latine instabile sive inconstans possumus dicere. Ut enim nihil sciendum sit, aliquid scire necesse est. Nam si omnino nihil scias, id ipsum nihil sciri posse tolletur. Itaque qui velut sententiæ loco pronun-

ciat, nihil sciri, tanquam perceptum profitetur & cognitum : ergo aliquid sciri potest. Lactantius, lib. 3. de falsâ sapientiâ, cap. 6. And for this Reason Metrodorus of Chios, in the Lucullus of Cicero, says, Nego scire nos, sciamus ne aliquid an nihil sciamus ; ne id ipsum quidem nescire, aut scire nos nec omnino sitne aliquid, an nihil sit : I deny that we know whether we know any thing, or know nothing ; nay, that we either know, or not know even this, whether any thing be, or nothing be. But such Men cannot be disputed with, who know not what is true, what false, what certain, what doubtful, nor what it is to know, or not to know ; and who glory in their Ignorance. But Lucretius overthrows this Sophism at first attack : For, says he, if you know for certain that Nothing can be known, you know at least that you know Nothing. Socrates, whom the ancient Academicks follow'd, was more wary, and said only : This one Thing I know, that I know nothing.

482. ——— What need of long Dispute ?

These Maxims kill themselves, themselves confute.]

This may perhaps in some measure express the imply'd meaning of Lucretius, tho' the Words of the Text be very different :

Hunc igitur contra mittam contendere causam,

Qui capite ipse suo instituit vestigia retro.

All

But grant this might be known, and that he knew;
 485 Yet since he has discover'd nothing true:
 What Mark, or what Criterion then can show,
 Or tell, what 'tis TO KNOW, or NOT TO KNOW?
 Or how could he, what TRUTH, what FALSEHOOD, learn?
 How, what was DOUBT, what CERTAINTY, discern?
 490 From SENSE all TRUTH and CERTAINTY infer;
 In vain some strive to prove, that SENSE can err:

For

NOTES.

All the Copies acknowledge these two Verses: But Lambinus suspects them not to be genuine, and at length reads,

Hunc igitur contra quidnam contendere curem?

Faber however is of another Opinion, and says; this Passage is very plain and elegant. They who walk on their Hands, with their Head prone to the Earth, as most Mountebank's Boys do, can go no otherwise than backwards: Which you may easily apply to explain the Meaning of Lucretius. Thus Faber. Let us then apply it to that purpose, and let his Meaning be this. There is no disputing with a Man, who perverts all things, as 'tis certain the New Academicks did.

490. From Sense, &c.] In these 25. v. he attacks the Antient Academicks, and establishes the Senses as the sole Arbitrators and Judges of Truth. For, says he, whatever can correct and confute what is false, must of necessity be the Criterion of Truth: And this is done by the Senses only. But what can correct and confute the Senses? Can Reason? Reason it self intirely depends upon the Senses: Shall one Sense convince and confute another? This can never be; for each Sense has its proper Objects; nor does it care, or know what the other Senses do: Shall the same Sense then correct it self? Impossible:

For we must alway give equal, or no Credit at all to the Senses. Therefore we ought to believe the Senses infallible, and to trust only to what they represent and lay before us. Now the Antient Academicks held the Mind to be the sole Arbiter and Judge of all Things: but that the Senses are dull and heavy, and cannot thoroughly perceive the Things that are subject to them; for some are so small, as not to be visible to the Eye, others so swift, as never to seem the same nor like what they were before. But Epicurus taught *Κεκτήρια ἀληθείας εἶναι τὰς αἰσθήσεις, ὅδ' εἶναι δυνατόν αὐτὰς διελέγξαι*. That the Senses are the Criteria of Truth, and that it is not possible to confute them.

But he, that would establish a Criterion, is certain to have the Sceptick for his Enemy: and, what is more uncomfortable, to be unable to confute him: He is an Animal incapable of Conviction; his Folly may be expos'd: but to endeavour to bring him to Sense and Reason is as wild a Design,

— ut si quis Asellum
 In campum doceat parentem currere frenis.

As would be his, who went to train an Ass
 T' obey the Bridle, and to run a Race.

Pyrrho

For that, which would convince, which would oppose
The SENSES, must be surer far than those:

Now

NOTES.

Pyrrho would venture on a Precipice, in Spight of his Senses: and tho' the more Sober are careful of their Lives, yet they are as Proof against Convictions; a perverse Sort of Creatures, born to contradict, and instructed in all the studied Methods of Foolery: Scepticism, according to their own Definition, is, *δύναμις ἀντιθιτική φαινομένων ἢ νοημάτων*. its Effect is Freedom from Assent, and its End, Serenity. The Principle of the Sect is, *παντί λόγῳ λόγον ἴσον ἀντικείμεθα*, yet this is not propos'd as a Dogma, for that is an Assent, *τινὶ περὶ μάλιστ' αὐτῶν καὶ τὰς ἐπισήμας ζητημένων*. nor is it laid down as so in it self, and a real Truth; but only in Appearance: and therefore Empiricus prefaces his Discourse with these Words, *περεῖπον ὅτι περὶ ἐδενός τῶν λεχθισομένων διαβεβαίεσθαι ὥς ἔτως ἔχοντες πάντως. Καθάπερ λέγω*. And yet they follow their natural Appetite for their Preservation, seek the good and profitable, and fly the bad and hurtful according to Appearance; for they do not deny but that they may be warm and cool, and are capable of Pain and Pleasure; yet none, like a Dogmatist, affirms it is as *ὑπάρχον*, but *τὸ εἶναι φαινόμενον ἢ πάθος ἀπαγγέλλει τὸ εἶναι ἀδοξάσας*. The Law of their Countrey is the Rule of Just and Right, and the Custom of the Nation determines their Religion.

This is the Face of a Sceptick, as it is drawn by his own Hand; and since we find him condemn'd to Diffidence, there are some Reasons sure of this Unsettledness, this *ἐποχή* and some propose ten, others fifteen, and

others increase the Number; but one will comprehend them all, and that is enough to ruine every Science in the World. 'Tis taken from the Variety of Opinions about the same Thing: for there can be no Appeal for a Decision, because he that would judge, acts by the same Faculties that those do, that are at Strife, and so he, that loses the Cause, will be still dissatisfy'd: and to invert Seneca, *Citius inter Horologia quam Philosophos convenit*, Clocks will agree sooner than Philosophers. This Difference rises from the various Tempers of Mens Bodies, the Dispositions of their Organs, and Situation of the Object: Thus Melancholy and Sanguine take different Notices from the same Impression, Young and Old, Sick and Healthy, Drunk and Sober do not agree; nor is it enough to answer, that some of these are indispos'd, whilst the others are in Order; for since that Change is nothing but an Alteration of the Humours, they demand a Reason why such and such a Disposition should be more capable of receiving Impressions from Objects that are agreeable to the Nature of the Things, than another: Besides, they observe, that the Complexions of Animals are various, and the Texture of their Organs different: so that there can not be the same Refractions in their Eyes, the same Windings in their Ears; and therefore not the same Notices from the same Objects: And indeed, did the Scepticks proceed no farther than Sensible Qualities, we must acknowledge them to be very happy in the Discovery; for 'tis certain, that those are Phantasms alone; and they that think Honey sweet,

Now what is more to be believ'd than SENSE?
 495 Is false and erring REASON, rais'd from thence?
 Errours in Parent SENSE, can REASON show?
 Errours, which she from SENSE alone can know?
 And thus if SENSE be false, then Reason too is so.
 What, can the EARS convince the EYES? Can those
 500 Convince the HAND, the PALATE, or the NOSE?
 Tell them whene'er they err, whene'er they miss,
 And give false Notions? A fond Fancy this!
 For each a proper Use, and Power enjoys;
 A proper OBJECT ev'ry SENSE employs.
 505 Thus HEAT, and COLD, and other Qualities
 Affect the TOUCH, while COLOURS strike the EYES;
 ODOURS the SMELL, SAVOURS the TASTE; but none
 Invades another's Right, usurps his Throne;
 All live at Peace, contented with their own.
 510 Therefore, from what the other SENSES shew,
 In vain we seek to prove one SENSE untrue;
 Or from it self. —————
 For still we must an equal Credit give
 To each; and all must equally believe:
 515 'Tis Truth, whate'er the SENSES do declare:
 Tho' REASON can not tell thee, why a SQUARE
 Should seem a perfect ROUND, when seen from far.

Better

N O T E S.

and they that think it bitter, have equally true Representations of the Object, because the little Parts of Honey act upon both their Organs, according to their Figure.

Hence they proceed to deny all first Principles, and so are put beyond all Possibility of Conviction; for still demanding Proof after Proof, they must reel on to Eternity without Satisfaction: But this is too long a Journey, and too fruitless a Trouble to pursue, and so we must take our Leaves of these contradicting Animals, who have no other Reason to deny the clear Light of Science, but because some Mens Eyes are too weak to look steddy upon it.

495. Rais'd from thence.] Thus too Epicurus in Laertius,

Πᾶς ὃ λόγος ἀπὸ τῶν αἰσθήσεων ἦρτι, πᾶσα ἡ αἰσθησις ἀλογος ἐστίν. For all Reason depends upon the Senses: but every Sense is void of Reason.

499. What, can, &c.] Epicurus in Laertius says, Οὔτε ἡ ὁμοιογενὴς αἰσθησις ὁμοιογενῇ διαλέγεται δύναται, ἀλλὰ τὴν ἰσοδυναμεῖαν, ἔτε ἡ ἀνομοιογενὴς τὴν ἀνομοιογενῇ, καὶ ὃ τῶν αὐτῶν κελίκαί. For it is not possible, that a Sense of the same Kind should confute a Sense of the like Kind with itself, because of the Equality of their Strength and Power: Neither can one of an unlike Kind confute another of an unlike kind: Because the Senses of a different Kind have not the Power nor Means to judge of them.

515. 'Tis Truth, &c.] But since we

- Better assign a false, than this Pretence
Should overthrow the CERTAINTY of SENSE;
520 Question its Truth: rather than that should fall,
On which depends our Safety, Life, our All.
For now, not only REASON is o'erthrown,
Unless we trust our SENSE, but LIFE is gone:
For how can Man avoid the BAD, or choose
525 What's good for Life, unless they follow those?
Therefore those pompous Reasons, some afford
Against our SENSE, are empty and absurd,
But lastly, as in BUILDING, if the LINE
Be not exact and strait; the RULE decline;
530 Or LEVEL false, how vain is the Design!
Uneven, an ill-shap'd, and tott'ring Wall
Must rise; this Part must sink, that Part must fall;
Because the RULES were false that fashion'd all.
Thus REASON's Rules are false, if all commence,
535 And rise from failing, and from erring SENSE.
But now, my MUSE, how proper OBJECTS please
The other SENSES, sing: 'tis told with Ease:

First

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we are often deceiv'd by the Senses; for Example, a square Tower, seen at a great distance, seems round, what are we to do? Lucretius answers in these 12. v. That 'tis better to have nothing to do with those Problems, nor concern our selves about them: Or to assign any Cause of them, rather than distrust the Certainty of the Senses; on which our Safety, our All, our Life depends: For without the Senses we could not choose nor discern good Things from bad, nor healthful from hurtful: Nay, nor avoid Precipices, Flames, or other Things of the like nature. But here the Poet chiefly lashes the Scepticks, of whose Founder, Pyrrho, Diogenes Laertius says, *Μηδ' ἐν ἐκλεαπόμενῳ, μηδ' ἐν φυλαττόμενῳ ἦν, ἀπαντα ὑφιστάμενῳ, ἀμάζας, εἰ τύχοι, καὶ χρημνέας, καὶ κύνας, καὶ ὅσα τοιαῦτα, μηδ' ἐν τοῖς αἰσθησέσιν ἐπιρρέπων.*

528. But lastly, &c.] In these

8. v. he concludes this long Disputation concerning Sight. We examine all things, says he, by the Truth of the Senses, and therefore if they are erroneous, farewell to all Certainty and Knowledge. Nor should we err less than a Carpenter, who works by a false Rule, Line, and Level.

536. But now, &c.] Hitherto he has been arguing of Sight and of Images. Now to v. 621. he treats of Sound, and of Hearing, which certainly, next to Sight, deserves the Preference before any of the other Senses; since the Ear, the Instrument of Hearing, is the Entrance or Inlet of Voice and Sound, and consequently of Knowledge and Discipline. First therefore in these 11. v. he teaches, what Hearing is. Now we hear, says he, when any Sound reaches the Ears, and, by Means of its Body, moves and affects that Sense, which is appointed to perceive it.

First then, we SOUNDS, and Voice, and Noises hear,
 When SEEDS of SOUND come in, and strike the EAR.
 540 All SOUND is BODY ; for with painful Force
 It moves the SENSE, when with an eager Course
 It scrapes the Jaws, and makes the Speaker hoarse :
 The crowding SEEDS of SOUND, that strive to go
 Thro' narrow Nerves, grate them in passing thro :
 545 'Tis certain then that VOICE, which thus can wound,
 Is all MATERIAL : BODY ev'ry SOUND.

Besides;

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But now it is manifest, that even Voice is a Body, because it scrapes and rakes the Jaws, makes them rough, and hurts them : Therefore it must of necessity touch them : And whatever touches, or is touch'd, is a Body. This is his 1st Argument. Epicurus writing to Herodotus, says, *Ἀλλὰ μὲν ἢ τὸ ἀκρόν γινέ-
 ῃ ῥαμαλὸς τινὲ φερεμένη ἀπὸ τῆ
 φωνῆ, ἢ ἡχῆ, ἢ ψοφῆ, ἢ ὅπως
 δὴ ποιεῖ ἀκροῦν πᾶσι
 ἀσχεδὰ ζοντι.* And in Plu-
 tarch de Placitis Philosoph. lib. 4.
 cap. 19. he teaches to the same
 purpose, That Voice or Sound is
 a Flux emitted from Things
 either Speaking, Sounding, or
 making a Noise by any means, or
 in any manner whatsoever ; and
 that that Flux consists of minute
 Fragments figur'd alike : Or, as
 he teaches in Laertius, this Efflu-
 xion is like little Drops of Wa-
 ter ; and that therefore it is no
 wonder, that the same Voice or
 Sound strikes the Ears of several
 Persons at once, because the
 Sounds or Voices they receive,
 are exactly like little Drops of
 Water, that resemble one another.

But not Epicurus only held the
 Voice to be a Body ; for the
 Stoicks too were of the same Opi-
 nion, and held every thing to be
 a Body, that either acts or suf-
 fers : Now the Voice both acts
 and suffers : It acts when it
 strikes the Ears, and the Air, that
 is in the Head, and imprints

Hearing, as the Seal marks the
 Wax : It suffers, when falling
 upon smooth and solid places,
 it is reflected and repell'd. But
 Pythagoras and Plato held Voice
 and Sound to be incorporeal.
 For, say they, every Stroke of
 the Air is not a Voice ; for the
 wagging of a Finger strikes the
 Air, and yet makes neither Voice
 nor Sound. Therefore they took
 Voice and Sound abstractedly,
 as they call it, for the Figure on-
 ly in the Surface of the Air,
 which is evidently incorporeal,
 because it is void of all Profundi-
 ty. Plato in A. Gellius, lib. 5.
 cap. 15. defines Sound and Voice,
 an Air and strong percussion of
 the Air. Aristotle too seems to in-
 cline to the same Opinion ; for he
 defines Sound to be a local Motion
 of some Bodies, and the Medium
 which is apply'd to the Organ of
 Hearing. This Definition some
 of his Followers have endeavour'd
 to interpret otherwise than the
 Words will bear, and imagine
 Sound to be different from local
 Motion. And these are the
 chief Opinions of the Antients
 concerning Sound ; which is the
 undoubted Object of Hearing,
 and generally believ'd to consist
 in, and to be caus'd by a tremu-
 lous Motion of the Air, vibra-
 ted and forc'd on by a Motion
 produc'd in other Bodies ; which
 Motion of the Air must necessa-
 rily be made in an undulatory
 Manner, that being the sole Mo-
 tion the Air is capable of recei-
 ving

ving: For since all Places are replete and fill'd with Air, no Particle of Air can receive any Motion, without immediately imparting that Motion to its adjoining Particle, and that again to the next, and so on successively: And this Motion must be granted, unless we could suppose, that the Particles of Air were able to penetrate into one another: which is the greatest Absurdity imaginable: Now that this Undulation of the Particles of Air is caus'd by the Motion of Bodies, is evident, because of themselves they tend to rest.

Moreover, Sound may be taken in two different Acceptations: I. For the Sensation we have when sonorous Bodies make their Impression on our Organs: II. We may consider it as a Power, peculiar to sonorous Bodies, of producing in us this Sensation. If we understand it in the first signification, Experience will be our best Instructour, and explain it best to us: But we may observe, that all are not alike mov'd and affected with the same Sounds; and that one hears perfectly, what another cannot, or at least does but faintly, perceive. If we consider Sound in the second Meaning, that is to say, as a Power, peculiar for Example, to a Bell, a Cannon, or the like, of exciting in us the Sensation of Hearing, we shall find it comprehended under the Description given above. Besides, that all Sound is produc'd by Motion, Reason and Experience both evince: For sound consists in that, the Existence of which being granted, Sound exists, and without whose Existence, Sound can have no Being: Now grant a Motion of the Air, Sound exists; but without that Motion there can be no Sound: For daily Experience teaches, That Motion alone is capable of causing Sound, and by the same Experience we are as certain, that where there is no Motion, there is no Sound:

for we may easily observe a Sound, caus'd by many Bodies, that have receiv'd no other Modification than that of Motion: as if a Man, for instance, moves the Inside of his Ear, he instantly perceives a Sound; besides, hold a Hat in your Hand, near a Bell that is ringing, you will perceive the Motion the Bell gives the ambient Air, by the Motion of the Hat, which Motion ceases when the Bell ceases to ring: And many other Experiments are produc'd of the like Nature.

Sound therefore is caus'd by Motion: let us now consider, how, and by what Means it affects our Organs, and causes in us the Sensation of Hearing. I. When Solid Bodies are struck against one another, they cause a Sound, by stirring up a trembling Motion in the Air, which is mov'd around the Surface in manner of an Orb: For the Air being forc'd from that side the Bodies move on, drives naturally to another, where it meets less Resistance; but it finds less Resistance on that side the Bodies came from; therefore it goes that way; and there it still receives more Motion from the Air, that rushes in on all sides to fill the void Spaces, which the Bodies left: And therefore the Air is mov'd in an orbicular or vortigenous Motion. II. From this Motion of the Air, next the Surface of the agitated Bodies, the Air is vibrated by its undulatory Motion, as far as the moving Force, the vis movens, carries it. III. This agitated Air, meeting with an Ear in its Passage, insinuates it self into the Meatus Auditorius, auditory Duct or Channel, and impels the Tympanum, or Drum of the Ear; which being thus mov'd, moves the innate Air, and the three little Bones, that are in the Cavity of the Drum, (call'd, the Hammer, the Anvil, and the Stirrop, in Latine Maleolus, Incus,

Besides ; tis known, to talk a tedious Day,
 How much it weakens, what it takes away
 From all the Nerves ; how all the Powers decay :
 550 But chiefly, if 'tis loud, and spoke with Noise ;
 And therefore LITTLE BODIES frame the VOICE,
 Because the Speaker loses of his own,
 His WEAKNESS tells him many PARTS are gone.

But more ; the HARSHNESS in a VOICE proceeds
 555 From ROUGH ; the SWEETNESS from the SMOOTHER
 SEEDS.

Nor

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cus, Stapes) and they the Auditory Nerve. IV. This Nerve being compressed, excites a Reflux of the Spirits contain'd in it ; and these, moving the Fibres of the Brain, do, by that Motion, give the Soul occasion to perceive Sounds, and to judge of them. And this is the general Belief of the Nature of Sound, of its manner of Formation, and how it moves and affects our Organs, and causes in us the Sense of Hearing.

547. Besides ; &c.] These 7. v. contain the II^d Argument, which is taken from Experience. Let a Man speak loud, and with great earnestness, he becomes faint and weary : Who then can doubt but that Voice is material, since it discomposes the Body, and even takes away some part of it ?

554. But more ; &c.] These 6. v. contain his III^d Argument, which he has taken from the Pleasure, or the Pain with which we are affected by Sounds, as they are either grateful or displeasing : Now Epicurus held, that the little Bodies which enter into the Ear, and affect the Organ of it, are of different Figures ; and that the Sweetness and Harshness of Sounds proceeds only from the Smoothness or Roughness of those Corpuscles, which, as they enter into the Organ, either touch it gently, or rudely grate and scrape it, according to

their different Configurations, either of roughness or smoothness.

This was the Opinion of Epicurus : but indeed the wondrous Variety of Sounds proceeds from the great Diversity of sonorous Objects. The higher the Strings of an Instrument are scrud up, they cause the sharper Sound ; and, on the contrary, the more they are relax'd, the flatter. The Reason of which is, because the more the Strings are extended, the shorter the Interruptions will be between each Stroke, and they strike the Air the more suddenly, and with greater Violence. Thus an acute Sound is caus'd by the quick and uninterrupted Motion of the Air, continually imparting its Vibrations to the Organ of the Ear : A flat or dull Sound is made, when the Ear is not so frequently impell'd, or receives but slow Impressions from the Vibrations of the Air : whence it follows, That the more or less equal the Vibrations are, the more or less pleasant will the Sounds, from thence resulting, be ; for if the Vibrations of the Air be equal, the Impressions they make on the Organ will be all alike, and consequently the Reflux of the Spirits to the Brain will be so too, from whence always proceeds a grateful Sensation and Harmony : But if the Motion of the Air be uneven and ill-tim'd, it causes,

for

Nor are the FIGURES of the SEEDS alike,
Which from the grave and murm'ring TRUMPET strike,
To those of dying SWANS, whose latest Breath
In mournful Strains laments approaching Death.

This

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for the contrary Reason, a harsh Sound, and an ungrateful Sensation. Besides, a Sound from a rough Surface is harsh and unpleasing, because the Air does not come at the same time from all the Parts of the Object, and therefore excites a grating Impression, by its reiterated and unequal Impulses: And so much for the Harshness and Softness of Sounds: To which I add, that the more or less violent the Force of the impell'd Air happens to be, the Sound will proportionably be more or less loud, by reason of the stronger or weaker Impression of the vibrated Air on our Organs of Hearing.

557. Which from, &c.] This and the two following Verses run thus in the Original.

Cum tuba depresso graviter sub
murmure mugit,

Et reboant raucum retrocita cor-
nua bombum:

Vallibus & cycni gelidis orti ex
Heliconis

Cum liquidam tollunt lugubri
voce querelam.

Which Verses have not a little puzzled the Interpreters. Some in the second of them, read barbara instead of cornua; but Lambinus is for expunging it altogether: Upon which Faber says, That if Lucretius were living, he would appeal to some other Judge; for that Interpreter, as well as many others, did not comprehend the meaning of retrocita barbara, or cornua: But I, continues he, think I can prove it to be a musical Instrument, first invented in Syria,

which the French call Sacbute, or Saquebout, (in English Sackbut) from the old French Words Saquer, which signifies to draw, and bouter, to beat. They who are acquainted with that Instrument, will readily understand why Lucretius calls it retrocita: Thus far Faber. Yet Vossius on these Verses of Catullus, de Nupt. Pelei & Thetid.

Multaque raucifonos efflabant
cornua bombos,
Barbaraque horribili stridebant
cornua cantu,

takes occasion to cite this Verse of Lucretius, and says, That the common Lction retrocita is foolish and erroneous; and he reads

Et reboat raucum Berecynthia
barbara bombum:

Then he interprets Berecynthia barbara, to be the Phrygian Pipe, αὐλὸς Βερεκύνῃ, as Hesychius has it in Βερεκύνῃ, &c. In other Copies nevertheless it is read,

Et reflexa retro dant cornua bar-
bara bombum.

This at least is certain: That the Tuba was strait; the Buccina crooked; like the French Posthorn, that is made of Brass, and by them call'd Une cornette; and that the Cornu was a very Bugle-horn. See Vegetius, lib. 3. c. 5. The next Verse, Vallibus, &c. has yet a greater variety of Readings. Some Copies have,

Vallibus & valida ne tortis ex
Heliconis,

Which

360 This VOICE, when, rising from the LUNGS, it breaks
Thro' JAWS and LIPS, and all the Passion speaks,
The TONGUE forms into WORDS, with curious Art;
The TONGUE and LIPS do fashion ev'ry Part.

And

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Which whoever understands, says Faber, I will hold him to be an OEdipus, or a Tiresias. In others it is read,

Et gelida cycni nece torti ex antro Heliconis.

In others,

Vallibus & cycni nece torti ex Heliconis.

In others,

Vallibus & cycni nece detorti ex Heliconis.

Lambinus,

Vallibus & cycni gelidis orti ex Heliconis.

All which several Readings are condemn'd, for Reasons too tedious to repeat. Faber corrects Lambine's Reading, and in the Place of orti substitutes corti for coorti. Lastly, Vossius, on the before cited Passage of Catullus, reads it thus,

Et validis cycni torrentibus ex Heliconis.

For several Streams, as well as the River Helicon, flow'd from the Mountain of that Name. Creech, having summ'd up all these various Readings, gives Sentence as follows: In a word, nece torti, or nece detorti, must be absolutely rejected; for the Meaning of those Words, if they have any, is contain'd in the following Verse; but follow Faber, or Vossius, no matter which of the two. Helicon, a Moun-

tain of Boeocia, sacred to the Muses, had its Name, according to Plutarch, de Nominib. Fluvior. & Mont. from Helicon, Brother of Cytharon, a sordid, covetous Wretch, who having kill'd his own Father, a miserably poor Old Man, precipitated himself from the Mountain; dragging his Brother Helicon, because he had nourish'd his Father, down with him: Thus Plutarch: but Casaubon, on the Prologue to Persius, judges, that this Mountain had its Name from the Hebrew Word, Halike, i. e. ambulatio, because the Antients us'd to take their Walks, and to confer and discourse there of natural and divine Matters: And Athenæus, l. 14. Deipnosoph. reports, on the Authority of Amphion Thespiensis, that there was a Colledge on that Hill, instituted for all musical Exercises, in which the young Men in those Days were carefully instructed. But Bochartus conjectures the Name to be deriv'd from the Arabick, Halic, or Halics, which, in that Tongue, signifies a high Mountain: For such it is describ'd to be by Strabo, lib. 8. & lib. 9. Of the Singing of Swans before their Death. See Book II. v. 479. B. III. v. 5. and above, v. 188.

560. This Voice, &c.] In these 4. v. he teaches, That the Tongue forms and articulates this corporeal Voice; and thence proceed Words: He says indeed, that the Palate and the Lips help the Tongue in making the Illusions. Nor ought we to look on this as a very contemptible Opinion; since we find in Plutarch de Plac. Philos. lib. 4. c. 20. that

that both Plato and Aristotle approve of it, by asserting τὸ σχῆμα, that the Figure, which is in the Air, and in the Surface of it, does by a certain Stroke, καὶ ποίαν ἀλλῆλιν, become a Voice. And Aristotle, II. Problem, 33. & 52. yet more plainly asks the Reason, why the Voice, since it is a certain figured Air, that in its Motion for the most part loses its Figure, does nevertheless preserve it safe and unchang'd, when it is reverberated from any solid Body? Cicero in the Second Book of the Nature of the Gods, says: Deinde in ore sita lingua est, finita dentibus: ea vocem immoderatè profusam fingit, & terminat: Sonosque vocis distinctos & pressos efficit, cum & ad dentes & ad alias partes pellit oris. Itaque Plectro similem linguam nostri solent dicere, chordarum dentes, nares cornibus ijs, quæ ad nervos resonant in cantibus. The Tongue is plac'd in the Mouth, and circumscrib'd by the Teeth: this Tongue fashions and proportions the Voice immoderately utter'd, and renders the Sounds of it distinct and articulate, while it strikes against the Teeth, and against the other Parts of the Mouth. Therefore some have compar'd the Tongue to the Bow of a musical Instrument, the Teeth to the Strings, and the Nostrils to those Pipes that sound in Confort with the Strings.

Most, if not all, Animals have the Faculty of causing a Sound, or a trembling Motion in the Air, by modifying it whilst it is breathing from the Lungs: And from the Difference of these Modifications proceed all the several Sounds observable in Animals: Thus the Lion roars, the Dog barks, the Sheep bleats, the Ox bellows, &c. But among all Animals, Man alone has the Faculty of articulating his Words, and of modifying each Breath of Air in such a

manner, as is necessary for the forming an intelligible Language, by which he communicates his Thoughts to others of his own Species. Moreover, the Voice of Animals is nothing but a Sound, caus'd, like all other Sounds, by the undulatory Motion of the Air; For the Air, by the Falling of the Lungs, and by the Contraction of the Diaphragm, being expell'd from the Place it was in, does, by driving forward the external Air, put it into Motion; and therefore, even when we but fetch our Breath, we cause some sort of Noise, which grows louder, the greater is the Expiration, or the Inspiration. Now Voice is only Sound articulated: And this Articulation is caus'd by the Air's being more peculiarly modify'd in Speech than in other Sounds. And the Tongue is the chief Instrument in this Modification, which nevertheless the Tongue alone could not perform, without the assistance of the Motion of the Lips, and of the whole Mouth; inasmuch that the Tongue is mov'd sometimes upwards to the Palate of the Mouth, sometimes downwards, other times another way, and others another, according as the Letters, Syllables, and other Accidents of the Word to be articulated, require: For one Motion of the Air necessarily causes one certain Sound; and one certain Sound causes one certain Perception: And this Assertion is so infallible, that many People, born deaf, have learnt to speak, by being made to observe the Motions of the Mouth and Tongue, and, by knowing the Motions for such Words, to know when they were utter'd.

The several Distinctions of one Voice from another proceed, either from the various Structure of the subservient Parts, according as they are more or less relax'd or firm, and from their particular Formation and Configuration,

And therefore, if the **SPEAKER** be but near,
 565 If Distance fit, you may distinctly hear
 Each Word, each Air; because it keeps the **FRAME**
 It first receiv'd; its **FIGURE** still the same:
 But if the **SPACE** be **GREAT**, thro' all the Air
 The Sound must fly diffus'd, and perish there:
 570 And therefore, tho' we hear a murm'ring Noise,
 No Words: the **AIR** confounds, and breaks the **VOICE**.
 Besides; **ONE SENTENCE**, when pronounc'd aloud
 By strong-lung'd **CRYERS**, fills the list'ning Crowd,
 Breaks into **MANY**; for it strikes them all,
 575 To ev'ry single Ear it tells the Tale.

But

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figuration, in regard to the Proportion they bear to one another. Besides, there is a certain Motion of the Parts, that cause the Voice; which Motion is peculiar and natural to each of us, even from our Infancy, from whence proceeds a Difference in Voices: sometimes too, certain Affectations, that may be observ'd in several Persons, alter the natural Sound of their Voice; for some have an affected way of Speaking thro' the Nose, others in the Throat, &c. Lastly, the Voice is higher or lower, louder or softer, according as the Contraction or Extension of the Lungs and of the Diaphragm are more or less strong or weak: for a violent Expulsion of the Air causes a violent Motion of it, and by consequence a great or loud Sound; and in like manner on the contrary: And this is the Reason why such as have a quicker and livelier Spring in those Parts, have a stronger Voice than others.

564. And therefore, &c.] He subjoins several Problems; the first in these 8. v. The Voice, by going far, grows weak; and tho' it was distinct, when first utter'd, it becomes confus'd; because the small Parts, or little Voices, of which it was compos'd, are disorder'd by the Air, and lose the

Form and Figure, which they had receiv'd from the Tongue and Lips. And hence the Voice comes to be either distinct or confus'd.

572. Besides; &c.] In these 4. v. he teaches the Reason, why, if but one Man speaks, the Ears of many, who are present, hear the Voice. You are to know, says he, that there is one whole, or rather general Voice, which, being pronounc'd from the Mouth, divides it self into innumerable little Voices, which are wholly like one another. Thus when the Voice is utter'd by the Speaker, the Formation of the Bodies, that burst out of the Mouth, is compress'd, broken, and as it were, ground to pieces in such a manner, that it divides and goes away into minute Parts, or little Voices, altogether alike, and of a like Figure, which instantly leap abroad, and diffuse themselves thro' the Air or ambient Space, and still preserve that likeness, till they reach the Ears of all that are within hearing: And thus the same Voice is at once heard by many: Even as all drink of the same Water, who drink out of the same River. This too was the Opinion of Democritus, as Plutarch witnesses, lib. 4. de Placitis Philosoph. cap. 20.

576. But

But some PARTS of the VOICE, that miss the Ear,
 Fly thro' the Air diffus'd, and perish there :
 Some strike on solid Buildings, and, restor'd,
 Bring back again the IMAGE of the WORD,
 580 This shews thee why, whilst Men, thro' Caves and Groves,
 Call their lost Friends, or mourn unhappy Loves,
 The pitying Rocks, the groaning CAVES return
 Their sad Complaints again, and seem to mourn :
 This all observe, and I my self have known
 585 Both Rocks and Hills return six WORDS for one :

The

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576. But some, &c.] In these 27. v. he says, That all the little Voices, that reach the Ears, are heard: The others are diffus'd thro' the Air, and vanish away. Some strike on very porous Bodies, which afford them a Passage through: Some on very rough, where they are broken and dispers'd: And others striking upon solid, and in some measure smooth Bodies, are reverberated from them, and thus are the Cause that the same Voice is heard again: And this is an Echo: Hence too proceed, says he, those Sounds by Night, which the Superstitious impute to rural Deities.

579. The Image of the Word,] An Echo, which is only a Restoring, Rejection or Repercussion of the Voice, which is made in smooth, tortuous, and hollow Places; as in Valleys, Caves, and Walls, especially in old vaulted Buildings: Hence Virgil, Georg. 4. v. 50.

— Aut ubi concava pulsu
 Saxa sonant, vocisque offensa re-
 sultat Imago.

And Horace to Aug. l. i. Od. 12.

— Cujus recinet jocosa
 Nomen Imago,
 Aut in umbrosis Heliconis oris,
 Aut super Pindo, gelidove in
 Hæmo.

We have an admirable Description of an Echo, translated by Mr. Addison from the Third

Book of Ovid's Metamorph. where see the Fable at length.

Echo in others Words her silence breaks;
 Speechless herself, but when another speaks:
 She can't begin, but waits for the Rebound,
 To catch the Voice, and to return the Sound:
 Hence 'tis she prattles in a fainter Tone,
 With mimick Sounds, and Speeches not her own.

585. Six Words for one:] An Echo is form'd by the Reverberation of the vibrated Air, when it meets with a smooth and solid Body: For the Air, as well as other Mediums, must glance and reflect from Objects, if it cannot pass through them: Thus it changes its first Determination, and is variously reflected, according to the various Situation of the Object, upon which it strikes: Therefore if the Object be situated opposite to the Place, from whence the Sound proceeded, the Sound will be heard twice in that Place; because, being carry'd from the Centre to the Circumference, the Trepidations of the Air, meeting the solid Body, must be restor'd and sent back, according to the Rules of Reflection, which it must of Necessity observe: and for this Reason, if the Object from whence it is reverberated, stands directly

The dancing WORDS from Hill to Hill rebound,
They all receive, and all restore the SOUND:

The

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directly opposite to the mov'd Air, that Air will be reflected again to the Centre. But if the Object stand sideways, the Echo will not be again heard in the Place where it was first form'd; because the Air will, in that Case, receive a Side-Reflection, and consequently glance another way. But the Reason why the same Sound is several times reflected, is, because there sometimes happens to be several Places dispos'd among themselves in such a manner, and at such distances, one beyond the other, that the circular Undulations of the Air in different Places, and at different Distances, meeting with Bodies solid and impenetrable, the same Sound will be often rebounded, according to the Number and Site of the Objects; insomuch, that after we have receiv'd the Sound reflected from the nearest, we receive it return'd likewise from those that are more remote from us: And this sometimes happens, when the Places are opposite to one another, and reflect the Voice by turns: Of this Nature there was one formerly at Athens, which, as Pausanias witnesses, return'd the Voice seven times, whence the Place it self was call'd *Ἐπιδάμων*. And not long ago at Charenton, a Village near Paris, in a ruinous Building, and without any Roof, where the Monastery of the Carmelites now stands, it was observ'd, that the same Syllable pronounc'd at either end of it, was return'd no less than seventeen times; and when pronounc'd in the middle, as often from each end: Nay more, it would return a very strong Voice, no less than six and twenty times,

the reflected Sound still growing weaker, before it quite ceas'd to be heard: This was more wonderful than what Plutarch relates of the Pyramids of Egypt, where the Voice was return'd four or five times; or of the Portico at Olympia, where it was reflected seven. There are some who write, that in the great Hall of the Palace at Pavia, the Image of the Voice is repeated thirteen Times. Moreover, you may observe, that no Echo will be made, or at least not perceiv'd, if you stand too near the reflecting Body: The Reason of which is, because the Voice pronounc'd, and the Image of it that is restor'd, enter into the Ears both of them at the same time: And in this Case it only happens, if the Repercussion be made from hollow and vaulted Bodies, that a certain confus'd and humming Sound follows after the Voice, because many Reflections of it are reiterated one upon another. Such is the Sound of a Bell, when it first ceases to ring. But if you stand at a good distance from the reflecting Body, you will distinctly hear the Reflection of the Voice: And the nearer you stand [but still at such a Distance that the reflected Voice may be discern'd from the pronounc'd] the fewer Syllables you will distinctly hear return'd: and the farther you are off, the more you will hear: because the Interval of Time between the Cessation of the Speaker, and the Perception of the reflected Voice, is less in the first Case, and greater in the last. Hence it is no wonder, that an intire Hexameter Verse is sometimes return'd: But then the Voice must be very strong, that it may be able from
a

The Vulgar, and the Neighbours think, and tell,
That there the NYMPHS, and FAUNS, and SATYRS dwell:
And

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a great distance to reach the reflecting Body, and to return from it. It has been sometimes observ'd, that more Notes of a Trumpet have been distinctly return'd, than would have been necessary Syllables, to compose an Hexameter Verse, if a human Voice could have been pronounc'd from that Instrument. But the Reason, we hear only the later part of the Sound echo'd, may be, because the Air, that was mov'd by the first Part of the Sound, arriving first at the solid Body, is first reflected from it; so that, in its Reflection, it must meet with the Air that was put in Motion by the later Part of the Sound; and consequently, not being strong enough to resist its Motion, must communicate its own to it: And for this Reason besides, the Echo of the End of the Sound is as loud as, nay, sometimes louder than, when it was first form'd; because it has a double Force, i. e. its own, and that with which it was repel'd by the forerunning Circles.

589. Nymphs, &c.] Nympha, as it were νεα φαίνεσα, and the Word signify'd as well a Bride, or new-marry'd Woman, as those Female Deities, who, according to Pausanias, were not held to be immortal, but to live extremely long, almost an innumerable succession of Years. The Poets gave them several Names: I. The Naiades, or Naides, from ναίειν, to flow, who presided over Fountains and Rivers: II. The Nereides, who were Daughters of Nereus & Doris; and were set over the Waters of the Sea. III. The Oreades, Nymphs, or Goddesses of the Mountains, from ὄρες, a Mountain. IV.

The Nymphs of the Woods, who were call'd Dryades, from δρῦς, a Tree, or rather an Oak. V. The Hamadryades, who presided over each Tree, from ἁμα, together with, and δρῦς, a Tree, because they fell and dy'd with their Trees. VI. The Napeæ, the Nymphs of the Groves, Gardens, Valleys, and pleasant Abodes, so call'd from νάπη, a Grove. VII. The Limoniades, or Nymphs of the Meadows, from λειμῶν, a Meadow: And VIII. Limniades, the Nymphs of the Ponds, and standing Waters, from λίμνη, a Pond.

Fauns, &c.] These were a sort of Rural Gods, so call'd from Faunus, King of Italy, the Father of King Latinus; and who, for having been the first who introduc'd Agriculture into his Country, was recorded in the Number of their Gods: tho' others say, they had their Name a fando, from speaking, because in woody Places they were wont to speak and converse with Men: An Instance of which they alledge in the Voice that was heard from out the Woods, during the Battel between the Etrurians and the Romans, for the Restoration of the Tarquins, and which bid the Romans, take Heart. Now the Peasants, to make these Gods of theirs more terrible, gave them Horns on their Heads, Hoofs instead of Feet, Prick-Ears, and the Shape of a Goat.

Satyrs, &c.] The Satyrs were believ'd to be Gods of the Woods; like the Sylvans and Fauns, with a human Head, but horn'd; with the Feet of a Goat, their Bodies all hairy, and to delight in the Coverts of Woods: They were part of the Train of Bacchus, and

590 And that their wanton Sport, their loud Delight
Breaks thro' the quiet Silence of the Night :
Their Musick's softest Aires fill all the Plains,
And mighty P *AN* delights the list'ning Swains:

The

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and notorious for their Lasciviousness, Horat. lib. 2. Od. 19.

Bacchum in remotis carmina rupibus

Vidi docentem, (credite posteri)
Nymphasque discentes, & aures
Capripedum Satyrorum acutas.

Plutarch in the Life of Sylla: relates, that a Satyr was brought to Sylla. And St. Jerome in the Life of Paul the Hermite, says, that St. Anthony had seen one of them likewise: And that another was seen by all the People of Alexandria in the Days of Constantine. He says besides, that there are indeed in Ethiopia, a sort of quadrupedal Animals, with the Feet of Goats, but a human Shape of Body, except only that they have Horns on their Heads: and that when he ask'd them what they were, they answer'd, that they were Men doom'd to wear those Bodies, as a Punishment for the Crimes of which they had been Guilty. But others reckon them among Spectres, and the Monsters of Nature, and believe the whole Race of Satyrs, to be meerly fabulous. They were call'd Satyri, as Ælian says, ἀπὸ τοῦ σισυρεῖναι, which signifies, to have a Mouth like a Dog when he grins. Casaubon derives it from the Dorick Word, σατεῖν, to be merry; and others from σάθην, quod significat membrum virile, quia ad libidinem proni sunt Satyri.

593. 594. And mighty Pan, &c.] Thus the Goatherd in Theocritus:

Οὐδέ τις, ὃ ποιμαίν, τὸ μεσαμβριόν, ἢ τίς ἀμύν

Συείσδεν, ἢ Πᾶνα δεδοίκαμες, ἢ
ὃ ἀπ' ἀγέρας
Τανίκα κεκμακῶς ἀμπαύε)· ἐν-
τί γε πικρὸς,
Καὶ οἱ αἰὲ δειμῆα χολὰ ποτὶ
ῤῥινὶ καὶ θη).

Pan, &c.] Pan was the Chief of the rural Gods, and presided chiefly over Pastoral Affairs: Therefore said to be the God of the Shepherds. Pan curat oves oviumque Magistros. Virg. He was represented with a Garland of Pine-leaves on his Head, upon which there grew a goodly Pair of Horns, and his Feet were like those of Goats: In one Hand he bears a Pipe, made of seven Reeds, join'd together with Wax, of which he was the first Inventour. Virg. Eclog. 2. v. 32.

Pan primus calamos cerâ conjungere plures
Instituit.

In the other a Shepherds Crook: He was believ'd to delight in solitary Places, and to frequent chiefly near the Sea, whence the Greeks call him, ἀλίπιαγκλας. And he was thought to be in Love with Echo. Whether he was Son of Mercury or not, is uncertain: but the Name of Pan, Πᾶν, all, was given him, according to Homer in Hymn. because, when he was but newly born, he touch'd the Harp so artfully, that he delighted all the Gods with the Harmony: but, according to others, because he represented the whole Nature of Things: By his Horns, the Beams of the Sun, and Horns of the Moon, by

The Goat-fac'd P A N, whose Flocks securely feed ;
 595 With long-hung Lip he blows his Oaten Reed :
 The horn'd, the half-beast God, when brisk and gay,
 With Pine-Leafs crown'd, provokes the Swains to play.
 Ten thousand fuch Romants the Vulgar tell,
 Perhaps, left Men fhould think the Gods will dwell }
 600 In TOWNS alone, and fcorn their PLAINS and CELL: }
 Or fomewhat ; for MAN, credulous and vain,
 Delights to hear ftrange Things, delights to feign.
 Nor is it ftrange, that Things, which ftill deny
 An eafy Passage to the fharpeft Eye,

Thro'

N O T E S.

by his Jolly red Face, the Air,
 by his Goats Feet, the Solidity
 of the Earth, by his briftly Hair,
 the Trees of the Earth, and the
 Beasts, &c.

595. Oaten Reed :] The Pipe,
 which the Antients call'd, fif-
 tula, was made of feven unequal
 Reeds join'd together with Wax ;
 (Theocritus, Idyl. 8. mentions
 one made of nine) that it might
 imitate fo many different Notes
 of the Voice. Virg. Ecl. 2. v. 36.

Eft mihi disparibus feptem com-
 pacta cicutis
 Fiftula. —————

Now the Reeds, that were join'd
 together, decreas'd in this Pro-
 portion; at the top, where they re-
 ceiv'd the Breath, they were all
 of the fame Height ; but at the
 bottom, where the Breath went
 out, they were all gradually one
 fhorter than the other. Scaliger,
 on the Verfe of Virgil above-ci-
 ted, will have the Cicuta to be
 Hemlock, the venomous Plant
 with the Juice of which the A-
 thenians were wont to punifh
 Criminals with Death, and fays,
 That of the hollow Stalk of it
 they made their Instruments of
 Wind-Mufick. Servius, but with-
 out Authority, fays, The Pipe
 was made of the Joints of any
 Reed or Stalk whatever. But
 the Mufical Instruments of the

Shepherds, were firft made of
 the Stalks of Oats or Wheat,
 compacted together with Wax :
 next of Reeds, and Joints of Box
 made hollow : then of the Legs
 of Cranes, of the Horns of Ani-
 mals, of Metals, &c. Whence
 the Words, avena, ftipula, ca-
 lamus, arundo, fifula, buxus,
 tibia, cornu, æs, &c. were us'd
 for mufical Instruments.

598. The Vulgar, &c.] Genus
 agricolûm. The Peafants, who
 were wont to boast of their Con-
 verfation with the Gods. Jactant
 miracula dictis. Lucret.

603. Nor is it, &c.] Since
 therefore we receive the Sounds
 of the Voice, exprefs'd and
 form'd by him that fpeaks, even
 as we do the Images that flow
 from the Surface of Things, how
 comes it to pafs that we hear him
 whom we cannot fee ? Why are
 Things pervious to Sounds,
 and not to Images ? This Lu-
 cretius answers in thefe 19. v.
 The Voices or Sounds, fays he,
 that are form'd in fpeaking, pafs
 whole and unhurt thro' the ob-
 lique Paffages, and tortuous Pores
 and Holes of Bodies, by which
 the Images, as he taught before,
 are broken. Or rather, goes he
 on, the Reason of it is, becaufe
 the Voice divides it felf, and
 leaps abroad into little Voices,
 which diffuse and fcatter them-
 felves on all fides round, upwards,
 down-

- 605 Thro' such the smallest VOICE and SOUND can come,
 As, when we whisper in a well clos'd Room,
 VOICE can pass crooked Pores; but Rays reflect,
 Unless the Pores be open; all direct,
 And ev'ry Passage strait: as 'tis in GLASS,
 610 Thro' which all Sorts of SPECIES freely pass.
 Besides, we know VOICES and SOUNDS divide,
 And scatter thro' the Air on ev'ry Side;
 One breaks to many: as, in darkest Nights,
 One shaken Spark will make a thousand Lights.
 615 And therefore all the num'rous VOIDS around
 Receive the VOICE, and each is fill'd with SOUND:
 But now the visive Rays scarce e'er decline;
 They still proceed by the exactest Line.
 So SOUNDS can pass, where never RAY can shine.
 620 But yet such SOUNDS, before they reach the Ear,
 Grow weak, and we for WORDS soft MURMURS hear:

We

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downwards, forwards, backwards, to the Right, to the Left, in short, in all manner of obliquities, as many little Sparkles leap abroad from one shaken Spark; and thus they light into the Ears that are all around, and not only into those that are plac'd in a direct Line from the Speaker. But no such Thing can happen to the Images. Yet the Voice it self, by penetrating thro' such Mazes and Windings, becomes weak, indistinct, and breaks into Murmurs.

607. But Rays reflect,] Here our Translatour seems to me to have mistaken the Sense of his Authour, who says,

— Vox per flexa foramina rerum
 Incolumis transire potest, simulacra renutant.

that is to say, Voice or Sound, that strikes the Ears, can pass whole and unchang'd through the crooked and tortuous Pores of Bodies; but, simulacra renutant, the Images of Things,

that strike the Eyes, can not. This is consonant to the Doctrine of Lucretius, who positively asserts, That we see by the Incurfion of Images into the Eyes, not by the Emission of Rays from them. Nor indeed will the Word bear that Interpretation: and yet he renders it again, v. 617. visive Rays; erroneously in both Places, and even contrary to the Doctrine, as well as express Words of his Authour.

609. As 'tis in Glass,] This Instance is not true; For in the first Place, there are oblique Pores or Passages in Glass, by which the Images of Things are refring'd, because the Things seen do not appear to be in their Places; and even when the Refraction is made, the Images cease not nevertheless to tend directly into the Eye: Besides, the whole or intire Image does not fly through the Glass; for of the Rays that constitute the Image, they only pass through, that happen to fall into the Pores or void Spaces of the Glass:

We TASTE, that's soon explain'd, when SAVOURS,
 wrung

From Meats, by crushing Teeth, immerse the Tongue :

When JUICES, flowing from the tender Meat

625 [The tender Food oppress'd does seem to sweat]

Bedew the Palate ; when they spread all o'er

The spongy Tongue, and stand in ev'ry Pore.

These JUICES, if their SEEDS be ROUND and SMOOTH,

Tickle, seem sweet, and pleasing to the Mouth :

630 But if the SEEDS are ROUGH, as they descend,

They hurt the Nerves, seem bitter, and offend.

The SAVOURS please within the Mouth alone :

For when the Food's descended farther down,

We taste no more ; and all the Pleasure's gone.

So

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Glass : but the others, that chance to light upon the solid Parts of the Glass, are reflected. In this therefore consists not the Difference between an Image and a Voice.

622. We taste, &c.] The Problems, relating to the Taste, are not in greater Number, nor more difficult to explain, than those that concern the Sight and Hearing : For we taste, says the Poet, when the Juice that is squeez'd out of sapid Bodies, like Water out of a Sponge, penetrates the Palate and the Tongue. Which Juice, if it consist of Seeds figur'd in such a manner, that when they are pour'd upon the Organ of the Taste, and enter into the Pores of it, they exactly fit those little Pores, and thus gently tickle, and pleasingly affect the Organ, seems sweet : But if the Figuration of the Seeds be such, that, when they come to enter into the little Pores of the Organ, they bear no due Proportion and Commensuration with them, they then prick, hurt, tear, offend, and roughly move and affect the Organ ; and then the Juice seems not sweet to the Taste, but either bitter, salt, acid, sour, harsh, biting, &c.

Epicurus took this Opinion, as well as many others, from Democritus, who gave to every sort of Taste or Savour, its particular Figure : as may be seen in Theophrastus de causis Plant. lib. 6. cap. 2. in these Words ;

Δημόκειλον ὃ χαῖμα δελιθεῖς
 εἰκάζει Γλυκὺν μὲν τ' εὐρύγυλον, ὃ
 εὐμεγέθει ποιεῖ, Στυφνὸν δ' ὃ τ' μεγα-
 λόχημον, Τραχὺν δ' ὃ τ' πολυγώνιον καὶ
 ἀπειφερῆ. Δειμὺν δ' ὃ τ' ἀριφερῆ,
 ὃ λεωλόν, καὶ γωνοειδῆ, ὃ καμπύλον.
 Ἀλμυρὸν δ' ὃ τ' γωνοειδῆ, ὃ σκόλιον,
 ὃ ἰσοσκελῆ. Πικρὸν δ' ὃ τ' ἀριφερῆ,
 καὶ λεῖαν ἔχοντα σκολιότητι, μέ-
 γεθον δ' ὃ μικρὸν. Λιπαρὸν δ' ὃ τ'
 λεπλόν, καὶ εὐρύγυλον, ὃ μικρὸν.

632. The Savours, &c.] For this reason Nigrinus in Lucian makes a Scoff at those who were too curious in the Sauces of their Meat : and accus'd them of giving themselves a great deal of trouble, for the Sake only of a very short and transient Pleasure ; since the Throat, thro' which the Meat sliding down, would move them with any Delight, is not above four Inches in length : Nor did they find any Pleasure in dressing the Meat, nor could they, after it

- 635 So, when 'tis in the VEINS, when ev'ry Pore
Is fill'd ; we feel not, we are pleas'd no more.
And thus it matters not what sorts of Food
Increase the Limbs, and make the Flesh and Blood ;
If 'tis digestive, if for Stomach good. }
640 Now I'll explain, why DIFFERENT SORTS of MEAT
Please diff'rent MEN : Why that, which one will eat,
Another loaths : Why Things yield sweet Repast
To one, but bitter to another Taste.
Nay more, so vast the Diff'rence is, what proves
645 Strong Poyson unto one, another loves,

And

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was swallow'd ; but only in that instant of time, while the Meat is passing thro' the Throat. This made the voluptuous Polixenus ask of the Gods to make his Neck like a Cranes, that he might receive the greater pleasure in eating, by the longer stay of the Food in the Jaws and Throat.

637. And thus, &c.] To this, and the two following Verses, we may join what Epicurus writes to Menœceus in these Words :
Τὸ σωεθίζειν ἐν ἐν τῇ ἀπλαῖς, καὶ ἐπολυτέλεσι Διαιταῖς, καὶ ὑγιείας ὅτι συμπληρωτικόν, καὶ πρὸς ἀναγκαίαν τῇ βίῃ χρήσεις ἀοκνον ποιεῖ τὸ ἀνθρώπον.

640. Now, &c.] In these 42. v. the Poet explains the Reason, why the same Meat is not only pleasant, but healthful also to one ; and not only nauseous, but hurtful to another. The Organ of the Taste is different in some Men, and in some Animals, from what it is in others ; either in its Texture, or Configuration of the Atoms ; or of the Spaces that intervene between them ; even as the other Parts of Men or Animals are different, especially the outward. But the different Passages or Pores must necessarily admit, and receive different Corpuscles of Juice : and every thing, out of which Juice is

squeez'd, contains Seeds of different Figures : and the Corpuscles of all Juices, by reason of their various Figuration, do not agree with, and fit, the Organs of all Animals. Hence it is, that what is Nourishment to one Animal, is Poyson to another ; and what is grateful to this, is distasteful to that. Nay, when by Age, or by reason of any Disease, the Temper, or the Frame of the Organ is chang'd, the same thing seems to have chang'd its Taste, even tho' nothing be chang'd in it. Thus a Man in a Fever thinks those Things bitter, which a Man in Health takes to be sweet ; because the Texture of the Organ being alter'd, those Corpuscles, that fitted it before, are no longer fit for it ; and therefore tear and hurt the Organ.

645. Strong Poyson, &c.] Of this Assertion our Translatour has omitted an Instance, which Lucretius expresses in these Words :

Est utique, ut serpens hominis
contacta salivâ
Disperit, ac sese mandendo conficit ipsa.

And that Serpents can not suffer, but fly from, the Spittle of a Man, we have the Authority of Pliny, lib. 7. cap. 2. who there says, Et tamen omnibus hominibus contra serpentes inest venenum :

And eats, and lives: Thus HEMLOCK-JUICE prevails,
And kills a Man; but fattens Goats and Quails.

To know the Cause of this, come search thy Mind,
Some scatter'd Notions must remain behind,

650 And look, how strongly former Reasons show,
That Things, that BODIES are compos'd and grow
From various SEEDS: their MIXTURE various too.

Besides; as ANIMALS in outward Size

And Frame are various; SEEDS, from whence they rise,
655 Have various SHAPES: from diff'rent SHAPES there springs

An equal DIFFERENCE in the Pores of Things:

So some are great, some small, and others square,

Or round, or Polygons, or angular;

For

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num: feruntque eas ictum salivæ, tanquam aquæ ferventis contactum, fugere. But that it makes them so furious, as to eat their own Bodies, we have only the Authority of Lucretius, that I know of: And Faber says, it is commonly reported, and believ'd by many: but that, having often made the Experiment of it, he could never find it to be true.

646. Hemlock-Juice, &c.] Veratrum, in the Original, signifies the Plant which the Greeks call Hellebore, as Pliny witnesses, lib. 5. c. 14. where he says, there are two sorts of Hellebore, one white, which the Latines call, Veratrum album, white Hellebore: the other black, by some call'd Polyrhizon, by others, Entomon, and by others, Melampodium, either from Melampus, a Shepherd, the Son of Amythaon, and who was the first that discover'd the Virtues of that Plant, by which he cur'd of Madness the Daughters of Prætus, King of the Argives, having first observ'd, That Goats us'd to purge themselves with it; or from its black Root; the Root of a Plant may, not very improperly, be call'd the Foot of it: whence the Latines call it, Veratrum nigrum, black

Hellebore: Mart. will have it to be call'd so, because it is verè atrum, truly black: Scaliger derives it, à verare, to speak the Truth, or to fore-tell, quòd eo purgarentur Veratores & Veratrices, qui pro insanis habebantur. The same Pliny, lib. 10. cap. 12. says, that the taking of either of them is dangerous to Men: tho' both of them fatten Goats and Quails: which is again confirm'd by Lucretius, lib. 5. v. 897.

Quippe videre licet pinguescere sæpe Cicutâ
Barbigeras pecudes, homini quæ est acre venenum.

Where we see the Word, Cicutâ, is taken for Hellebore: In which Sense too Horat. lib. 2. Epist. 2. v. 53.

Quæ poterant unquam satis expurgare Cicutæ.

And Avicenna calls the Herb, Cicutâ, black Hellebore: whence it is probable, that our Hemlock is neither the Veratrum nor the Cicutâ of the Antients. Therefore instead of Hemlock-Juice, we may read Hellebore.

657. So some, &c.] For the different Formations of the In-

For as the SHAPES are various, that compose (those.
 660 The FRAME, so are the PORES; their SHAPES depend on
 It follows then,——

That when one OBJECT yields a SWEET Repast
 To ONE, but BITTER to ANOTHER Taste;
 He that accounts it SWEET, perceives the SMOOTH
 665 ROUND PARTS that tickle, and that please the Mouth:
 But he that thinks it BITTER, ROUGH alone
 And Hooks does feel; the SMOOTH glide gently down.
 But those with pointed Hooks, as they descend,
 Strike thro', and lance the Organ, and offend.

670 These Rules, apply'd, each single Case explain;
 For Instance; when a MAN is torn with PAIN,
 Whether from INBRED GALL the FEVER came,
 Or PUTRID AIR begot the hurtful Flame;
 The Organ's chang'd: so those, which pleas'd before,
 675 Are loathsom now, now they delight no more;
 Their FIGURES disagree with ev'ry PORE.
 But those do most agree, those fit the Part,
 Which fret the injur'd Nerves, and cause a Smart:
 For, as I said before, SEEDS rough and smooth
 680 Lie hid in ev'ry Thing, in HONEY both,
 Or to OFFEND, or to DELIGHT the Mouth.

Now

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tervals of the Pores answer to the various Figurations of the Atoms, of which they are compos'd: so that as some Atoms are trigonical, others quadrangular, others polygonical, &c. in like manner, some of the Intervals of the Pores are trigonical, others quadrangular, others polygonical, &c.

661. It follows, &c.] The Meaning is; Since what is sweet to some, is bitter to others, 'tis credible, and so far true, that the most sleek and smoothest Atoms, which are in the Meat and Drink, that affect the Tongue and Palate with Sweetness, do, as they enter into the Pores, sooth and tickle them: And, that, on the contrary, the rough Atoms exasperate the Tongue and Palate of those, to whom the Meat is bitter: But that the same Meat is sweet to some, and bitter to others, proceeds from

the disturb'd or alter'd Contexture of the Atoms.

670. These Rules, &c.] In these 12. v. he confirms the foregoing Doctrine by an Example. He has taught, that the Bitterness of the same Meat and Drink to some, and the Sweetness of it to others, proceed from the Perturbation of the Atoms in the Bodies of Animals: which Perturbation or Commutation is caus'd in sick Persons by the predominating Bile, or some other Cause, be it this or that, no matter. But then the whole Body is disturb'd and disorder'd; the Site and Position of the Atoms is chang'd; whence those, that before produc'd a Sensation of Sweetness in the Taste, now produce a Bitterness, by reason of the Change that is made in their Site and Order: And so on the contrary.

682. Now

Now next for SMELL.

First then, 'tis certain STREAMS of ODOURS rise
From ev'ry Thing: but, for their diff'rent Size
685 And Figures, they do diff'rently agree
To Animals. Thus HONEY strikes the BEE:

Tho'

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682. Now next, &c.] Having finish'd his Disputation of Taste and Savours, he now enters upon the Subject of Smell and Odours: And first, in these 10. v. he teaches, that as Images flow, as Sound is emitted, and as savoury Juices are squeez'd out of Things, so Odours are breath'd from Things likewise. Now the Variety and Dissimilitude of the Figures [see Book II. v. 398.] which do not move and affect the Organs of all Animals alike, are the Cause that all Animals do not equally perceive these Odours that are continually exhal'd and sent from Bodies. Thus Bees smell from far the Odour of Honey; Vultures of dead Bodies; Dogs of wild Beasts; and Geese of a Man: And yet these Odours affect very weakly, or not at all, the Nostrils of human Kind. Epicurus, writing to Herodotus, delivers the same Doctrine in these Words, ἡ ὁσμή ἐκ αὐτῶν ποτε πάθος ἐθὲν ἐργάζεσθαι, εἰ μὴ ὁ γὰρ οἱ τινὲς ἢ ἀπὸ τῆς περὶ γαστρίδος ἀποφερόμενοι σύμμετροι πρὸς τὸ τῆς τοῦ αἰσθητικῆς κινεῖν, οἱ μὲν τοῖσι τετραετέρας, ἢ ἀμορτίως, οἱ δὲ τοῖσι ἀταράχως ἢ οἰκείως ἔχοντες. Thus both Epicurus and Lucretius ascribe the sole Cause, why some Odours are grateful to some Men, or to some of the other Animals, and nauseous to others, to the various Figurations and Contextures of the Organs, that compose the Sensorium of Smell: Plutarch too is of the same Opinion, lib. 1.

advers. Color. where he makes Mention of two Women, Berenice and another Spartan, who had an equal Aversion, one of them for the Smell of Butter, the other for that of Ointment.

686. Thus Honey strikes the Bee:] All Creatures have an innate Fondness for the Things with which they support their Life: and Nature has bestow'd on each of them an Instinct and Sagacity, to go in Search of, and readily to find, their Nourishment: thus the Bee, more easily than other Animals, discovers the Hoards of Honey, that her Fellow-Bees have gathered, and laid up for their Support: and so eager is she in Pursuit of it, that she avoids no Danger to come at it: This is excellently describ'd by Virg. Georg. 4. v. 203.

Sæpe etiam duris errando in co-
tibus alas

Attrivère, ultroque animam sub
fasce dedere.

Tantus amor florum, & gene-
randi gloria mellis.

Thus render'd by Dryden:

Oft on the Rocks their tender
Wings they tear,
And sink beneath the Burden,
which they bear:
Such Rage of Honey in their
Bosom beats,
And such a Zeal they have for
flow'ry Sweets.

687. The

Tho' far remov'd, the VULTURE smells the slain ;
 The HOUND, with faithful Nose, pursues the Train ;
 And GEESE, ROME's Saviours once, perceive a Man.
 690 Thus Beasts preserve their Lives, they know their Food
 By Smell ; and fly the bad, and choose the good.

ODOURS,

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687. The Vulture, &c.] Pliny, lib. 10. cap. 46. says, That Vultures fly, three Days before, to the Place where dead Bodies are to be, as if they perceiv'd long before the Odour of the Carcasses. Thus Plautus in Trucul. Jam quasi vulturii triduo prius prædivinabant, quo die esuritura fient. In which they are both mistaken ; for the Vultures do not assemble themselves together to the Places where any great Slaughters are to be made, by any natural and prophetick Instinct : and, in all Appearance, this Tradition took Rise from their having been observ'd to follow and keep with marching Armies: not as foreseeing the Day of Battle ; but because in the March of an Army, there are always some Men, some Horses, and other Beasts, that drop here and there by the Way. Job says the same thing of the Eagle, Chap. 9. v. 30. And where the Slain are, there is she, The Vultures, from their devouring of dead Bodies, were call'd τάρφοι ἐμψυχοί, living Sepulchres.

688. The Hound pursues the Train ;] This is neither better nor worse than a downright Barbarism : We say not the Train of a Stag, but the Trail, to trail the Stag, &c. This our Huntsmen know. Mr. Addison has given us so fine a Description of a Hound in Pursuit of a Deer, that it well deserves to be transcrib'd :

So the staunch Hound the trembling Deer pursues,
 And smells his Footsteps in the tainted Dews ;

The tedious Track unrav'ling by Degrees :

But when the Scent comes warm in ev'ry Breeze,

Fir'd at the near Approach, he shoots away

On his full Stretch, and bears upon his Prey.

689. 690. And Geese, &c.] In the Year, U. C. 364. when the Gauls, under their Leader Brennus, had beaten the Romans at the River Allia, taken the City of Rome, and laid Siege to the Capitol, as they were one Night climbing up the Precipices, in order to scale the Walls, some Geese, that were consecrated to Juno, and which, for that Reason, they had spar'd during the Famine they had suffer'd in the Siege, fell a gagging, and wak'd the Soldiers, who, under Marcus Manlius, repuls'd the Gauls ; and these last, after a Siege of Seven Months, were at length forc'd to buy their Peace with a great Weight of Gold, and were all slain, or driven out of the City by M. Camillus, who was afterwards Dictator: For this Service which the Geese had render'd the Republick, the Censors order'd them to be nourish'd at the Publick Expence. This is attested by Pliny, lib. 10. in these Words: Est & anseris vigil cura Capitolio testata defenso, per id temporis canum silentio proditis rebus: Quamobrem cibaria anserum Censores imprimis locant. Cicero takes Notice of this Story in his Oration for Roscius Amerinus: And T. Liv. lib. 5. in these Words: Galli nocte sublustri tanto

ODOURS are dull, and those of swiftest Wings,
 Not to propose the IMAGES of THINGS,
 Scarce fly so far as feeble SOUNDS ; but, tost
 695 By angry Winds, in flitting Air are lost.
 For first, the pleasing ODOUR slowly flows
 From inmost Parts: For, that it comes from those,
 Ev'n common Sense assures; for heat, or press,
 Or bruise, or break the GUMS, the SMELLS increase:
 700 Its Parts are greater far than Parts of VOICE,
 (This makes its Flight more slow, and short than NOISE)
 Because thro' Walls it can not freely go :
 Tho' SOUNDS can find an easy Passage thro'.
 And thus 'tis hard to find an Object out
 705 By SMELL alone, but we must trace about :
 Because the ODOURS, wand'ring in the Air,
 Grow dull, and weak; and lose their Briskness there,
 Nor quickly lead us to the Thing that's sought ;
 And therefore HOUNDS are often at a Fault.

Not

N O T E S.

tanto silentio in summum evasere, ut non custodes solum fallerent, sed ne canes quidem, sollicitum animal ad nocturnos strepitus, excitarent : anseres non fessellere, &c.

690. Thus Beasts, &c.] In these 2. v. the Poet teaches, that Odour is of a twofold Advantage to Man, and to the other Animals : For, I. we discern by their Odours, the Aliments, that are fit and proper for us. II. By the same means of Odour, we avoid those that are hurtful to us. But were this generally true, Poyson would not have made the Havock, that it has done in the World.

692. Odours, &c.] In these 18. v. he treats of the Motion of Odours, and affirms, that it moves more slowly thro' the Air than Sound, that it is more easily divided and dissipated, and that it is not diffus'd and spread so far : the Reason of which is, because it flows from the most inward Parts of an odorous Body, or from the lowest Profundity of the Subject (for odorous Bo-

dies, the more they are bruis'd, broken, &c. smell the more) and also because the Principles, of which it is compos'd, are larger than the Principles of Sound : since those Passages, thro' which Sound penetrates, are too narrow for Odours, and will not allow them a Way. And therefore Odour must necessarily move more slow, and be more easily dissipated by the Air, it meets in its Passage. And this too is the Reason, why, tho' we can easily judge from what Part a Sound comes to us, we can not, with like Facility distinguish, on what Side of us the Body is, that diffuses an Odour.

Plato, in his Timæus, teaches, That Odours are Smoke and Mist : That that Part of Odours, which is chang'd from Air into Water, becomes a Mist : but that, which is chang'd from Water into Air, turns into Smoke : whence he argues, that Odour is more rare than Water ; but more dense than Air : One Proof of which is, that if any one stops his Nostrils, he will,

together

710 Not only SOUNDS and TASTES, but IMAGES,
 And COLOURS, different Eyes offend and please:
 Thus when the COCKS call forth the Morning Light,
 The fiercest LIONS can not bear the Sight,
 Their Courage sinks, and they prepare for Flight:

For

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together with his Breath, draw in Air, but not Odour. Aristotle, lib. 2. de Anim. teaches, That the Power and Quality of Odour is hot; and that the Power and Faculty of Smelling is plac'd in hot and dry: Hence it is not strange, that Cold and Frost render Odours dull and spiritless. And he farther teaches, That, for that Reason, Odours contribute Nothing to the Nourishment of the Body, nor ever excite an Appetite of Eating and Drinking, but rather create a Loathing of Food: but that sweet Odours are conducive to Health, because they temper and dry the Brain, which, of it self, and from the Vapours of our Food and Nourishment, is moist and humid.

710. Not only, &c.] It is not in the least to be doubted, but that the same Taste, and the same Smell is pleasing to some, and ungrateful to others. Now Lucretius, in these 12 v. teaches, that even the very Images of Things make different Impressions on the Eyes of Beholders. The Lion himself is terrify'd at the Sight of a Cock: (for Lucretius does not mean what some Interpreters make him say, that it is the Crowing of the Cock that terrifies that wild Animal) because the Image of the Cock is compos'd of Seeds that pierce into, and wound, the Eyes of the Lion, so that he is not able to fix his Sight against them. Plin. Nat. Hist. lib. 8. cap. 18. says, that it is the Comb of a Cock that chiefly frights the Lion.

712. Thus when, &c.] 'Tis certain that Cocks generally

crow at certain Hours of the Night, chiefly between Midnight and Break of Day. Dryden says,

More certain was the crowing of
 this Cock,
 To number Hours, than is an
 Abbey-Clock;
 And sooner than the Mattin-
 Bell was rung,
 He clap'd his Wings upon his
 Roost, and sung.

The Naturalists assign several Reasons of this, but none that are convincing: the safest is to say, That the Cock, like other Animals, has certain Times of Sleeping and Waking, and that when he is wak'd, either of himself, or by the Crow of another, or by the Noise of any Thing, he fixes himself, that he may not drop off his Perch, claps his Wings, and falls a crowing, which is natural and familiar to him, as well at certain Hours of the Night, as often likewise of the Day. Shakespear calls this Animal,

———— The Trumpet of the
 Morn,
 Who with his lofty and shrill
 sounding Throat
 Awakes the God of Day.
 Hamlet.

And Milton,

———— The crested Cock, who
 Clarion sounds
 The silent Hours.————

And the Romans, who began their natural Day of twenty four Hours at Midnight, nam'd and distin-

715 For subtle POINTED PARTICLES, that lie
 In Cocks, sent forth, offend the Lion's Eye:
 These Pains strait force him turn his Head, and fly.
 Yet these hurt not our Eyes, they cause no Pain;
 For they ne'er enter, or return again

720 Thro' proper Pores; and so the Skin preserves
 Her Texture whole: they never launce the Nerves.

Now farther, (my DELIGHT) my MUSE will show
 What Things do move the MIND, and whence they
 First then, thin IMAGES fill all the Air, (flow:

725 Thousands on ev'ry Side, and wander there.
 These, as they meet, in various Dance will twine,
 As Threads of GOLD, or subtle SPIDER's Line:
 For they are thin; for they are subt'ler far
 Than finest Things that to the Sight appear.

These

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distinguish'd some Parts of it
 by the Crowing of the Cock:
 The first Part they call'd Media
 nox, which, as Censorinus calls
 it, was indeed Principium &
 Postremum Diei Romani: The
 second, de mediâ nocte: The
 third, Gallicinium, when the
 Cocks began to crow: The
 fourth, Conticinium, when they
 left off Crowing: The fifth,
 ante lucem; the sixth, diluculum:
 The seventh, Mane, &c.
 But in this Computation there is
 but one Cock-crowing mention'd
 in all: but Juvenal mentions
 different times of it, Sat. 9.
 v. 106.

Quod tamen ad cantum Galli facit ille secundi.

And indeed, Experience teaches
 us, that the Cocks naturally
 crow at three particular Times
 in the Night especially: of which
 three Seasons, one is about an
 Hour before Day: as our old
 Tusser observes in his Poetical
 Husbandry, Page 123. where he
 particularly distinguishes the several
 Seasons of the Cocks crowing
 in the Night, in these old-fashion'd
 Verses:

Cock croweth at Midnight times
 few above fix,
 With Pause to his Fellow to answer
 betwixt:
 At three a Clock thicker, and
 then as you knew,
 Like all into Mattins, nere Day
 they do crow.
 At Midnight, at three, and an
 Hour yet Day,
 They utter their Language, as
 well as they may.

722. Now farther, &c.] Thus
 he has concluded his Disputation
 concerning the Senses: But since,
 when the Senses are asleep, we
 imagine many Things, Imagination
 is a Subject not unworthy
 a Philosopher to treat of: He
 therefore to v. 829. explains
 what Imagination is, and the
 Cause of it. And first, in these
 26. v. he asserts, That many
 most subtle Images, some flowing
 from Bodies, others form'd
 in the Air of their own Accord,
 and others differently mixt of
 different Things, are wandring
 up and down on all Sides in the
 Air: That these Images penetrate
 into the Mind; and, gently
 moving it, are the Cause of I-

730 These pass the Limbs; no narrow Pores controul;
They enter thro', and strike the airy Soul.

Hence

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imagination. Hence we think we see Centaurs, Scyllas, and other monstrous Things, that never had a Being; and likewise the Ghosts and Shadows of the Dead. Cicero, in the fifteenth Book of his Epistles ad Familiarem, writing to Cassius, who had newly embrac'd the Epicurean Doctrine, tells him: *Fit nescio quid, ut coram, adesse videaris, cum scribo aliquid ad te, neque id καὶ εἰδῶλων φαντασίας, ut dicunt amici tui novi, qui putant etiam τὰς Διονυσιακὰς φαντασίας, spectris Catianis excitari.*

730. These pass, &c.] Tully, examining this Opinion, says, *Tota res, Vellei, nugatoria est.* This whole Affair, Velleius, is a Trifle; and adds farther, *Quid est quod minus probari potest, quàm omnium in me incidere Imagines, Homeri, Archilochi, Romuli, Numæ, Pythagoræ, Platonis, nec eâ formâ quâ illi fuerint? quomodo ergo illi?* What is there that can less be prov'd, than that the Images of all Men offer themselves to me, of Homer, Archilochus, Romulus, Numa, Pythagoras, Plato, and yet not in the Form in which they were? How then was it they? Let us consider our Dreams, where the Powers of Fancy and Imagination are most observable, These our Poet explains, by entering Images, which pass thro' the Body, and strike the Soul: How deficient this is any one may be satisfied from his own Observation, for That will tell him, that he dreams of things at a vast Distance, and not thought on for some Months: What then?

Can the Image pass thro' those large Tracts of Air whole and undisturb'd? Are they not as thin a Substance as the Epicurean Soul, and as easily dissolv'd? Can they enter the Pores of the Body, and still preserve their Order, and the Mind be accounted mortal for the same way of Passage, and this be used as an Argument against its Infusion? Strange power of Prejudice! that can blind the sharpest Eyes, make them dull and unfit to be mov'd by these thick and almost palpable Errours: but perchance there is no Image of an Absurdity, and therefore we must excuse the Epicurean: Beside, some things are presented to our Imaginations, of which there can be no Image; a Harp seems to sound, when it lies silent in the Case, when there is no brisk Vibration of the Strings to impel the ambient Air, and create a Sound; for Sound does not consist of Parts that fly from the Body, (as Lucretius imagines) 'tis only an Agitation of the rigid Parts of the Air, as a thousand Experiments can evince, but two may suffice; One is taken from common Observation: For touch the sounding Wire of Virginals at one end, and the noise ceases, tho' the Touch cannot hinder the flux of Atoms, from any part, but that which it immediately presses: The other is known to all, who have heard, that a Bell will not sound in the exhausted Receiver, tho' the Parts might there fly off with greater ease: they being not troubled with any ambient resisting Air.

732. We

Hence 'tis, we think we see, and hence we dread
 CENTAURS and SCYLLAS, CERBERUS monstrous
 And many empty SHADOWS of the DEAD, (Head,
 For

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732. We think we see, &c.] That is to say, In our Dreams we see with the Mind, and when awake, we believe the Vision true: Yet never any Centaur, Scylla, Cerberus, or any Monster of the like Nature had a Being: But the Images of such Things come, and shew themselves to our Minds, from the several Images of several Things, join'd in one Image.

733. Centaurs, &c.] The Centaurs were feign'd to be Monsters with a human Face, and the Body of a Horse. They were indeed, as some say, People of Thessalia, that inhabited the Mountain Pelion, and the first that fought on Horseback: which gave Rise to the Fable. Hence they were call'd Semiferi, and Bimembres: and nubigenæ, cloud-begotten, because they were begot by Ixion on a Cloud. See more of them, B. V. v. 930.

Scyllas, &c.] Scylla was feign'd to be a Monster, whose upper parts resembled a Woman, and her lower a Company of Dogs. Now Scylla was the Daughter of Phorcus, with whom Glaucus fell in Love; and, being despis'd by her, he apply'd himself to the Witch Circe, to procure a Spell to make her love him. But Circe, who was herself in Love with Glaucus, and enrag'd that he preferr'd Scylla before her, infected a Fountain, in which Scylla us'd to bathe, with Poyson of so noxious a Nature, that Scylla, going into it, instantly found all the lower Parts of her Body transform'd into the Mouths of barking Dogs: scar'd at this Deformity, she immediately threw her self into the neighbouring Sea, on the oppo-

site Coast of which they likewise feign'd Charybdis to be chang'd into a Rock. And there are now two dangerous Whirlpools in the Sicilian Sea, call'd by the Name of these two fabulous Monsters. See Book I. v. 740. But there was another Scylla, Daughter of Nisus, King of Megara, who betray'd her Father, having first cut off his fatal Hair, to his Enemy Minos, with whom she was in Love: and was chang'd into a Heron. And Virgil says, that it was she who was transform'd into this Monster.

*Quid loquar? aut Scyllam Nisi,
 quam fama secuta est,
 Candida succinctam latrantibus
 inguina monstribus,
 Dulichias vexâsse rates, & gurgite
 in alto,
 Ah timidos nautas canibus lace-
 râsse marinis! Eclog. 6.*

But many accuse Virgil of confounding the two Fables, and for giving to the Scylla of Nisus, what belongs to the Scylla of Phorcus, and read, *Quid loquar? aut Scyllam Nisi, aut quam* &c. But Cerdanus justifies the common Reading, by the Example and Authority of Ovid, who, *Amor. lib. 3. Eleg. 12. v. 18.* gives Dogs likewise to the Scylla of Nisus:

*Per nos, Scylla patri cano fu-
 rata capillos,
 Pube promit rabidos inguini-
 busque canes.*

And of Propertius, l. 4. El. 4. v. 4.

*Quid mirum in patrios Scyllam
 sævisse capillos,
 Candidaque in sævos inguina
 versa canes?*

- 735 For various IMAGES fly ev'ry where ;
 Some rise from Things, and some are form'd in Air
 By chance : and some from these combin'd appear.
 The IMAGE of a CENTAUR never flew
 From living CENTAURS ; never Nature knew,
 740 Nor bred such Animals : But when, by Chance,
 An IMAGE of a MAN, in various Dance,
 Did meet a HORSE, they both combin'd in one :
 And thus all monstrous IMAGES are shown :
 These airy IMAGES, extreemly thin,
 745 Pass thro' the LIMBS, and strike the SOUL within :
 They move with Ease ; the SOUL is apt to move,
 And take Impression from the weakest Shove.
 That thus 'tis done, is certain :——
 Because the OBJECTS still appear the same
 750 To MIND and EYE, in COLOUR and in FRAME ;

But

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Cerberus, &c.] This too was feigned to be a monstrous Dog with three Heads, who guarded the Gate of Hell : from whence Hercules is said to have dragg'd him, having first bound him in Chains. See Book III. v. 1015.

736. Some rise, &c.] The Poet here mentions three sorts of Images. I. Those, that fly from real Things : Such are the Images of a Man, of a Lion, of a Horse, of a House, in a Word, of all things that strike our Eyes, and are the Cause of Sight. II. Those, which of their own Accord are bred in the Air and Clouds ; as the Images of Giants, Mountains, huge Beasts, and the like, which sometimes appear to us in the Clouds. III. Those that are compos'd of the conjoin'd Figures of these Images : And such are the Images of Centaurs, Scyllas, Cerberus, and the like. Of the two first sorts he has already treated at large in the Beginning of this Book, and is going to treat of the Third.

740. When by Chance, &c.] Here the Poet teaches how the third sort of Image is made ; that is to say, those that are

compos'd of several Images of Things, join'd in one Image. For never Centaurs, Chimæras, or Monsters of like Nature liv'd, or had a Being. But the Image of a Centaur is made, partly of the Image of a Man, partly of the Image of a Horse. The Image of a Chimæra is made of the Image partly of a Man, partly of a Goat, partly of a Lion. And in like manner of all other Monsters.

748. That thus, &c.] In these 7. v. he proves, that Imagination is caus'd by Images ; because, a Lion, for Example, which we think we see, is exactly like a Lion that we see with our Eyes : And as Sight is made by Images, so too is Imagination ; which is equal to Sight, and differs from it in this only, that the Mind sees Objects that are invisible to the Eye. Tho' our Translatour has in this Passage fully enough express'd the Doctrine of Lucretius ; yet he has omitted the Example the Poet brings to illustrate his Argument : Let us fancy, says he, that we see a Lion, rather than any other Animal. Certainly a Lion is not seen by the Eyes any otherwise than by his

But now the EYE receives some thin, refin'd,
And subtile FORMS: so likewise must the MIND:
For 'twixt these two this only Diff'rence lies,
The MIND sees FINER OBJECTS than the EYES.

755 Thus often while the BODY lies oppress'd
With heavy SLEEP, the MIND seems loos'd from Rest:
Because those IMAGES do strike, and shake
The airy SOUL, as when we were awake:
The Stroke's so lively, that we think we view

760 The absent Dead, and think the IMAGE true:
This Cheat must be, because the SENSE is gone,
Bound up by SLEEP; For by the SENSE alone,
Fancy'd from real, true from false is known.

Besides the MEM'RY sleeps, and REST does sieze
765 That RULING POW'R, and charms it into Ease;
It lies unactive, dull, nor can controul
The Errors of the MIND; nor tell the SOUL,
That they are DEAD, whom her vain THOUGHTS believe,
From cheating IMAGES, to see ALIVE.

770 Besides; no Wonder that these FORMS should seem
To MOVE; as often in a vig'rous DREAM

They

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his Image: But Cogitation is made in the same manner as Sight is: Therefore Cogitation is made by the Appulsion of an Image; which Image nevertheless is indeed of a more tenuious Nature, by reason of the more tenuious Nature of the Mind.

755. Thus, &c.] In these 15. v. he observes, That the Images of the Dead seldom offer themselves to Men who are awake; but generally to those who sleep: The Reason of which, he tells us, is, because the Images, that are continually wand'ring to and fro in all Places, rush with such Violence upon the Sleeper, that penetrating into his very Mind, they shake and disturb it to such a Degree, as begets in it an Imagination of the very Things whose Images they are. And the Reason, why we believe Persons long since dead, to be actually present with us, is, because the Senses, by which alone we

distinguish between true and false, being lull'd and stupify'd in Sleep, cannot perform their Functions: Besides, the Memory too is stupify'd, and we do not at that time even recollect, that the Person, who seems to be present with us, is dead.

770. Besides; &c.] But these Images, which appear to us in our Sleep, run, leap, and dance up and down: Of which the Poet in these 10. v. gives this Reason: Because, since we continue some time in the same Imagination, it is not all that while the same Image that is before our Mind; but many Images, that offer themselves successively Image after Image, in a never-ceasing and continual Flow. Now if all these Images remain in the same Posture, the Thing we imagin with our selves to see, will seem without Motion; but if the Posture of the Images vary, it must of necessity seem to move.

775. So

- They seem to dance ; for when the first is gone,
 And strait another rises, strait comes on,
 The former's Site seems chang'd : 'tis quickly done :
 775 So swift, so num'rous are the FORMS that rise,
 So quickly come, so vast the new Supplies !
 A Thousand weighty Queries more remain,
 Ten Thousand more, all which we must explain,
 Ten Thousand more, or else our Search is vain.
 780 First then : 'Tis ask'd, why Men, with so much Ease,
 Can think on any OBJECT, what they please ?

For

NOTES.

775. So swift, &c.] This and the following Verse, are render'd from three Verses, which some Copies have, but the Interpreters generally reject them : They are these.

Tanta est mobilitas, & rerum
 copia tanta,
 Tantaque sensibili quovis est
 tempore in uno
 Copia particularum, ut possit
 suppeditare.

Creech has omitted them in the Text of his Latin Edit. but says nevertheless that a probable Meaning, and such a one too as is very proper to this Passage, may be drawn from them. The first of them, Tanta est, &c. is a little below in the Original, v. 800. and in this Translation, v. 802.

780. First then : &c.] From hence to v. 831. the Poet proposes and explains some Difficulties that may be started against this Doctrine of thinking, by the means of Images. The first Difficulty is contain'd in 10. v. to this Effect. Since the Mind perceives by Images, how comes it to pass, that we can think on any Object we please ? For it seems ridiculous to pretend, that the Images observe our Will, and are always ready at hand to obey it. The second is in 6. v. to this Purpose. Since the Images

seem to move with Gracefulness, and even to observe Time and Measure in their Motions, are we to believe that they have learnt to dance ? A Thought truly worthy of a Philosopher ! To these two Objections Lucretius answers in 24. v. That what we take to be one single Moment of Time, is indeed many Moments ; so that the Images, being, as they are extremely subject to Motion, a Multitude of them present themselves to us every Moment, and among them the Image of the Thing, of which we please to think. Besides ; tho' all Kinds of Images are continually at hand ; yet they being most tenuous and subtile, the Mind cannot perceive them, unless she watch with great diligence, and endeavour to do so : For subtile Things will escape unheeded from a negligent Mind, even as they do from a careless and unwatchful Eye. Thus Cicero Tuscul. Quæst. lib. 1. says admirably well. Itaque sæpè aut cogitatione, aut aliquâ vi morbi impediti, apertis atque integris oculis & auribus, nec videmus, nec audimus. But the same Author derides and confutes this Opinion of Epicurus concerning Images, and the Cause of thinking by their Appulsion, Epist. lib. ad Cass. Epist. 15. De Natur. Deor. lib. 1. And de Divinat. lib. 2.

804. Unless,

For what? Are still th' obedient FORMS at hand,
 And wait on our imperious WILLS Command?
 And strait present whate'er the WILL desires,
 785 Whether 'tis Heav'n, or Earth, or Sea, or Fires,
 Wars, Senates, Battels, Fights, or Pomp, and State?
 Does NATURE these, as she commands, create?
 Since fixt in one, one constant Place, the MIND
 Can think on various Things of diff'rent Kind.
 790 And why the IMAGES, with wanton Pace,
 Can seem to move, and dance? Why's ev'ry GRACE,
 And MEASURE kept? Why do they clasp their Arms,
 And toss their Legs, and shew a thousand Charms?
 What, have these Wantons Skill, they thus delight
 795 To shew their Fairy Tricks, and dance by Night?
 The Reason is: Each Part, each single Now
 Of running TIME, as Reason seems to show,
 Has num'rous PARTS; and so, in shortest Space,
 Ten thousand FORMS may fly thro' ev'ry Place,
 800 Diff'rent and various; here and there may rove,
 So num'rous are they, and so swift they move.
 But since these FORMS are subtile, and refin'd,
 They are too thin to be perceiv'd by MIND;
 Unless she SETS HER SELF TO THINK, and pry,
 805 Contracting close her INTELLECTUAL EYE:

But

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804. Unless, &c.] It being demanded, why any Man could think on what he pleas'd? The Answer is, That Images are constantly at Hand, but being very thin and subtile, they can not be perceiv'd, unless the Mind endeavours; which, tho' press'd by all the Difficulties propos'd concerning Images, yet may receive a farther Examination. For first, the Mind must think on the Object before this Endeavour, else why should she strive, why apply her self particularly to that? And that this Argument is strong against the Epicureans, is evident from that Question which Lucretius proposeth in his fifth Book, about the Beginning of Ideas in his Deities, which I have already reflected on. But more: This

Endeavour of the Mind is a Motion, nothing being to be admitted in the Epicurean Hypothesis, but what may be explain'd by Matter variously figur'd and agitated: Now Epicurus hath settled but three Kinds of Motion, $\kappa\tau' \sigma\acute{\alpha}\theta\mu\iota\omega$, $\kappa\tau' \omega\alpha\rho\acute{\iota}\gamma\kappa\lambda\iota\sigma\iota\upsilon$, and $\kappa\tau' \omega\lambda\eta\gamma\iota\omega$, by Weight, by Declination, and by Stroke; and the two latter necessarily suppose the former, and therefore if that $\kappa\tau' \sigma\acute{\alpha}\theta\mu\iota\omega$, by Weight, cannot belong to the Soul, 'tis absurd to conclude this Endeavour to be either of the latter: And here it must be considered, that the Epicurean Soul is material, and therefore Weight is a Property of all its parts, which will necessitate this Soul to subside in all the Vessels of the Body, as low as possible; and therefore it cannot

But this not done, the fleeting IMAGES,
Unseen, unthought on, and unheeded, cease:
And when she seeks to know, contracted close,
She pries upon the Thing, and therefore KNOWS.

Thus

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not actually enjoy this Motion, and consequently no Endeavour.

Here I might be copious (for 'tis an easie task) in laying open the weakness of the Arguments, by which he endeavours to prove that our Limbs were not made and designed for proper Offices and Employments; it would be an endless trouble to pursue him thro' all the Absurdities which lie in his Opinions concerning Sleep, and spontaneous Motion: for every Man hath his own constant Experience to confute them, and therefore, as Lactantius thinks a loud laughter the only suitable Reply to the former, let the others be contented with the same Answer; nor hinder me in the prosecution of the proposed Argument.

And here it must be confessed, that a Thousand of these Stories are the genuine Productions of Fear and Fanfy: Melancholy and Inadvertency have not been unfruitful; and we owe many of them to Superstition, Interest, and Design: But to believe all Counterfeit, because some are so, is unreasonable, and shows a Perverseness, as faulty as the greatest Credulity. For when such are attested by Multitudes of excellent Men, free from all Vanity, Design or Superstition, who had the Testimony of their Senses for their Assurance, and would not believe it till after curious search, and tryal; we must assent, or sink below Scepticism it self: for Pyrrho would fly a threatening Dog, and make his Excuse, *χαλεπὸν μὲν ὅλον τ' ἀνθρώπου ἐκδύναι*. 'Tis hard to put off the whole Man: And that there are such Stories deliver'd, with

all the Marks of Credibility, I appeal to the Collection of Mr. Glanvil. Let any one look on that which is recorded by the Learned Dr. Gale, in his Notes upon the fifth Chapter of the third Section of Jamblichus de Mysteriis, and then I shall give him Leave to use his Atoms and his Motion to the greatest Advantage, but for ever despair of an Explication: The Story speaks thus in English. 'In Lambeth lives one Francis Culham, an honest Man, and of good Credit; this Man lay in a very sad Condition four Years, and five Months: The first Symptom was unusual Drowiness, and a Numbness for three Days, which forc'd him to take his Bed: In the first Month, he took little or no Meat or drink; the second, he fasted ten Days, and often afterward five, or seven: He fed on raw and boiled Meat with equal Greediness; never moved himself in the Bed, and wak'd constantly for the first years; at least never clos'd his Eyes, but kept them fixt and steddly. He made no articulate Sound, nor took any Notice of his Wife and Children, nor seem'd to feel the Knives and Lances of the Chyrurgeons. At last, given over by all, he thus unexpectedly recover'd: In the Whitsun-Week, 1675. he seem'd to be waken'd out of a very sound Sleep, and (as he relates it) his Heart and Bowels grew warm, and his Breast freed from that Weight which before oppress'd it, and he heard a Voice, which bid him go to Prayers, and then he should be well:

- 810 Thus when the curious EYE designs to view
 An OBJECT subtle, and refin'd, and new,
 Unless contracted close, she strictly pries;
 In vain she strives, the OBJECT scapes the EYES.
 Nay, ev'n in plainest Things, unless the MIND
 815 Takes Heed, unless she sets her self to find;
 The Thing no more is seen, no more belov'd,
 Than if the most obscure, and far remov'd.
 What Wonder then, if MIND the rest should lose,
 And only what she STRIVES to KNOW, she KNOWS?
 820 [Besides; the MIND oft thinks small Objects great,
 And thus she leads her self into a Cheat.]

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' well: Paper and Ink being brought, with a trembling Hand he writ these Words, I desire that Prayers be made for me. Two Ministers came, and when they had sufficiently examin'd the Matter, and found it free from all Cheat, they began those Prayers which the English Liturgy appoints for the Sick, and when they were come to, Glory be to the Father, &c. the Sick Man spake with a loud Voice, Glory be to God on high. And in two Days time, his Feet, Hands, and other Limbs, were perfectly restor'd; but he could not remember any thing that was done to him during all the four Years: and this Relation I assert to be very true.' Now tho such as these do not directly prove the Immortality of the Soul, yet they sufficiently take off all Pretensions of the Epicureans against it: since they evidently prove, That there are some subtle unseen Substances permanent and durable, and consequently immaterial; for they can not imagine that any material Substance, thinner than Smoak or Air, can be less subject to Dissolution than those; though they contradict themselves, and grant the eternal Bodies of their Deities to be such.

820. Besides; &c.] These two Verses our Translatour had omitted: they run thus in the Original:

Deinde deopinamur de signis
 maxima parvis;
 Ac nos in fraudem induimus,
 frustramur & ipsi.

In these two Verses the Poet adds a third Difficulty, concerning the Distraction or Absence of the Mind: for often, even when we are awake, we lead our selves into Errors and Deceptions: as when we conceive a small Object to be a great one. Thus Aristotle, lib. de Insomn. says: That we are easily deceiv'd in Matters relating to the Senses, especially when our Mind is any ways mov'd and disturb'd: as Men in Love have always in their Mind, and seem to see, the Likeness of the Object of their Flame: Thus Cowards fancy to themselves that the Enemy is coming to attack them, &c. Of which Caesar gives us an Instance in his Commentaries, de Bello Gall. lib. 1. where he relates of one Confidius, a Man otherwise very expert and knowing in Military Affairs, that being sent to get Intelligence of the Motions of the Enemy, he was struck with such a Terrour, that when

C c c

And often too, a FORM, of diff'rent Kind
 From what it seem'd before, affects the MIND,
 And strikes the FANSY: Thus the FORM, that came
 825 A MAN before, is chang'd; in diff'rent Frame
 Presents a WOMAN now to our Embrace;
 Or shews some other Change in Age, or Face.
 Yet 'tis not strange, that MONSTROUS FORMS commence
 In FANSY, when soft SLEEP has lull'd the SENSE,
 830 And MEM'RY, so that neither can controul
 The erring THOUGHTS; neither direct the SOUL.
 But now avoid their gross Mistake, who teach,
 The LIMBS were made for Work; a USE for each:

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he came back, he reported he had seen Things, that he never saw.

822. And often, &c.] A fourth Difficulty, if it be another from the former, is contain'd in these 10. v. Why the same Image appears to us in our Sleep, in different Kinds and Forms: for Example, now a Male, now a Female, now young, now old, &c. But he answers, That we ought not to admire at this, since a Man who sleeps, is depriv'd of the Use of his external Senses, nay, even of his Memory; inso-much that he forgets the greatest Part of his Dreams.

832. But now, &c.] To the foregoing Disputation, he sub-joins, in these 27. v. another of Epicurus's Opinions: viz. The Eyes were not made to see, nor the Ears to hear, nor the Tongue to speak, nor the Feet to walk, &c. because these Members were prior to seeing, hearing, speaking, walking, &c. For Epicurus taught, that the Members of our Body were not made designedly for proper Uses, but being made by Chance, the use that first offer'd it self, was laid hold of by each Member; For if any thing was made for a certain future Use, that Use must have been known before; or something must have pre-existed, that sig-

nify'd, that such a Use would be convenient, or necessary: For Example, if there had not been a previous Use of Fighting, Sleeping, and quenching the Thirst, Armour, Beds, Cups had never been thought of. Thus the Eye could not be made for the sake of Seeing, since nothing had been seen before there was an Eye to see with, nor was it known what Sight was to be; Nor the Ear for the sake of Hearing, since nothing had been heard, and it was unknown what Hearing was to be. And in like manner of the other Members of the Body.

This was the Opinion of the Epicureans concerning the Members of the Bodies of Animals. And certainly if there be any thing in the Physicks of Epicurus, that can be said to be most improbable, not to use a harsher term, it is what Lucretius in this Place asserts. But why was Epicurus of this Opinion? The reason is as evident as the Opinion is extravagant: because he saw that otherwise he must have allow'd a Providence, which is not more visible in any Thing, than in the wonderful Mechanism of the Parts of a human Body. But all the antient Philosophers were not of this wild Opinion; and Aristotle blames Anaxagoras for this

- The EYES design'd to SEE, the TONGUE TO TALK,
 835 The LEGS made strong, and knit to FEET, to WALK;
 The ARMS fram'd long, and firm, the servile HANDS
 To work, as Health requires, or Life commands;
 And so of all the rest, whate'er they feign,
 Whate'er they teach, is Nonsense all, and vain.
 840 For proper USES were design'd for none;
 But, all the MEMBERS fram'd, EACH MADE HIS OWN.
 No LIGHT before the EYE, no SPEECH was found
 Before the TONGUE, before the EARS, no SOUND:

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this Belief, when at the same time he own'd, that Man was the most prudent of all Animals, because, of all of them, he alone had Hands: since his Hands were evidently given him, that he might use them. The Stoicks too were of a contrary Opinion: Witness Cicero, lib. 3. de Finibus, where we find these Words: Jam membrorum, id est, partium corporis alia videntur propter usum à naturâ esse donata, ut manus, crura, pedes, & ea, quæ sunt intus in corpore, quorum utilitas quanta sit à medicis disputatur; alia autem nullam ob utilitatem, quasi ad quemdam ornatum, ut cauda pavoni, plumæ versicolores columbis, viris mammæ atque Barba. Of the Members, that is, of the Parts of Body, some seem to be given us by Nature for Use, as the Hands, the Legs, the Feet, and those that are within the Body, of which how great is the Utility the Physicians are still in Dispute: Others for no Service, but rather for Ornament, as the Tail to the Peacock, the changeable Feathers to Pigeons, and the Nipples and Beard to Man. Galen proves by a long Discourse, and many Examples in his Excellent Treatise, De usu partium, that every Animal, without the help of any Teacher, preconceives the Faculties of his own Soul, and to what use to put

the Parts of his Body; as for Example, the Harp taught not the Musician, nor a pair of Tongs the Smith, to make them. And Lactantius too confutes this Doctrine of Epicurus, in his Book De Opificio Dei, cap. 6. where he argues in these Words. Quid ais, Epicure? Non sunt ad videndum oculi nati? Cur igitur vident? Postea, inquit, usus eorum apparuit. Videndi ergo causâ nati sunt; siquidem nihil possunt aliud quam videre: Item membra cætera cujus rei causâ nata sint, ipse usus ostendit: Qui utique nullo modo posset existere, nisi essent membra omnia tam ordinatè ac providenter effecta, ut usum possent habere. Quid enim si dicas, aves non ad volandum esse natas, neque feras ad sæviendum, neque pisces ad natandum, neque homines ad sapiendum, cum appareat ei naturæ officioque servire animantes, ad quod est quæque generata. Sed videlicet qui summam veritatis amisit, semper erret necesse est. Si enim non Providentiâ, sed fortuitis Atomorum concursibus nascuntur omnia, cur nunquam fortuito accidit, sic coire illa Principia, ut efficerent animal ejusmodi, quod naribus potius audiret, odoretur oculis, auribus cerneret, &c.?

842. No Light before the Eye, &c.] This has been the constant Reading of all the former

In short, the working SEEDS each LIMB create
 845 Before its USE, so 'tis not fram'd for that.
 We knew TO FIGHT, before the Help of Art,
 To bruise, and wound, before we fram'd a Dart;
 And NATURE taught us to AVOID a WOUND,
 Before the USE of ARMS and SHIELDS was found.
 850 Before BEDS were, ev'n NATURE threw us down
 To rest: WE DRANK, before a CUP was known.
 These various Things CONVENIENCE did produce,
 We thought them fit, and made them for our Use.
 Thus these, and thus our LIMBS, and SENSES too
 855 Were form'd, before that any MIND did know,
 What Office 'twas that they were fit to do.
 Therefore 'tis fond to think that these began,
 For proper Uses made, bestow'd on Man.

What Wonder is't that BODIES ask for MEAT?
 860 That NATURE prompts an ANIMAL to eat?

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Editions, and therefore I would not alter it in this: Lucretius says,

Non fuit ante videre oculorum lumina nata.

where I take videre to mean not the Light by which we see, but the Use of seeing: which is better express'd by, No Sight before the Eye, than by, No Light, &c.

852. Convenience did produce,] Ex usu quæ sunt vitæque repertâ, says Lucretius: upon which Faber observes, that the Word vita is us'd in the same Sense as the Greeks use τὸν βίον, not ζῶν, that is to say, for Experience, and περιζῆται τῶν ἐν τῷ βίῳ • which the Word Convenience does not fully express. Manilius, lib. 1. v. 61.

Per varios usus, artem experientia fecit,
 Exemplo monstrante viam. —

859. What, &c.] If any one start any Difficulty concerning

Hunger and Thirst, Lucretius fully solves it in these 18. v. Many Bodies, says he, exhale and flow from all Things; but most of all from Animals, many thro' the Pores of the Body, many thro' the Mouth: Now these Parts being withdrawn, and gone away, the rest cleave not so close and firm together, and therefore the whole Body must, of Necessity, be the weaker. To fill up these Intervals and empty Spaces, we take in Meat and Drink, which repair the Decays of the Body, and make it whole again: and thus it recovers its Strength. Drink too serves to refresh us, and cools that Heat, which, for Want of it, would dry too much, and parch up all the inward Parts of the Body.

Hunger and Thirst are by many rank'd among the Number of Senses: and indeed it cannot easily be conceiv'd, how a sensible Appetite can be incited and stirr'd up to a Desire, unless some Object be presented to it, on which it may settle and fix its Desire: And in this Case, it will be

For I have taught before, how thousand Ways
 SMALL PARTS fly off, and ev'ry Thing decays:
 But more from lab'ring ANIMALS retreat,
 More inward Parts fly off in Breath and Sweat:
 865 And so the BODY wastes, and NATURE fails,
 The STRENGTH decays, and GRIEF and PAIN prevails:
 And therefore MEAT's requir'd, a new Supply,
 To fill the Places of the Parts that die,
 Recruit the Strength, allay the furious Pain,
 870 And stop each gaping Nerve, each hungry Vein:
 The cooling DRINK to ev'ry Part retreats,
 That wants the Moisture; and the num'rous Heats
 That burn, and fire the STOMACH, fly before
 The coming COLD, and we are scorch'd no more.
 875 Thus DRINKS descend, and thus they wash away
 Fierce THIRST: Thus MEATS do HUNGER's Force
 allay.

And next I'll sing, why MEN can MOVE, can run (on;
 WHENE'ER THEY PLEASE: what force the Members
 What move the dull unactive Weight, and bear
 880 The Load about: You with Attention hear.
 First then; the subtile FORMS, extreamly thin,
 Pass thro' the LIMBS, and strike the MIND within:

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be hard to deny, That they are Senses as well as Appetites: For certainly, if Hunger and Thirst induce a Desire of Meat and Drink, they doubtless suppose beforehand a Sense of the Want of them: And thus, when we have once conceiv'd a Sense of those Things, and reflected on the Good they will do us, we are necessarily induc'd to a Desire of having them, in order to remove the troublesome Sensation, that the want of them has brought upon us.

869. Recruit, &c.] This and the five next Verses are so excellent, that I cannot but bespeak the Readers particular Attention. Where can Hunger with his wide-gaping Jaws be more properly lodg'd, than in the almost parch'd up Veins? And what can be more aptly express'd,

than that panting and short-winded Thirst is wash'd from the Body by the Infusion of Moisture? Thus Lucretius believes, that Thirst is caus'd by hot Vapours, that kindle a Flame in the Bowels, and all Philosophers agree, that Thirst is an Appetite of Cold and Moisture.

877. And next, &c.] In these 28. v. he briefly inquires into the Cause of the voluntary Motion of Animals, which he explains in this Manner. Certain Seeds, by which the Will to move may be stirr'd up in the Mind, strike the Mind: This causes the Mind to Will; and that she may execute what she Wills, she rouses up the Soul, that is annex'd to her, and diffus'd thro' the whole Body, (see Book II. v. 249.) And hence the whole Frame is mov'd and thrust forward: But be-

That makes the **WILL**: For none pretends to do,
 None strives to act, but what the **MIND** does know.
 885 Now what the **MIND** perceives, it only sees
 By thin, and very subtile **IMAGES**:
 So when the active **MIND** designs to move
 From Place to Place, it gives the **SOUL** a Shove;
 The **SOUL** spread o'er the **LIMBS**: ('tis quickly done,
 890 For **SOUL** and **MIND** are join'd, and make up one)
 That strikes the **LIMBS**, so all is carry'd on.
 But more than this; the **BODY** then grows **RARE**,
 The **PORES** are open, and the flitting Air,
 As 'tis in Motion still, must enter there:
 895 This spreads o'er all; and both these Things combin'd.
 Force on the **LIMBS**, as **SHIPS** both **OARS** and **WIND**.
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because the Soul, that thin and subtile Substance, may seem insufficient to move so great a Weight, he tells us, that the Air from without comes to her assistance; and entering into the Pores of the Body, as it is rarefy'd by Motion, (for Bodies exercis'd with Motion, become rare) help to drive on the Burden: And thus the Body is mov'd and shov'd forward by the Soul labouring within, and by the Air that enters from without, even as a Ship is driven with Sails and Oars: These indeed seem to be but weak Instruments; but so too is a gentle Gale, that drives the stoutest Vessel before it; and weak too is the Hand that governs the Rudder, yet it twists the Ship about, and makes it change its Course, even in its full Career: Thus too there are small Engines that will heave up mighty Weights.

883. That makes the Will: &c.] In like manner, B. II. v. 249. he taught, That the Will is the Principle of Motion,

In Animals the Will moves first, and thence
 The Motions spread to the Circumference,
 And vig'rous Action through the Limbs dispense,

And v. 258. That the Beginning of all Motion is within the Heart,

— All Motions rise within the Heart, Beginning by the Will, then run through ev'ry Part.

Thus too Aristotle, lib. 3. de Animâ, asserts, that the Will and the Mind are the two Causes of Motion.

892. The Body then grows rare,] The Body of Animals, who are exercis'd with Motion, grows rare. See the Reason, v. 863.

895. Both these things, &c.] i. e. The Will to move, and the Air that enters into the rarefy'd Body: which is as much as to say, the first Cause of Motion, and the Cause that advances and helps on that Motion. For the Poet says, that not only an internal, but an external Cause likewise contributes to animal Motion.

896, As Ships, both Oars and Wind.] Lucret. Ut navis velis ventoque. But Creech has follow'd the judicious Conjecture of Gassendus, who thinks it ought to be read, remis ventoque; For Sails and Wind are in effect but one and the same thing.

899. For

Nor is it strange, such **LITTLE PARTS** should shove
 The **HEAVY MASS** of Limbs, and make them move,
 And turn them ; for unseen and subtile **GALES**
 900 Drive forward heavy **SHIPS** with lab'ring Sails :
 And yet, when these rush on, with mighty Force,
 One Hand may turn the Helm, and change the Course :
 And Engines Pullies too with Ease can rear
 The greatest Weights, and shake them in the Air.

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899. For unseen, &c.] But because it may seem strange, that the minute Corpuscles of Images should move the whole Body, he confirms the Truth of his Assertion, by an Example. Now Aristotle, *Mechan. cap. 7.* gives the Reason, why, the higher the Sail-yard is, the Ship sails the faster, even with the same Sheet, and the same Wind. But to comprehend the Reason of it aright, it will do well to know in the first Place, why a Lever will move a Weight of so great a Burden, as we daily see it does. A Lever is a Bar of Iron, or of Wood, a little crooked at one end : The Greeks call it *μοχλός*, the Latines, *Vectis*, and the crooked End, *Rostrum* : from whence perhaps comes our *Rostle*, by which Name it is known in some Places, tho' it be generally call'd a Lever. Vitruvius, *lib. 8. cap. 10.* teaches, That if we put the Rostrum of a Lever under a Weight, which a multitude of Hands cannot move ; if but one Man weigh down, or depress the Handle, or other End of the Lever, it will easily lift up the Burden : The Reason of which is, because the foremost Part, or Rostrum of the Lever, which is shorter from that Pression, that is in the Place of the Center, undergoes and bears the Burdens ; and because the Head or Handle of the Lever, being farther distant from that Pression or Center, does, when it is weigh'd and press'd downward, make a Mo-

tion of Circination, as they call it ; and by that Motion causes the Pression by a few Hands to heave up a Weight of the greatest Burden. For always, by how much more the hindmost part of the Lever, that is to say, the Part from the Center to the Lever's Handle, which is weigh'd down by the Mover, is longer than the foremost, that is to say, than that Part, which, from the Center, belongs to the Rostrum of the Lever ; so much the more easily will the Burden be mov'd.

This being premis'd, 'tis easy to understand, why a Sail, swell'd with Wind, makes a Vessel move very swiftly, tho' the Sail-yard be not far distant from the top of the Mast : For the Mast is, as the Lever ; the Foot or Bottom of the Mast supplies the Place of the Pression or Rowler : and the Wind which fills the Sail, is as the Mover. Therefore the farther distant the Sail-yard is from the foot of the Mast, the faster the Ship will be driven : For the Line, that is farthest remov'd from the Center, draws the largest Circle : and the larger each Circle is, the swifter it is mov'd.

902. One Hand, &c.] Of this Vitruvius, *lib. 8. cap. 10.* and Aristotle 6. *Mechan.* give this Reason : Because the Rudder supplies the Place of the Lever ; the Ship, of the Burden, the Pilot, of the Mover, and the Hinges on, and to which the Rudder

905 Next, how soft SLEEP o'er all spreads thoughtless Rest,
And frees from anxious Cares the troubled Breast;
In

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der hangs and is fasten'd, the Place of the Pression or Roller.

905. How, &c.] Lucretius having made his Animal perform all the Operations of the Senses, puts him to Bed; yet leaves him not even there, but considers him while he is asleep; and disputes of Sleep to v. 970. and from thence to v. 1031. of Dreams. In the first Place he tells us, that Sleep is caus'd by the Souls being grown so weary and feeble, that she can no longer support the Limbs; [for the Soul is the Foundation of the Body] and thence proceeds a Weakness of the Joints, and a Remission of the Senses. Now the Reason why the Soul is thus oppress'd, is evident: For the Body is incessantly weaken'd by the external Air, and by that which it inspires and draws in: for that Air does not only brush and rake the Surface of the Body, but entring into the Pores and Passages, is admitted and receiv'd into the inmost Parts, and strikes and grates them likewise: This causes a Disjunction or Separation of the first Bodies, and the Dissolution of the Soul it self of Necessity follows that Separation, insomuch, that Part of it is thrown out, Part, to use the Words of Pliny, recedes into the Middle, and the remaining Part, that is over-much disjoin'd, is dispers'd and scatter'd thro' the Members: And from hence we may understand, why a most profound Sleep ensues after Labour and Eating: For Food choaks up and stuffs the Passages thro' which the Soul ought to move freely: and thence proceeds a greater Dissipation, or a greater Constipation of the Soul: And by Weariness and Lassitude

the Body grows weaker, and that Weakness produces the same Effects as Repletion.

Ἰπνός τε γινέσθαι πονεμελίων τῶν ἑ ψυχῆς μισθόν, τῶν καὶ ὀλίω τῇ σύγκρισιν παρ᾽ ἀσπαρμύων, ἢ ἐγκατεχομελίων, ἢ διαφορμελίων, ἥτε καὶ συμπιπλόνων τινῶν τοῖς ἐσπαρμύοις, τὰ μὲν ἔξωθεν ἔλθον, τὰ δὲ σωλαρατρίοντων. Epicurus ad Herodotum.

Ovid. Metam. II. v. 623.

Somne, quies rerum, placidissime somne Deorum,
Pax animi, quem cura fugit, qui corda diurnis
Fessa ministeriis mulces, reparasque labori.

— O sacred Rest!
Sweet pleasing Sleep! of all the Pow'rs the best!
O Peace of Mind, Repairer of Decay,
Whose Balms renew the Limbs to Labours of the Day;
Care shuns thy soft Approach, and sullen flies away. Dryd.

And Shakespear deserves to be here remember'd,

Sleep, that locks up the Senses from their Care:
The Death of each Day's Life:
Tir'd Nature's Bath!
Balm of hurt Minds! Great Nature's second Course,
And her best Nurse: Chief Nourisher in Life's Feast:
Death's Counterfeit!
And Sr W. Davenant in Gondibert.

— The weary World's best Med'cine, Sleep!
Sleep shuts those Wounds where injur'd Lovers weep. And

In few, but sweetest Numbers, Muse, rehearse;
 My few shall far exceed more num'rous Verse.
 Thus dying SWANS, tho' short, yet tuneful Voice
 910 Is more delightful than a World of Noise.
 You, entertain my Words with willing Mind,
 And list'ning Ears; lest what my MUSE design'd,
 Should seem absurd, impossible to be,
 And Truth be slighted, while the Fault's in THEE,
 915 And wilful Blindness will not let THEE see.

When the DIVIDED SOUL flies part abroad,
 And part, oppress'd with an unusual Load,
 Retiring backward, closely lurks within,
 Then SLEEP comes on, and SLUMBERS then begin:
 920 For then the LIMBS grow weak, soft REST does sieze
 On all the Nerves: they lie dissolv'd in Ease.
 For since SENSE rises from the MIND alone,
 And all the SENSE is lost, as SLEEP comes on;
 Since heavy SLEEP can stop, dull REST controul
 925 The SENSE, it must divide, and break the SOUL:
 Some Parts must fly away, but some must keep
 Their Seats within; else 'twould be DEATH, not SLEEP.
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And flies th' Oppressours to relieve th' oppress'd.
 Sleep loves the Cottage, and from Court abstains;
 It stills the Seaman, tho' the Storm be high;
 Frees the griev'd Captive in his closest Chains,
 Stops Want's loud Mouth, and blinds the treach'rous Spy.

907. In few, &c.] These 4. v. we have had already in this Book, v. 186. See there the Notes upon them.

916. When the, &c.] First in these 16. v. he teaches, that Sleep is caus'd in us, when by reason of the Power of the Soul's being impair'd and weaken'd, the Members of the Body are, in a manner, loosen'd and dissolv'd. Our Senses, says he, are lock'd up, and hinder'd by Sleep from performing their Functions: But our Senses proceed from the O-

peration of the Soul: Therefore it necessarily follows, that when the Animal is asleep, his Soul must partly be gone out of him, partly be retir'd into the inmost Recesses of the Body, and partly be dispers'd through the Members. But he will not allow, that, when the Animal sleeps, the Soul is intirely retreated from the Body; for unless some Part of it remain'd alive, neither the Animal, nor his Senses could awake, or revive again after his Sleep. This he illustrates by an Example: For as Fire, bury'd in Ashes, is not wholly extinguish'd; so neither is the whole Soul extinct in a sleeping Animal.

918. Closely lurks within,] Aristotle almost to the same purpose in his Book de Somn. where he says, That Sleep is a Coition of Heat, in the inmost Parts of the Body, and a natural Compression of it, by the Circumfu-

For then no subtle Atoms of the MIND;
 No little Substance would be left behind;
 930 As SPARKS in Ashes, which might well compose
 The SENSE restor'd, as FLAMES arise from those.
 But now I'll sing what 'tis that breaks the SOUL,
 What spreads enfeebling REST o'er all the WHOLE;
 And why the BODIES lie dissolv'd in Ease:

935 Great Things! You carefully attend to these.

First then, The SURFACES OF THINGS must bear
 The constant Impulse of the neighb'ring AIR,
 Still vext, still troubled with external Blows,
 And therefore SHELLS, or RINDS, or FILMS enclose,
 940 Or SKIN, or HAIR, on ev'ry BODY grows:
 Besides, our BREATH when drawn, in that short Stay,
 Grates off some inward Parts, and bears away,
 In its Return again, its conquer'd Prey.

Since

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sion of its Contrary, Cold: because the Humidity of the Exhalation repels and drives the Heat into the interior Region of the Body.

932. But now, &c.] In these 4. v. he says, That he will now tell what causes this Change and Alteration in the Soul: How 'tis possible that she can be divided in such a manner, as to be ejected partly out of the Body, as to retire partly into the inmost Parts of it, and as to be partly dispers'd through the Members, and to languish and become dull and stupify'd, together with the whole Body.

936. First then, &c.] In these 23. v. he explains the Causes of the Bodies growing weary, and falling into slumber. He begins by the Air, as well that which externally strikes the Body on all sides, as that which is drawn in, and breath'd by Animals in their Respiration. For the first must necessarily very often strike the outmost Parts of Bodies, which it always surrounds: and the Air, that is inspir'd or drawn into the Body, must likewise strike the interior Parts of it: Now

these twofold Strokes are the Cause, that disturbs the Sites and Order of the Atoms, and of the ensuing Weakness of the whole Body and Soul: For part of the Soul is forc'd out of the Body; Part of it retreats inwardly, and Part of it is dispers'd through the Limbs; so that its Parts being thus disjoin'd and disunited, it can no longer perform its due Functions: And therefore, the Motions of Sense being chang'd, the Sense too goes away. And thus what was the Bodies Prop and Support being absent, the Body must necessarily grow weak and fall.

939. And therefore, &c.] That is, that Things may be safe and the better protected from the Injuries of the Air; they are cover'd with Skins, Barks, &c. Cicero, lib. 2. de Nat. Deor. pursues this yet farther: Animantium, says he, aliæ coriis tectæ sunt, aliæ villis vestitæ, aliæ spinis hirsutæ; plumâ alias, alias squamâ videmus obductas, &c. Some Animals are cover'd with Hides, some cloath'd with Hair, and some are horrid with Bristles: We see others wrapt up in Fea-

Since then our LIMBS receive, and since they bear
 945 These STROKES within, without, and ev'ry where;
 Since some creep thro' the PORES, and strive to breed
 Confusion there, and disunite the SEED;
 The BODIES STRENGTH must fail, by just Degrees,
 Its Vigour weaken'd by enfeebling EASE:
 950 Some SOULS they drive away, and some they press,
 Drive deeper in, and shut in close Recess:
 Some PARTS, spread o'er the LIMBS, no more combine,
 Nor with the rest in friendly Motion join:
 For NATURE stops the Passages between.
 955 Now since the ATOMS diff'rent Ways are tost,
 And lose their usual Course, their SENSE is lost:
 And when that Prop is gone, the LIDS must fall,
 The LIMBS grow dull, and Weakness spread o'er all.

Thus after MEALS we sleep, because the Food,
 960 Spread thro' the Veins, and mingled with the Blood,
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Feathers, others in Scales, others in Shells, &c. Thus Pliny, lib. 7. in Procem. Ante omnia unum animantium cunctorum alienis velat opibus: Cæteris vero tegumenta tribuit, testas, cortices, coria, spinas, villos, setas, pilos, plumam, pennas, squamas, velera, &c.

951. Drive deeper in, &c.] Thus Pliny, lib. 11. cap. ult. says, Somnum esse Animi in sese medium recessum.

957. The Lids, &c.] Milton, in Paradise lost:

—The timely Dew of Sleep,
 Now falling, with soft slum-
 bour Weight inclines
 My Eye-lids—

And again;

Then gentle Sleep with soft Op-
 pression siez'd
 My drowzed Sense.—

959. Thus after, &c.] In these 11. v. the Poet gives a Reason, why we are most inclin'd to Sleep, and sleep most soundly after Eating or Labour. Because, says he, the Aliment, as it di-
 stributes it self through the Bo-

dy, affects it in the same man-
 ner, as the two sorts of Air, men-
 tion'd in the foregoing Argu-
 ment: Nay, the Strokes it gives
 are the greater, because its Body
 is more firm and solid than that
 of Air. And we sleep the soun-
 der after Labour; because,
 more Atoms being agitated and
 put into Motion by the hard La-
 bour of the weary'd Body, they
 mutually disturb and disorder
 one another: And thence it pro-
 ceeds, that the Soul retires far-
 ther into the interior Parts;
 that a greater Part of it is thrown
 out; and that the Particles of the
 Soul that remain within, are the
 more separated, and the farther
 disjoin'd from one another. Ari-
 stotle, lib. de Somn. & expergef.
 says to the same purpose, That
 the humid Vapours of Meat and
 Drink ascend, and are borne up-
 wards: that when they are mount-
 ed as high as they can go, they
 then, because they are heavy and
 corporeal, fall down again; and
 drag along with them, and de-
 trude into the interior Parts,
 the native vital Heat, which of
 its own accord is borne upwards;
 by which means Sleep is pro-
 duc'd:

duc'd : And therefore after Meat Sleep is generally the most profound. Likewise after Labour ; because Labour dissolves, and in a manner corrupts the Body. But that which wears off from a wasting Body, is as Meat undigested. Thus Aristotle : But our Physicians give us another Reason : They tell us, that we are dispos'd to sleep after we have eaten ; because the Ventricle being then full, the Blood has not so free and open a Passage down the Aorta, which, since it lies behind the Stomach, must therefore be compress'd by it, when it is fill'd and turgid with Aliments : Thus this Repletion of the Ventricle hinders the Blood from descending in the same Quantity, as it did before, when the Stomach was empty : Nay, on the contrary, it forces it to ascend in greater plenty toward the Head, which, for this Reason, seems more stuff'd after a plentiful Meal than it was before, and the Face too grows redder and hotter, as do likewise the Hands : And this any Man may discern by Experience in his own Person : Now the Blood thus rushing to the Head, compresses the Glands of the Brain, and hinders the free Separation of the animal Spirits by them : To this we may add the mixture of the thick Chyle with the Blood : which mixture intricates the volatile Parts of it, that otherwise would be secern'd by the Glands of the Brains. We are inclin'd to Sleep after hard Labour, Walking, and the like, for this Reason. There is a certain Quantity of Spirits necessary for every muscular Motion : now all Motion dissipates the Spirits, and consequently the more violent the Motion is, the greater will be the Dissipation ; and this Dissipation must of Necessity produce a Relaxation of the Parts and Members of the Body : Among the rest, of the Brain, which then, according to some,

subsides, and thus hinders animal Secretion. For the same Reason too we are sleepy after having been long awake ; as also, because the Brain being relax'd for want of Spirits, which, keeping the Fibres turgid, are the Cause of all the Stiffness and Straitness of the Body, the dull and heavy Serum inundates in the Brain.

Sleep therefore is a Thing which the Frailty of human Nature makes necessary : and since all our Motions and Actions depend on Parts that are so easily dissipated as the Spirits are, 'tis of absolute Necessity, that we allow some time to recruit, by sleeping, what we lose by being awake. Thus Sleep may properly be defin'd, a certain Feriation of the external Senses, that is to say, a total Cessation of all Sensation and voluntary Motion, proceeding from a defect of, or an impair'd and diminish'd Motion in, the animal Spirits, not from any Fault in the Blood, or in the Brain : Or otherwise : Sleep is a suspension of Action, and an Impotence, in which the Soul is, in a manner, disjoin'd from the Body, at least so far, as not to perceive or know any Thing that passes in it : And thus the Cause of Sleep must be the Defect or Fault of that Part, by which the Soul is united to the Body ; i. e. of the animal Spirits ; which, by their Motion to the Brain, excite in the Soul the Perception of all such Things as occasion'd their Reflex to the Brain : For the Operations of the exterior Senses are perform'd when we are awake, and in this manner : The Nerves of the Organs of Sensation, being extended and turgid with Spirits, that are transmitted to them from the Brain, are struck by the Species of Things : then the Spirits themselves, by a certain Reflition towards the Brain, make an Impression on the Faculty that resides within it : Whence it follows,

Does only what the AIR was wont to do ;
 For that does press the SOUL, and break it too.
 So, after LABOUR, or with Toil oppress'd,
 Or Bellies full, we take the sounder Rest :
 965 For then the ATOMS of the MIND retreat
 The farther in, and take the deeper Seat :
 And more fly off, more SUBSTANCE of the SOUL,
 And those within to distant Spaces roll,
 More scatter'd, and divided o'er the Whole.
 970 But more ; what STUDIES please, what most delight,
 And fill Mens Thoughts, they DREAM them o'er at
 Night.
 The LAWYERS plead, make LAWS, the SOLDIERS fight.

The

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lows, that unless the interior Faculty be mov'd, and perceive, there can be no Sensation. This being granted, it necessarily follows, that the Feriation of the exterior Senses, of which we were speaking, therefore happens, because the Orifices of the Nerves grow weak and flag ; and by that means are stopt up : And thus, the Nerves, being no longer turgid by the Afflux of the Spirits, but rather relax'd ; the Members begin to fail, the Spirits no longer result towards the Brain, nor can propagate or carry on to the interior Faculty the Strokes they receive from exterior Objects. But these Things require a longer Disputation than this Interpretation will permit.

970. But more, &c.] Here the Poet begins to treat of Dreams. Now Epicurus, as was said before, was of Opinion, that the Minds of sleeping Animals are struck and mov'd by external and adventitious Images, and that these are the Causes of Dreams. And the Reason, says Lucretius, why we chiefly dream of those Things, about which we are mostly taken up and busy'd in the Day, notwithstanding that Images, of all Kinds are constantly at hand, is, because

the Passages, thro' which the Images had so often enter'd, are not clos'd up, and therefore more easily receive and admit the Images, that belong to the Actions, in which we have been employ'd, than those that appertain to other Things. And not only the Dreams of Men, but of other Animals may be explain'd in this manner. Nor is it to be wonder'd at, that some Dreams fright us more than others : for they, whose Images are compos'd of rough Seeds, that rudely grate and wound the Mind upon which they strike, must of Necessity be the most frightful. This is the Account Lucretius gives of the Cause of Dreams in general, and he enumerates several Dreams, that are most usual to Men, and ascribes the chief Cause of them to the various Desires, Employments, and Diversions, with which they have been taken up and busy'd, when they were awake, and in which their Thoughts were principally employ'd. Aristotle says, That Dreams are the Reliques of those Things, which the Senses, when awake, perceive ; and that since the Objects of our waking Senses do not immediately vanish, as soon as the Senses cease to be affected

The MERCHANTS dream of STORMS, they hear them
 And, often shipwrack'd, leap, or swim to Shore : (roar,
 975 I think of NATURES Pow'rs, my MIND pursues
 Her Works ; and, ev'n in SLEEP, invokes a MUSE :
 And other STUDIES too, which entertain
 Mens waking Thoughts, they dream them o'er again.

Thus

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affected with them, but remain
 some small time, and at least
 leave behind them a strong Im-
 pression on our Thoughts, it is
 nothing strange, that the Images
 of those Things, which, when
 we were awake, we either did,
 or spoke of, or thought of,
 should offer themselves to us
 when we are asleep: Macrobius,
 in Somn. Scip. lib. 1. cap. 3. enu-
 merates five several sorts of
 Dreams, which the Antients had
 observ'd, and distinguish'd by
 as many several Names. The
 Greeks call'd them, *ὄνειρος*, *ὄρα-
 μα*, *χρηματισμός*, *ἐνύπνιον*, and
φάντασμα. The Latins, Somni-
 um, Visio, Oraculum, Insomni-
 um, and Visus, which last is
 the Word Cicero always uses
 when he has occasion to ex-
 press the *φάντασμα* of the Greeks.
 It would be too tedious to give
 an account of each of them, and
 of the superstitious Credulity of
 the Antients concerning Dreams :
 We therefore refer the Reader to
 Macrobius in the Place above-
 cited, where he will abundantly
 find wherewith to satisfy his Cu-
 riosity. Chaucer, in his Tale
 of the Cock and the Fox, gives
 us a physical Reason of Dreams :
 We will be oblig'd to Dryden for
 his Thoughts, which, as he has
 translated them into modern
 Words, are as follows,

— All Dreams
 Are from Repletion and Com-
 plexion bred,
 From rising Fumes of indigested
 Food,
 And noxious Humours that in-
 fect the Blood :

When Choler overflows, then
 Dreams are bred
 Of Flames, and all the Families
 of Red :

Red Dragons, and red Beasts in
 Sleep we view ;
 For Humours are distinguish'd
 by their Hue.

From hence we dream of War,
 and warlike Things,
 And Wasps, and Hornets with
 their double Stings.

Choler adust congeals our Blood
 with Fear ;

Then black Bulls toss us, and
 black Devils tear.

In sanguine airy Dreams aloft
 we bound :

With Rheums oppress'd, we sink
 in Rivers drown'd :

The dominating Humour makes
 the Dream.

And the same Authour, in ano-
 ther Part of the same Poem,
 sums up the whole Affair of
 Dreams in a few Lines, which
 are likewise thus render'd by
 Dryden :

Dreams are but Interludes, which
 Fancy makes ;

When Monarch Reason sleeps,
 this Mimick wakes ;

Compounds a Medley of dis-
 jointed Things,

A Court of Cobblers, and a Mob
 of Kings.

Light Fumes are merry ; gros-
 ser Fumes are sad ;

Both are the reasonable Soul run
 mad :

And many monstrous Things in
 Dreams we see,

That never were, nor are, nor
 e'er can be.

Some-

Thus they, who with continu'd Sport and Play,
 980 Make the dull troublesome Time haft away,
 The Objects, tho' remov'd, yet leave behind
 Some secret Tracts, and Passage thro' the Mind,
 And fit for Images of the fame Kind :
 Before their waking Eyes those Sports appear ;
 985 They see the Wantons dance, and seem to hear
 The speaking Strings breathe forth the softest Air.
 The same Companions still, the same Delight,
 And the same painted Scenes still please the Sight :
 So strong is Use, such Custom's Pow'r confess'd ;
 990 And not in thoughtful Man alone, but Beast :
 For often sleeping RACERS pant and sweat,
 Breathe short, as if they ran their second Heat ;
 As if, the Barrier down, with eager Pace
 They stretch'd, and were contending for the Race :
 995 And often HOUNDS, when Sleep has clos'd their Eyes,
 Will toss, and tumble, and attempt to rise :
 They open often, often snuff the Air,
 As if they press'd the Footsteps of the Deer ;
 And, sometimes wak'd, pursue their fancy'd Prey,
 1000 The fancy'd Deer, that seems to run away,
 Till quite awak'd, the follow'd Shapes decay.
 And softer CURS, that lie, and sleep at home,
 Will often rouse, and walk about the Room,
 And bark, as if they saw some Strangers come.
 But

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Sometimes we but rehearse a
 former Play :
 The Night restores our Acti-
 ons done by Day,
 As Hounds in Sleep will open
 for their Prey.
 Sometimes forgotten things, long
 cast behind,
 Rush forward to the Brain, and
 come to Mind :
 The Nurses Legends are for
 Truths receiv'd,
 And the Man dreams, but what
 the Boy believ'd :
 In short, the Farce of Dreams is
 of a Piece ;
 Chimæra's all, and more absurd,
 or less.

979. Thus they, &c.] The
 Meaning is, that they who go to
 see Plays for some Days together,
 are apt to dream of them at
 Night, and in their Dreams fancy
 they see the Actours, hear them
 repeating their Parts, and the
 Musick playing ; as also that
 they see the Audience and the
 Decorations of the Stage. This
 is the Sense of Lucretius, which I
 the rather take Notice of, be-
 cause the Words, Sport and Play,
 in the first Line of this Para-
 graph, express but ill the Come-
 dies and Tragedies, of which the
 Poet is speaking.

1005. But

1005 But now from IMAGES, whose Forms comprise
 Rough PRINCIPLES, the frightful DREAMS arise:
 Thus BIRDS will start, and seek the Woods by Night,
 Whene'er the fanſy'd HAWK appears in Sight;
 Whene'er they ſee his Wing, or hear him fight.

1010 But SEEDS, that raiſe heroick Thoughts in Men,
 Ev'n ſuch are often rais'd in Dreams; for then
 They fight, are taken Captive, and rebel;
 They ſhout, and groan, as if the Victor fell;
 Some ſtrive, ſome weep, ſome ſigh; and, oft afraid,
 1015 Purſu'd, or torn by Beaſts, cry out for Aid:
 Some talk of State-Affairs, and ſome betray
 The Plots their treach'rous Minds had form'd by Day:
 Some fly from following Death; and others, thrown
 From lofty Pinnacles, ſink headlong down:
 1020 But waking, tho' they know themſelves abus'd,
 Yet are their Pow'rs, their Spirits ſo confus'd,

They

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1005. But now, &c.] Here the Poet begins to treat of frightful Dreams, and teaches; That they are caus'd by Images, that flow from Things, which are compos'd of rough Seeds.

1007. Thus Birds, &c.] The Words of the Text are,

At variæ fugiunt volucres, pen-
 nisque repentè
 Sollicitant Divûm nocturno tem-
 pore lucos, &c.

In which we may obſerve a Scoff even worthy of Lucretius: Lucus a Grove, is thus deſcrib'd by the Scholiaſt upon Homer: *πᾶς τόπος συνδένδρῳ ὕδαρ ἔχων, ἢ θεοῖς ἀφιερῶμεν.* Every Place planted with Trees, having Water, and conſecrated to the Gods. Now Lucretius impiouſly inſinuates, That the Gods cannot protect their Inmate Birds from the Image of a Hawk.

1012. They fight, &c.] Dreams of this Nature, which are of the Sort the Antients call'd inſom-

nia, are elegantly deſcrib'd by Petronius, in theſe Verſes:

Somnia quæ mentes ludunt, vo-
 litantibus umbris,
 Non delubra Deûm, nec ab æ-
 there numina mittunt,
 Sed ſibi quiſque facit. Nam
 quum proſtrata ſopore
 Urget membra quies, & mens
 ſine pondere ludit,
 Quicquid luce fuit, tenebris a-
 git: oppida bello
 Qui quatit, & flammis miſeran-
 das ſævit in urbes,
 Tela videt, verſasque acies, &
 funera regum,
 Atque exundantes perfuſo fan-
 guine campos, &c.

To which I add theſe two excel-
 lent Verſes of the Authour of
 the Diſpenſary, in a Deſcription
 of Night;

The ſlumb'ring Chiefs of pain-
 ted Triumphs dream,
 While Groves and Streams are
 the ſoft Virgin's Theme.

They lie half-dead in deep Amaze, remain
Thoughtless, and scarce recover Sense again.

Others, when thirsty, fanſy purling Streams;
1025 Sit down, and quaff the River off in Dreams. (full,
[The YOUTH, by MORPHEUS chain'd, with Veſſels
Dreaming he's near ſome Sink, or lazy Pool,

A

NOTES.

1026. 1027. The Youth, &c.] These 4.v. are omitted by Creech.

Morpheus, &c.] He was, according to ſome, the Son, according to others, the Servant of Somnus, the God of Sleep, and Father of Dreams. Morpheus was ſo call'd, becauſe his Province was to imitate, τὰς μορφάς, the Looks and Forms of Men. He is deſcrib'd by Ovid. Metam. 11. v. 364. where, ſpeaking of Somnus the God of Sleep, he ſays, that

Excitat artificem, ſimulatorem-
que figuræ

Morphea. Non illo juffus ſo-
lertior alter

Exprimit inceſſus, vultumque,
modumque loquendi :

Adjicit & veſtes, & conſuetiſſi-
ma cuique

Verba : ſed hic ſolos homines
imitatur——

Thus render'd by Dryden :

—— Somnus, the drowzy God,
Excited Morpheus from the ſlee-
py Crowd :

Morpheus, of all his num'rous
Train, expreſs'd

The Shape of Man, and imitated
beſt :

The Walk, the Words, the Ge-
ſtures could ſupply,

The Habit mimick, and the
Mien bely :

Plays well, but all his Action is
confin'd,

Extending not beyond our hu-
man Kind.

But Mr Rowe, in his Ulyſſes,
extends his Power much far-

ther, nay, ev'n makes him a
God, but, I think, without Au-
thority : However, the Paſſage
is well worth the tranſcribing :

Still, when the golden Sun with-
draws his Beams,

And drowzy Night invades the
weary World ;

Forth flies the God of Dreams,
fantastick Morpheus :

Ten thousand mimick Fanſies
fleet around him,

Subtile as Air, and various in
their Natures :

Each has ten thousand thousand
diff'rent Forms,

In which they dance, confus'd, be-
fore the Sleeper ;

While the vain God laughs to
behold what Pain

Imaginary Evils give Mankind.

This Morpheus had two Bro-
thers, or Fellow-Servants, Pho-
betor or Icelos, and Phantaſus :
who likewiſe had their peculiar
Offices allotted them : This too
we learn from Ovid, in the place
above-cited ; I omit the Ori-
ginal, and will give it only as trans-
lated by Dryden :

Another Birds, and Beaſts, and
Dragons apes,

And dreadful Images, and Mon-
ſter-Shapes :

This Demon, Icelos, in Heav'n's
high Hall,

The Gods have nam'd, but
Men Phobetor call :

A third is Phantaſus, whoſe A-
ctions roul

On meaner Thoughts, and
Things devoid of Soul :

E e e Earth,

A briny Flood discharges from his Veins,
And the rich *ASIAN* Quilt, and Bedding stains.]

And

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Earth, Fruits, and Flow'rs he
represents in Dreams,
And solid Rocks unmov'd, and
running Streams.

According to this Distinction of
their several Offices, this last,
Phantasm, would, if the Tran-
slatour of these Verses had
thought fit, have been more
proper to represent his Sink, or
lazy Pool.

1027. Sink, or lazy Pool,] *Lacum ac dolia curta.* For it was
the Custom at Rome, to set
Tubs, or earthen Pots, in the
Corners of the Streets; for the
Passengers to make Water in.
This we learn from C. Titius,
who liv'd in the same Age with
Lucilius, and who, in an Orati-
on he made in Behalf of the Fan-
nian Law, has this Passage, as
we find it cited by Macrobius,
Saturnal. lib. 2. cap. 12. Inde
ad comitium vadunt, ut litem
suam faciant: dum eunt, nulla
est in angiporto amphora, quam
non impleant, quippe qui vesicam
plenam vini habeant. Faber says
positively, that these Vessels
were not of Wood, but of Earth,
and made by the Potters: yet
Dolium, I think, always signi-
fies a wooden Vessel.

1029. The rich Asian Quilt,]
Babylonica magnifico splendore:
Babylon was a City of Asia, and
the Making of Hangings, Car-
pets, &c. with Figures, and of
divers Colours, was first invent-
ed there, and from thence they
were call'd *Babylonica*, *Plin.*
lib. 8. cap. 48. Colores diversos
picturæ intertexere Babylon max-
ime celebravit, & nomen impo-
suit. See above, v. 25. *Plautus*
in *Sticho*.

Tum Babylonica peristromata
confutaque tapetia

Advexit minimum bonæ rei.

And in *Pseud.* he calls them,

Alexandria belluata conchyliata
peristromata.

Martial. lib. 8. Epig. 28.

Non ego prætulerim Babylonica
picta superbè
Texta Semiramia quæ varian-
tur acu.

For *Semiramis* reign'd at *Baby-*
lon. And *Cowley, David. 3.*

The Room with golden Tap'stry
glitter'd bright;
At once to please, and to con-
found the Sight.

Th' excellent Work of *Baby-*
lonian Hands.

But purple Coverlets or Coun-
terpoints seem to have been an-
tiently most in use, especially
among great Persons: *Homer.*
Il. 9.

Εἶσεν δ' ἐν κλισμοῖσι τὰ πησὶ τε
πορφύρεοισι.

And *Virgil, Georg. 2. v. 506.*

————— *Et Sarrano indormi-*
at ostro.

That is, *Tyrian Purple.* Thus
too *Stat. Thebaid. 1.*

————— *Pars ostro tenues, au-*
roque sonantes
Emunire toros. —————

And *Plato, the Comedian, in A-*
then. 2. says, they lie, *ἐν κλινᾷς*
ἐλεφανίνοις ἢ σρώμασι πορφύρε-
βάπτοις, &c.

1030. And

1030 And those, whose BLOOD boils high, whom vig'rous
Has fill'd with SEED, and fir'd with lustful Rage, (AGE
If pleasing DREAMS present a beauteous Face,
How hot his Blood, how eager to embrace !

1035 Nay oft, as in the Fury of the Joy,
The flowing SEED pollutes the am'rous Boy.

[Then first our SEED begins its busy Rage,
When Strength confirms our Limbs with rip'ning Age:
For other Matters other Things do move;
But HUMAN SEED, the Object which we love:

1040 This, when prepar'd, at first does bear fresh Grace
From ev'ry Limb, as it the Whole does trace,

To

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1030. And those, &c.] Some accuse Lucretius of Immodesty in this Passage; but I, says Creech, discover a great deal of Art. For he would never have treated of Dreams of this Nature, unless the Explication of them had been absolutely necessary, in order to the natural Introduction, and Connexion of the subsequent Disputation of Lust and of Love.

1034. As in the Fury of the Joy,] Quasi transactis omnibus rebus, says Lucretius: that is, ὡς Ἀφροδίτην τελείσαντες, as I, says Faber, know an excellent Authour, who is very Skilful in these Matters, expresses himself. But Theocritus expresses it otherwise,

Ἐπερίχθην τὰ μέγιστα. Idyl. 2.

1036. Then first, &c.] Here Creech has omitted fourteen Verses of his Authour, which these fifteen supply. In them the Poet gives us a lively Image of all manner of Concupiscence, and explains the whole Affair of lustful Love, as well in regard to the Mind, as to the Body. Beautiful Images, says he, move the Mind: The Mind brings the Seed from all the Members of the Body into the Genitals; which Parts swell to

an Erection, and after that the Action is consummated.

1039. The Object which we love:] Lucretius says,

Ex homine humanum semen ciet
una hominis vis :

Creech interprets the last Words, una hominis vis, to mean, either the Image of a beautiful Body moving the Mind, or the Mind it self bringing the Seed from all the Parts of the Body.

1040. This, when prepar'd, &c,] Lucretius.

Quod simulatque suis ejectum se-
dibus exit,
Per membra, atque artus decedit
corpore toto
In loca, &c.

Upon which Faber observes, That the Word toto is not us'd without Reason, but Means, an intire Body, that has not lost any of its Members: for it often happens, that mutilated Parents get mutilated Children: which is confirm'd by many indisputable Examples: Therefore the Seed comes from all the Members: 'Tis certain too, that Tertullian was of the same Opinion, when he said, that in the Fury of the Act, when the Seed is ejected, something seems to go out even

To certain Fibres, still it does obtain
 About the procreative Parts to reign :
 Enrag'd the Region swells ; a WILL does breed,
 1045 Where LUST directs, there to project the SEED :
 The MIND provokes the turgid NERVES to move
 Tow'rd's that dear Idol, whence she drank her Love:
 For mostly all receive the Wound ; and there (bear,
 The Blood beats high, from whence our Smart we }
 1050 And rosy Streams gush on the charming Foe, if near.]

LOVE

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from the very Soul. Denique, ut adhuc verecundia magis periclititer quam probatione, in illo ipso ultimo voluptatis æstu, quo genitale virus expellitur, nonne aliquid de animâ quoque sentimus exire. Tertull. de animâ. All this is true, says Creech ; but Lucretius meant something else, which others may better conjecture than I express.

1048. For mostly, &c.] This and the two following Verses run thus in the Original :

Namque omnes plerumque cadunt in vulnus, & illam Emicat in partem sanguis, unde icimur ictu :

Et, si comminus est, hostem ruber occupat humor.

These Verses Lambinus, Faber, &c. expunge: yet they seem to carry a Meaning very proper to the Matter in hand, and not to be unworthy of Lucretius. Lambinus confesses, that he could not see any Connexion between them and the foregoing Verses, and therefore was for rejecting them: And this is the Point I am going to examine. The Verses that precede them, run thus:

Inritata tument loca femine, fitque voluntas

Ejicere id, quo se contendit diralibido ;

Idque petit corpus mens, unde 'st faucia amore :

Namque omnes, &c.

Which I thus interpret. Those Parts being enrag'd by the Seed, swell ; and thence arises a Desire of ejecting the Seed on that Part, to which the raging Lust is striving to attain: and the Mind tends to that Body, from which she receiv'd her Wound of Love. Namque omnes, &c. For all Men, for the most part, fall upon their Wound, and the Blood gushes with violence towards the Part, from whence we are wounded ; and if the Murderer be near us, the red Liquor will spout upon him. What follows makes the Connexion appear yet more plain :

Sic igitur Veneris qui telis accipit ictum,
 Unde feritur, eo tendit. —

That is to say, In like manner, He who is wounded by the Darts of Venus, tends to the Place, from whence he was struck. But Nardius gives another Interpretation to the last of these Verses, and says, the Poet speaks of a dead Body, that bleeds afresh, if the Murderer approach it ; of which I the rather disapprove, because even he himself will not allow the Fact to be true : but that the Wounded fall upon the side on which they are wounded, is not only confirm'd by Experience, but a natural Reason may be given, why in all probability it cannot be otherwise: for all things bend, and incline to fall on

Love rises then, when, from a beautiful Face,
 Some pleasing FORMS provoke us to embrace ;
 Those Bawds to Lust, when with a tickling Art,
 They gather turgent SEED from ev'ry Part,
 1055 And then provoke it : Then rise fierce Desires ;
 The Lover burns with strong, but pleasing, Fires ;
 Which often are pursu'd by following Care,
 Distracting Thoughts, and often deep Dispair.

Nay,

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on the side, on which is their Imbecility, and whatever is supported by a certain Force, when that Force comes to be impair'd, from whatever Cause it happens to be so, must of necessity incline to the side on which is its Weakness : and when the weak Part gives way, it drags along with it into Ruin the Parts that are annex'd to it, and which together with it make the whole. This we may observe daily of Buildings, and of Cripples. Now the wounded Part must grow weak, not so much by reason of the Dissolution of its Texture, as because of the loss of Blood and animal Spirits ; which Hippocrates himself, lib. de Aliment. allows to be the causes of Strength : therefore wounded Animals must naturally fall on the Side on which they receive their Wound, *Corruit in vulnus*, says Virgil, of Pallas, whom Turnus slew. *Æn. 1c. v. 488.* And this I presume sufficient to justify the retaining these Verses, notwithstanding the Censure of those learned Interpreters, who have absolutely rejected them ; since it proves them to have a visible and natural Connexion, not only with what went before, but likewise with what follows, which Dryden has thus render'd :

So likewise he, who feels the
 fiery Dart
 Of strong Desire transfix his
 am'rous Heart ;

Whether some beautiful Boys
 alluring Face,
 Or lovelier Maid, with unresisted
 Grace,
 From her each Part the winged
 Arrow sends,
 And whence he first was struck,
 he thither tends :
 Restless he roams, impatient to
 be freed,
 And eager to inject the sprightly
 Seed.
 For, stung with inward Rage, he
 flings around,
 And strives t' avenge the Smart
 on that which gave the Wound.

1057. Following care,] Some Copies read frigida, others fervida cura : Creech in this place takes notice of neither. Faber is absolutely for fervida, and says, every Man will approve that reading, who can truly say from his Heart, *Nunc scio quid sit Amor.* — The Care, that is caus'd by Love, is hot, it glows, it burns : *μαλερόν βέλϑ, πυρόγένη βέλεμνα, πυρὶ πάντα βέλαπν.* Creech also, in his Latin Edition, is of the same Opinion, and says, He too will approve of it, who observes, That Lucretius is explaining the Rise, and Increase, or Progress of Love: First, a Drop of it distills upon the Heart, thence proceeds a vehement Desire, which is nourish'd by the Images, that are continually presenting themselves to the wounded Lover ; insomuch that, tho' the Object of his

Nay, tho' the pleasing OBJECT is remov'd,
 1060 Tho' we no longer view the Thing belov'd,
 Yet FORMS attend: or if we chance to hear
 Her Name; LOVE enters with it at the Ear.
 But 'twill be wise and prudent to remove,
 And banish all Incentives unto LOVE:

And

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his Flame be absent, yet her Name is always sounding in his Ears. But Dryden seems to approve of frigida cura, as we may judge by his Translation of this Passage:

For fierce Desire does all his Mind employ,
 And ardent Love assures approaching Joy.
 Such is the Nature of that pleasing Smart,
 Whose burning Drops distill upon the Heart:
 The Fever of the Soul, shot from the Fair,
 And the cold Ague of succeeding Care.
 If absent, her Idea still appears,
 And her sweet Name is chiming in your Ears.

1063. But 'twill be wise, &c.] In all the Latine Authors, says Faber, numerous as they are, there is not, in my Opinion, any thing that equally ought, or deserves, to be read, as the following Verses. And yet there have been some Men heretofore, and at this Day many of the same sort are to be found, who strenuously contend, that they ought, if possible, to be conceal'd from the Eyes of Mankind, as abounding with manifest abominable Impurities. Hard Fate of our Poet! whose so useful Counsels, whose so salutary Advices have been thus ill receiv'd, and met with so prosperous Success: For though he cry out with all his Might,

Sirenas, hilarem navigantium
 poenam,

Blandasque mortes, gaudiumque crudele,
 Effugite, ô miseri, tortumque ab littore funem
 Rumpite; —————

Tho' he prove by many Arguments, That Lust, Incontinence, and Debauchery, are the directest Roads, that lead to inevitable Ruin and Perdition; and that we ought therefore to have in Abomination, and to avoid and fly from, more than we would from the Jaws of devouring Serpents and wild Beasts, those infamous Prostitutes, who lead by the Nose their inconsiderate Admirers: tho' he shews, that Estates, Reputation, and the Health and Welfare both of the Mind and Body, are ruin'd that way; notwithstanding all this, I say, there are some so superciliously tender of their own and others Modesty, as to exclaim against, and as to give us Warning to avoid, these obscene Expressions, these bawdy Verses, that are not fit to be read, nor worthy to be remember'd: I, for my Part, confess, that I discover in this Disputation nothing of Impurity, nothing obscene, nothing unfit to be read, or unworthy to remember: And if any thing of such Nature appear to others, the Reader is in fault, not the Poet: If nothing of this Kind may be read, Physicians must leave off to study Nature, and Anatomies must no longer be expos'd to view. At least, this I think I may affirm for a Truth not to be controverted; that, if what Lucretius has here written

written, must be deem'd impure and obscene, yet Expressions, far more impure and obscene, may be found in a certain Book, which no Man will dare to blame. I know it will be objected, That that holy Writer, whom it is no matter to name in this place, handled that Subject, even tho' it be of a most filthy Nature, so plainly, and with such open Broadness, that he might, by the perspicuous Turpitude of the Description, create the greater abhorrence of that Vice, and render it the more detestable. I own it; nor was I ever of another Opinion. But to what end, or in what Design, did Lucretius write in this manner? Was it that he might instruct in the Art of playing the Bawd, and thus make his Fortune by the vilest Commerce? Other Poets have indeed in many Ages follow'd that Trade, and found their Accompt by it; and perhaps too some do so at this Day: But the Integrity of his Life, the Severity of his Manners, and the many most salutary Precepts, that are scatter'd here and there throughout this whole Poem, leave us no Room to suspect any such base Design in Lucretius. Let us see at one View the wholesome Advice he gives us in the Affair of Love.

Sed fugitare decet simulacra &
pabula amoris,
Abstertere sibi, atque aliò convertere mentem,
Nam certa & pura est sanis magis inde voluptas,
Quam miseris: Etenim potiundi tempore in ipso
Fluctuat incertis erroribus ardor amanti;
Nec reperire malum id possunt quæ machina vincat.
Usque adeo incerti tabescunt vulnere cæco.
Adde quod absumunt vires, pereuntque labore:
Adde quod alterius sub nutu degitur ætas.

Labitur interea res, & vadimonia fiunt:
Languent officio, atque agrotat fama vacillans.
Si nescis, etiam medio de fonte leporum
Surgit amari aliquid, quod in ipsis floribus angat:
Aut quod conscius ipse animus se forte remordet,
Desidiosè agere ætatem, lustrisque perire;
Aut quod in ambiguo verbum jaculata reliquit,
Quod cupido affixum cordi vivescit ut ignis:
Uti fit, ut melius multo vigilare sit ante,
Quâ docui ratione, cavereque ne inlaqueeris.

Of which the English Reader will not be displeas'd to see Dryden's Interpretation:

But strive those pleasing Faints to remove,
And shun th' aerial Images of Love,
That feed the Flame——
For on one Object 'tis not safe to stay;
Force then the Tide of Thought some other way:
For purer Joys in purer Health abound,
And less affect the sickly than the sound.
When Love its utmost Vigour does imploy,
Ev'n then 'tis but a restless wand'ring Joy.
All Ways they try, successful all they prove,
To cure the secret Sore of lingering Love.
Besides——
They waste their Strength in the venereal Strife,
And to a Woman's Will enslave their Life.
Th' Estate runs out, and Mortgages are made;
All Offices of Friendship are decay'd;
Their Fortune ruin'd, and their Fame betray'd;
And

1065 And let thy Age, thy vig'rous Youth, be thrown
 On ALL in common; not reserv'd for ONE:
 For that breeds Cares and Fears; that fond Disease,
 Those raging Pains, if nourish'd, will increase:
 Unless you fanfy ev'ry one you view,
 1070 Revel in LOVE, and cure old Wounds by new:
 Nor do they miss the Joy, who LOVE disdain,
 But rather take the SWEET without the PAIN:
 Nay, they have greater Sweets, while Lovers Arms
 Shall clasp their Dears, while they behold their Charms:
 Strait

NOTES.

And, in the Fountain, where the
 Sweets are sought,
 Some Bitter bubbles up, and
 poysons all the Draught.
 For guilty Conscience does the
 Mirrour bring,
 Then sharp Remorse shoots out
 her angry Sting:
 And various Thoughts, within
 themselves at Strife,
 Upbraid the long mis-spent lux-
 urious Life.
 Perhaps the fickle Fair One
 proves unkind,
 Or drops a doubtful Word,
 that pains his Mind,
 And leaves a rankling Jealou-
 sy behind.
 Therefore far better is it to pre-
 vent,
 Than flatter the Disease, and
 late repent:
 Because to shun th' Allurement
 is not hard
 To Minds resolv'd, forewarn'd,
 and well prepar'd:
 But wond'rous difficult, when
 once beset,
 To struggle thro' the Streights,
 and break th' involving Net.
 Dryd.

Is this the Language of a Man,
 who intended to corrupt his Rea-
 ders, or rather of one who de-
 sign'd usefully to instruct and
 advise them? Thus Faber, con-
 cerning the Poets Intention in
 this Discourse of Love. Creech

too subscribes to his Opinion,
 and adds, that the Poet has in
 this place been as careful of his
 Diction, and that it is at least as
 pure and correct, as in any other
 Part of the whole Poem; and so
 plain and significant likewise, as
 not to need an Interpreter.

1065. And let, &c.] Dryden
 has render'd this Passage other-
 wise, and indeed more close to
 the Sense of Lucretius, than our
 Translatour:

When one molests thy
 Mind,
 Discharge thy Loyns on all the
 leaky Kind:
 For that's a wiser Way, than to
 restrain,
 Within thy swelling Nerves, that
 Hoard of Pain:
 For ev'ry Hour some deadlier
 Symptom shows;
 And by Delay the gath'ring Ve-
 nom grows,
 When kindly Applications are
 not us'd:
 The Scorpion Love must on the
 Wound be bruise'd.
 On that one Object 'tis not safe
 to stay,
 But force the Tide of Thought
 some other way:
 The squander'd Spirits prodigal-
 ly throw,
 And in the common Glebe of
 Nature sow.

1075. Strait

1075 Strait Doubts arise, their careless Mind's imploy'd,
Which SWEETS must first be rifl'd, which enjoy'd:
What they desir'd they hurt, and midst the Bliss
Raise Pain; and often, with a furious Kiss,
They wound the balmy Lip: this they endure,
1080 Because the Joy's not perfect, 'tis not pure:
But still some STRING remains, some fierce Desire
To hurt whatever 'twas that rais'd the FIRE:
But yet the PAINS are few, they quickly cease;
The mix'd DELIGHT does make the HURT the less.
1085 Perhaps they hope that she that struck, the same
Can heal, that she that rais'd, can stop the Flame:
Fond Fanny this in Love! We ne'er give o'er:
The more we know, and have, we wish the more.

'Tis

NOTES.

1075. Strait Doubts, &c.] Dryden.

Nor knows the Lover in that
wild Excess,
With Hands or Eyes, what first
he would possess;
But strains at all, and fast'ning
where he strains,
Too closely presses with his fran-
tick Pains:
With biting Kisses hurts the
twining Fair;
Which shews his Joys imperfect,
unsincere;
For, stung with inward Rage, he
flings around,
And strives t' avenge the Smart,
on that which gave the Wound.

1078. Raise Pain; &c.] Dryden, in all for Love:

But when I have you fast, and
all my own,
With broken Murmurs, and tu-
multuous Sighs,
I'll say, you were unkind, and
punish you,
And mark you red with many
an eager Kiss.

1087. Fond Fanny, &c.] Dryden.

For ardent Hope still flatters an-
xious Grief,
And sends him to his Foe to seek
Relief:
Which still the Nature of the
Thing denies;
For Love, and Love alone of all
our Joys,
By full Possession does but fan
the Fire;
The more we still enjoy, the
more we still desire.

And to the same Purpose in the
Tragedy of All for Love, he says
finely,

There's no Satiety of Love in
thee!
Enjoy'd thou still art new: per-
petual Spring
Is in thy Arms: the ripen'd
Fruit but falls,
And Blossoms rise to fill its
empty Place,
And I grow rich by giving,
And in Amphitryo.

Your Fruits of Love are like
eternal Spring
In happy Climes, where some are
in the Bud,
Some green, and rip'ning some,
while others fall.

Fff

1089. 'Tis

'Tis true, because the MEAT and DRINK's convey'd
 1090 To proper VESSELS; Thirst and Hunger's stay'd:
 But now from Beauty, now from FORMS that please,
 What comes, but thin, and empty IMAGES?
 Ev'n such as he enjoys, that drinks in DREAMS;
 His THIRST encreases midst the fanfy'd STREAMS.
 1095 So LOVE deludes poor Men; their cov'rous Eye,
 What long, what frequent Sights can satisfy?
 What from the tender Limbs, with wanton Play,
 And am'rous Touch, poor Lovers bring away?
 Nay, ev'n in the EMBRACE, whilst both imploy
 1100 Their Strength; and BODIES feel the coming Joy;
 Tho' then they twine, and bill like loving DOVES,
 Tho' ardent Breathings fire each others Loves;

In

NOTES.

1089. 'Tis true, &c.] Here the Poet teaches, how the Appetites of Hunger and Thirst come to be satisfy'd, tho' that of Love can never be so: Meat and Drink, says he, go down into the Stomach, where they fill certain Places, whose Emptiness excited the Desire of them: And

Hence Thirst and Hunger may be satisfy'd:

But this Repletion is to Love deny'd:

Form, Feature, Colour, whatsoever Delight

Provokes the Lovers endless Appetite,

These fill no Space, nor can we thence remove

With Lips, or Hands, or all our Instruments of Love:

In our deluded Grasp we nothing find,

But thin aerial Shapes, that fleet before the Mind.

As he, who in a Dream with Drought is curs'd,

And finds no real Drink to quench his Thirst,

Runs to imagin'd Lakes his Heat to steep:

And vainly swills, and labours in his Sleep:

So Love with Fantoms cheats our longing Eyes,

Which hourly seeing never satisfies:

Our Hands pull nothing from the Parts they strain,

But wander o'er the lovely Limbs in vain.

1099. Nay, ev'n, &c.] Dryden.

And when the youthful Pair more closely join,

When Hands in Hands they lock, and Thighs in Thighs they

twine;

Just in the raging Foam of full Desire,

When both press on, both murmur, both expire;

They gripe, they squeeze, their humid Tongues they dart,

As each would force their way to t'others Heart:

In vain: they only cruize about the Coast;

For Bodies cannot pierce, and be in Bodies lost:

As sure they strive to be, when both engage

In that tumultuous momentary Rage:

So

In vain! Fond Fools, they can not mix their Souls,
 Altho' they seem to try, in am'rous Rousls;
 1105 So strictly twin'd, till all their Pow'rs decay,
 And the loose airy PLEASURE slips away:
 Then a short PAUSE between, and then returns,
 The same fierce LUST, the same fierce FURY burns;
 Whilst they both seek, whilst they both wish to have
 1110 Whate'er their wanton Fancies, wanton Wishes crave;
 For this no Cure, for this no Help is found:
 They waste and perish by a SECRET WOUND.
 Besides, they waste their Strength, their Vigour kill,
 And live poor Slaves unto another's Will:
 1115 Debts they contract apace, their Money flies;
 Their Fame, their Honour too, grows sick, and dies.
 Rich Shoos, and Jewels, set in Gold, adorn
 The Feet; the richest purple Vests are worn:

The

NOTES.

So, tangled in the Nets of Love,
 they lie,
 Till Man dissolves in that Ex-
 cess of Joy:
 Then, when the gather'd Bag has
 burst its Way,
 And ebbing Tides the slacken'd
 Nerves betray,
 A Pause ensues; and Nature
 nods a While,
 Till with recruited Rage new
 Spirits boil,
 And then the self-same Violence
 returns:
 With Flames renew'd, th' erected
 Furnace burns:
 Again they in each other would
 be lost,
 But still by adamantin Bars are
 crost.
 All ways they try, successless all
 they prove,
 To cure the secret Sore of lin-
 g'ring Love.

1113. Besides, &c.] Here the
 Poet enumerates the many In-
 conveniences, that are the insepe-
 rable Attendants of Love;
 which at best is a wretched Sla-
 very, obnoxious to Suspensions,
 and fantastical Surmises: In a
 Word, an uneasy Passion, which

all but downright Madmen will
 avoid.

They waste their Strength, &c.]
 This is most certainly true, if
 we may give credit to some Phy-
 sicians, mention'd by Dr. Brown
 in his Pseudodox. Epidemic. lib.
 3. cap. 9. and who, though they
 agree in the generally receiv'd
 Opinion, that the Seed is only a
 more perfect Concoction and Pre-
 paration of the Blood; yet assert,
 that it receives so great a quanti-
 ty of Spirits by that Preparation,
 that to lose but one Drachm of
 it, weakens a Man as much as
 the Loss of sixty Ounces of
 Blood. And hence Persons, ad-
 dicted to Venery, are generally
 pale: whence Juvenal, Sat. 1,
 v. 41.

Accipiat sanè mercedem sangui-
 nis, & sic
 Palleat, ut nudis preffit qui cal-
 cibus anguem.

Where Sanguis is taken for the
 Seed it self; and in that Sense too
 Plautus likewise uses it: Apage
 à me istas sorores, quæ hominum
 sorbent sanguinem.

1117. 1118. Rich Shoos, &c.]

The Wealth, their Fathers toil'd, and fought to gain,
 1120 Now buys a Coat, a Mitre, or a Chain:
 Great Shows and Sports are made, and royal Feasts,
 Where choicest Meats and Wines provoke the Guests:
 Where gawdy Tapestry, and Odours spread
 O'er all the Room, and Crowns grace ev'ry Head:

In

N O T E S.

Lucret. Pulchra in pedibus Sicyonia rident. Sicyon was a City of Peloponnesus, whose Inhabitants are often represented by Cicero to be very effeminate; and lib. i. de Oratore, he particularly mentions their Shoos. Si mihi calceos Sicyonios attulisset, non uterer, quamvis essent habiles, & apti ad pedes, quia non essent viriles. Athenæus, lib. 4. and Lucian in Rhetore mention them likewise. See also Julius Pollux.

1118. The richest, &c.] Lucret.

Teriturque Thalassina vestis
 Assiduè, & Veneris sudorem exercita potat,

Which Dryden has render'd more fully than our Translatour,

And the blue Coat, that with Imbroid'ry shines,
 Is drunk with Sweat of their o'erlabour'd Loins.

Moreover, the Colour, which the Romans call'd Thalassinus, was a Cerulean, and had a Cast of Green. See above, v. 75.

1119. The Wealth, &c.] Lucretius,

Et benè parta patrum fiunt anademata, mitræ,
 Interdum in pallam ac Melitenfia, Ceaque vertunt.

The Anadema was an Ornament that Women wore on their Heads, made of Ribbands, and almost like a Coronet. The Mitra was a Cap which Women

likewise wore, it was set with Pearls, and ty'd under their Chin with Ribbands and Chains. Virg. Æn. 4. v. 216.

Mœoniâ mentum mitrâ crinem-
 que madentem
 Subnexus.

Melitenfia and Cea, were Garments so call'd from the Islands Melita and Cea, whence they were brought. Melita lay in the African Sea, between Sicily and Africa. Hesychius, Μελίτεια, ἔθομα τὶνα ἀφόρα ἐκ Μελίτης ἔνισα. Cicero in 2. cont. Verr. often mentions the Melitenfian Garments: And in 4. cont. Verr. he says, that Melita, the Town where Verres was born, Textrium per biennium ad muliebrem vestem conficiendam fuisse. And of all the Artisans of Melita, Diodorus Siculus chiefly commends τὸς ἔθομα ποιῆντας τῇ τὲ λεπρότητι τῇ τὲ μαλακότητι ἀγαρεπῇ. Cea was an Island in the Ægean Sea, of which Pliny, lib. 4. cap. 9. says, Ex hac profectam delicatiorē fæminis vestem auctor est Varro. Propert. lib. 1. Eleg. 2.

Et tenues Cea veste movere finus:

1123. Odours, &c.] The Custom of the Antients, both Greeks and Latins, to adorn their Heads with Chaplets of Flowers, and to anoint themselves with fragrant Ointments, when they sat down to drink and be merry, is frequently mention'd in the Authours of those Days.
 See

1125 In vain; for still some bitter Thought destroys
His fanſy'd Mirth, and poiſons all his Joys:

First

NOTES.

See B. III. v. 896. It is thought by ſome, that this Cuſtom came originally from the Hebrews: They ground their Conjecture on Ezechiel, chap. 23. where Samaria and Jeruſalem are deſcrib'd, under the Metaphor of Whores: Incenſe and Oil are mention'd v. 41. and in v. 42. it is ſaid, that their Lovers put beautiful Ornaments on their Heads: which Fortunatus Scacchus, in his Myrothecium, lib. 1. cap. 26. underſtands in this Senſe of Garlands of Flowers, and of Ointments: Moreover, they arriv'd at length to an Exceſs of Curioſity, in regard to their Ointments, that was indeed wonderful: For Athenæus, lib. 15. cap. 11: reports out of an old Poet, That they grew ſo nice as to require ſeveral ſorts of Ointments for one ſingle Uction; namely, Egyptian for the Feet and Thighs, Phœnician for the Cheeks and Breasts; Siſymbrian for the Arms; Amaracine for the Eyebrows and Hair, and Serpylline for the Neck and Knees. But above all the reſt, we may obſerve, that the Antients made uſe of one ſort of Oil, or Ointment, of great Value, and ſingular Excellency. It was call'd Oleum Suſinum, and made of Lillies, which in the Phrygian Tongue are call'd *σύσα*, but chiefly of that ſort of Lilly, which the Greeks call *χέριον*. and to which, 'tis believ'd Alluſion is made, Cantic. 5. v. 13. where the Church ſays of Chriſt, His Lips are like Lillies: Which would ſeem a ſtrange Compariſon, according to the common acceptation of that Flower; I mean, if we ſhould underſtand in that Place the white Lilly: eſpecially, ſince the Beauty of the

Lips conſiſts in being red: And therefore our Saviour, deſcribing his Spouſe the Church, according to that Notion of a beautiful Lip, ſays, Thy Lips are like a Thread of Scarlet. Cantic, 4. 3. Wherefore we may conclude, that there were ſeveral ſorts of Lillies: And Pliny deſcribes the Lilly, that is call'd *χέριον*, to be of a ruddy Colour: Eſt & rubens lillium, quod Græci *χέριον*, vocant, ſays that Authour in his Natural Hiſt. lib. 21. cap. 5. and which, as Athenæus, lib. 2. cap. 2. ſays was the ſame with *σύσα*. And of this ſort of Lilly was made that admirable Oleum Suſinum, mention'd by the ſame Pliny, lib. 13. cap. 1. Scacchus, in the Book beforecited, chap. 27. takes this to be the ſame Oil, which the Prophet calls, The Oil of Gladneſs; but that Critick might better have call'd it the Figure of this, which, as he himſelf ſays, ſignifies the high Grace of the Hypoſtatical Union. Beſides, what is ſomewhat ſtrange, we may obſerve, that the learned Cordus makes no mention of this Oleum Suſinum in his Diſpenſatorium, tho' p. 301. of that Book, he deſcribes the Oleum lilinum: But 'tis evident that he means only the Oil of the white Lilly.

1125. In vain; &c.] The Original of this Paſſage deſerves to be tranſcrib'd,

Nequicquam: quoniam medio
de fonte leporum

Surgit amari aliquid, quod in ipſis
floribus angat.

where, by in ipſis floribus, the Poet means, ſays Creech, then chiefly when Love reaches to Lovers his vaſt Delight; when he gives them to drink of his Nectar: Dryden has tranſlated it finely: In

- [First, guilty CONSCIENCE does the Mirrour bring :
Then sharp REMORSE shoots out her angry Sting ;
And anxious THOUGHTS, within themselves at Strife,
[1130 Upbraid the long mis-spent luxurious Life.]
Perhaps some doubtful WORD torments his Mind,
Sinks deep, and wounds, and leaves a Sting behind :
Perhaps he thinks his MISTRESS wanton Eyes
Gloat on his Friend, perhaps faint Smiles he spies.
[1135 Such Mischiefs happen ev'n in PROSP'ROUS LOVE :
But those, that CROSS and ADVERSE PASSION prove,
Those wretched LOVERS met ten thousand more,
Ten thousand scarce can measure the vast Store,
So obvious all, that with the strictest Care
[1140 'Tis good to keep my Rules, and shun the Snare :
'Tis easier to avoid, than break, the Chain,
When once intrap'd, or be redeem'd again ;
The Nets are strong, and we may strive in vain.
Yet, tho' securely caught, you may be free
[1145 Again, unless you are resolv'd to be
A trifling Slave ; and from your Thoughts remove
The FAULTS in MIND and FACE of her you love :
For often MEN, quite blind by fond Desire,
First think their LOVES great BEAUTIES, then admire ;
[1150 Their pow'ful working FANSY still supplies
With borrow'd Shapes, and flattering Disguise,
The meaner BEAUTIES great Necessities.
Hence 'tis that ugly Things, in fansy'd Dress,
Seem gay, look fair to LOVERS Eyes, and please.

The

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In vain : ———

For in the Fountain, where the
Sweets are fought,
Some Bitter bubbles up, and poy-
sons all the Draught.

The two next Verses of Lucreti-
us our Translatour has taken no
Notice of : They are these :

Aut quod conscius ipse Animus
se forte remordet,
Desidiosè agere ætatem, iustis-
que perire :

But I have inserted them, as
translated by Dryden, in 4 Verses.

1135. Prosperous Love :] This
Lucretius calls Amor propri-

us : which is, says Faber, when
a Man is so well belov'd by the
Person, on whom he has fix'd his
Passion, that she forsakes all
Company for his : To which the
Poet opposes the Love, which he
calls Amor adversus, that is to
say, disastrous Love, in which a
Man meets with many Crosses,
and above all, with a Mistress
that neglects and scorns him.

1144. Yet tho', &c.] But the
Wretch is already caught, and
lies struggling in the Snare ;
Who will deliver and set him
free ? This our Poet pretends to
do in the following 52. v.

1154. In this Place Creech has
omit-

- 1155 The BLACK seems BROWN, the NASTY, NEGLIGENT;
 OWL-EY'D, like PALLAS, and my Heart's Content:
 The little DWARF is PRETTY, GRACE all o'er;
 The VAST, SURPRISING; and we must adore;
 The STAMM'RING LISPS; the Lover thinks he hears
 1160 The broken Sounds breath'd forth in softest Airs:
 She's MODEST if she's DUMB, and nought can say;
 The FIERCE and PRATTLING Thing is BRISK and GAY;
 She's

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omitted the three next Verses of his Authour, which are these:

Atque alios alij inridet, Veneremque fudent

Ut placent, quoniam foedo afficiantur amore:

Nec sua respiciunt miseri mala maxima saepe.

Lambinus is for having them expung'd; yet Faber will not give his Consent: On the contrary, he says, they are truly Lucretian, and carry a very good Sense: then he explains them as follows. Some Lovers persuade their Friend, who is in love with a deform'd Dowdy, to appease Venus, and render her propitious to him in his Amours, because it is she has sent him so ugly a Mistress: Mean while they themselves are in Love with others, who are less lovely and less beautiful. Dryden too has omitted them: And indeed, allowing of the Interpretation that Faber has given them, I cannot well see what they have to do in this Place. Creech, in his Latine Notes, has transcrib'd Faber's Opinion, but says nothing of his own: however, having printed the Interpretation of them in a different Character, I am apt to believe, he rather inclin'd to the Opinion of Lambinus.

1156. Owl-ey'd, like Pallas, &c.]

Lucret. Cælia Παμάδιον. Cæli Oculi are the bluish grey Eyes,

such as Cats have; or rather, such as Owls, which have a reddish Cast: These Animals can see by Night, and their Eyes generally look very fierce. Now such Eyes were never esteem'd: And therefore the Lover call'd his Mistress, who had such Eyes, a little Pallas. Pallas was the Goddess of Wisdom, and Homer often calls her γλαυκῶπις, which signifies, having Eyes that sparkle, or that are of a fiery redness, like the Eyes of a Lion.

1157. Grace all o'er;] Χαιρωνία. One of the Graces, who were three in Number, Aglaia, Thalia, and Euphrosyne, the Daughters of Jupiter and Auro-noe, or of Jupiter and Eury-nome. They are said to be very beautiful, extreamly witty, and always gay and merry.

1159. The stamm'ring lisps; &c.] Balba, loqui non quit, πρᾶλιζει. If any stammer to that Degree, that she can not speak, they say, she lisps; for Lipping is but a slight Imperfection in Speaking, in Comparison of Stammering: The first falters only in the Pronunciation of a Letter, and chiefly of R, as Aulola for Aurora: And Aristophanes, and Plutarch, tell us, Alcibiades had such an Impediment: But he that stammers, often murders whole Syllables: Moreover, the last part of this Verse, and all the next, is an Addition to Lucretius.

1163. She's

She's THIN, if HECTICK, and but one Remove
 From DEATH; the MEAGRE is my SLENDER LOVE :
 1165 The GREAT and SWELLING BREAST like CERES is;
 The BIG and hanging LIP, a very KISS.
 Ten thousand such : But grant the sweetest Face,
 Grant each Part lovely, grant each PART a GRACE,
 Yet others equal BEAUTIES do enjoy,
 1170 Yet we have liv'd before without this Toy:

Yet

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1163. She's thin, if hectick, &c.] *ῥαδίην* vero est, jam mortua tuffi : Because a Cough, when it is become a Habit, or at least continues for some Time, wastes the Body, and brings it, as we say, to nothing but Skin and Bone; therefore, that they might extenuate this Fault, they call'd the consumptive Girls, *ῥαδίνας*, thin or slender. Theocritus too says of the Cyparissians, that they are, *ῥαδίαναι*, which the Scholiast interprets, *ἐπιμύχαις*, *λεῖπας*, which signify likewise thin and slender. Ovid had this Expression of Lucretius in his Mind, when he said,

Sit gracilis, macie quæ modo viva sua est.

And this of Lucilius is something like it : *Vix vivo homine ac monogrammo.*

1165. Like Ceres is ;] Ceres, the Goddess of Corn, of whom see B. II. v. 516. and B. V. v. 16. She was always painted with large swelling Breasts; and therefore the Epithet *ῥεοφῶς*, well-fed, is commonly given her. Ceres est ipsa ab Iaccho, says Lucretius : which Expression Arnobius, lib. 3. contra gentes, thus explains: Ceres ab Iaccho, id est, Ceres ἡ τῷ Ἰάκχῳ, that is to say, Ceres, whom Iacchus or Bacchus lov'd. For Bacchus was call'd Iacchus, from *ἰαχῆ*,

a Clamour, because of the bawling drunken Women, that were in his Train. But let us see how Dryden has render'd this Passage,

For thus the Bedlam Train of Lovers use

T' inhaunce the Value, and the Faults excuse :

And therefore, tis no wonder, if we see

They doat on Dowdies and Deformity :

Ev'n what they cannot praise, they will not blame,

But veil with some extenuating Name :

The fallow Skin is for the swarthy put,

And Love can make a Slattern of a Slut :

If Cat-ey'd, then a Pallas is their Love :

If freckled, she's a parti-colour'd Dove :

If little, then she's Life and Soul all o'er ;

An Amazon, the large two-handed Whore :

She stammers ? Oh, what Grace in Lipping lies !

If she says nothing, to be sure she's wise :

If shrill, and with a Voice to drown a Quire,

Sharp-witted she must be, and full of Fire :

The lean consumptive Wench, with Coughs decay'd,

Is call'd a pretty, tight, and slender Maid :

The

Yet she is base; yet she perfumes, to hide
Her nat'ral Smell, her Maids on ev'ry Side
Stand off, and smile, and waggishly deride.

Nay, tho' a LOVER, when deny'd the Bliss,
1175 Stands long, and waits, and warms with soft'ning Kifs
The less obdurate Gate; tho then he pours
His Ointments on, and crowns the Gates with Flow'rs :
Yet, when admitted; when, no longer coy,
The Miss provokes the eager Fool to Joy :
1180 Then ev'ry Thing offends, he fancies none;
But seeks some fit Excuses to be gone :
Then he forgets the Stories he design'd ;
Nor tells how much her Coldness vex'd his Mind,
Nor sighs, and why, my Dear; was you unkind?
1185 Then grieves he gave to her that awful LOVE,
He only vow'd to the great POW'RS ABOVE.

And

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Th' o'ergrown, a goodly Ceres
is express'd,

A Bedfellow for Bacchus at the
least :

Flat-nose the Name of Satyr ne-
ver misses ;

And hanging blubber Lips but
pout for Kisses.

Where among many other things,
well worth taking Notice of, we
may observe the last Verse save
one, Flat Nose, &c. which
Creech has totally omitted: Si-
mula, σιληνῆ, ac Satyra'ft. Lu-
cret. For the Sileni and the Sa-
tyrs, who were the Companions
of Bacchus, were generally paint-
ed with flat Noses. The Sileni
were the oldest, and Masters of
the Satyrs, as we learn from Pau-
sanias in Attic. See Casaubon,
lib. de. Satyricâ, &c. See also
above v. 589. Moreover, Cow-
ley seems to have had this Pas-
sage of Lucretius in his Mind,
when he said,

Colour, or Shape; good Limbs,
or Face,

Goodness, or Wit in all I find ;

In Motion, or in Speech a Grace ;

If all fail, yet 'tis Womankind :

If tall, the Name of proper
flays ;

If fair, she's pleasant as the
Light ;

If low, her Prettiness does please ;
If black, what Lover loves not

Night :
The fat, with Plenty fills my

Heart ;
The lean, with Love makes me

too so ;
If streight, her Body's Cupid's

Dart
To me ; if crooked, 'tis his

Bow.

1171. Yet she is base ; &c.] This
in no wise expresses the Thought
of Lucretius, who says,

Nempe eadem facit, & scimus
facere omnia, turpi.

Dryden much more to the pur-
pose,

She does no more in that for
which you woo,

Than homelier Women full as
well can do.

1184. And why, &c.] This is
not

And this our MISSES know, and strive to hide
 Their Faults from those (the Cov'ring's decent Pride)
 Whom they would cheat, and bind to an Amour;
 1190 Tho' foul behind, they look all bright before;
 In vain; for thou canst understand the Chear,
 Discover, know their Wiles and gross Deceit.
 Nay, if she's free, if not designs to vex,
 Nor cross thy Courtship, or thy Thoughts perplex,
 1195 She'll shew the common Failures of her Sex.
 [Nor always do they feign the SWEETS of LOVE,
 When round the panting YOUTH their pliant Limbs
 they move;
 And cling, and heave, and moisten ev'ry Kiss;
 They often share, and more than share the Bliss;
 1200 From ev'ry Part, ev'n to their INMOST SOUL,
 They feel the TRICKLING JOYS, and run with Vigour
 to the Goal.

Stirr'd

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not in Lucretius, nor do I think he would have said it. Neither has our Translatour any Authority for v. 1190. Tho' foul, &c. I take such Thoughts to be unworthy of his Authour.

1193. Nay, &c.] Lucretius.

Et si bello animo 'st, & non odiosa vicissim,
 Prætermittet te humanis concedere rebus.

Which Faber thus explains: And unless she be downright morose and untoward, you will easily be able to discover her Failings and Defects: Nay, she will not so much as endeavour to conceal them from you, hoping you will not be offended at them, since they are not peculiar to one Woman only, but common to the whole Sex.

For common Sense brings all their Cheats to view,
 And the false Light discovers by the true:

Which a wise Harlot knows, and hopes to find
 A Pardon for Defects, that run through all the Kind. Dryd.

1196. [Nor always, &c.] Here Creech had skipt over seventeen Verses of Lucretius, which are supply'd by these 19. v. taken from Dryden. The Poet supposes he has said enough to create in his Readers a loathing of those common Harlots, who prostitute themselves only for Gain, and who do all they can to hinder Conception. And therefore being now going to shew, how it comes to pass, that Children are sometimes like their Fathers, sometimes like their Mothers, and sometimes like both their Parents; nay, that they sometimes too resemble their Grandfathers, and more remote Progenitors; he premises these 19. v. in which he teaches, that some Women do it with all their Heart, for the Sake of the Pleasure, of which they are no less sensible than the Males: For, that the Joys of Coition

Stirr'd with the same impetuous DESIRE, (require ;
 BIRDS, BEASTS, and HERDS, and MARES their MALES
 Because the throbbing NATURE in their Veins
 1205 Provokes them to assuage their kindly PAINS:
 The lusty LEAP th' expecting FEMALE stands,
 By mutual HEAT compel'd to mutual Bands.
 Thus DOGS with lolling Tongues by Love are ty'd ;
 Nor shouting BOYS, nor Blows their Union can divide :
 1210 At either End they strive the Link to loose ;
 In vain ; for stronger V E N U s holds the Noose.
 Which never would those wretched LOVERS do,
 But that the common HEATS of LOVE they know ; }
 The Pleasure therefore must be shar'd in common too.]
 1215 The CHILD still bears the FORM, whose Seed prevails,
 If MOTHER's, HER's, if FATHER's, then the MALE's :
 But

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Coition are common to both
 Sexes, the Copulations of brute
 Animals abundantly evince.

1202. Stirr'd, &c.] Thus too
 Virg. Georgic. 3. v. 242.

Omne adeo genus in terris ho-
 minumq; ferarumq;
 Et genus æquoreum, pecudes, pic-
 tæque volucres,
 In furias, ignemque ruunt : Amor
 omnibus idem.

Thus ev'ry Creature, and of
 ev'ry kind,
 The secret Joys of sweet Coition
 find ;
 Not only Man's imperial Race,
 but they
 That wing the liquid Air, or
 skim the Sea,
 Or haunt the Desert, rush into
 the Flame :
 For Love is Lord of all, and is
 in all the same. Dryd.

1215. The Child, &c.] In
 these 19. v. Lucretius teaches ;
 That if, when the Seed of both
 Parents mixes and incorporates
 into one Mass, the Seed of the
 Male prevails, the Child, whe-
 ther Male or Female, will re-
 semble the Father : And, on the

contrary, that if the Seed of the
 Female prevail, the Child, be it
 of either Sex, will resemble the
 Mother. And from this pre-
 vailing Power of the Seed, it most
 frequently happens, that the
 Child resembles but one of its
 Parents. But if there be an equal
 Mixture of the Seed of both Pa-
 rents, and neither of them prevail,
 in that Case the Child's Figure
 and Features too are mingled ;
 insomuch, that that common
 Offspring may seem to favour,
 either neither of them both, be-
 cause it derives not its All from
 any one of them ; or else it may
 seem to resemble both of them,
 because it has borrow'd a Part
 from each. But the Reason, why
 Children sometimes resemble
 their Grandfathers, or any other
 of their more remote Ancestours,
 is because the Seed consists, and
 is compos'd, of many Moleculæ,
 or very minute Particles, which
 not being always all of them dis-
 solv'd into Atoms, neither in the
 first Generation or Descent next
 to them, nor in the other next to
 that, come afterwards in one of
 the succeeding Generations, to dis-
 cover themselves in such a man-
 ner, that what they might have

But those, that shew a PART of EITHER FACE,
Are made of SEED, whose friendly POW'RS EMBRACE;
When neither this nor that prevails, and forms the
Mass.

And

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done in the next, or first Generation, they do only in one that is more remote. Lactantius, lib. de Opificio Dei. cap. 12. seems to be of the same Opinion, and tells us besides, That the Reason, why the Seed of the Male sometimes prevails, and sometimes that of the Female, is, because there is a greater Quantity, sometimes of the Seed of one of them, sometimes of that of the other: By which Means the prevailing Seed comes in a manner to surround and shut up the other. His Words are as follows. Similitudines autem in corporibus filiorum sic fieri putant. [Varro scilicet & Aristoteles] Cum femina inter se permixta coalescunt, si virile superaverit, patri similem provenire, seu marem, seu foeminam. Si muliebre praevaluerit, progeniem cujusque sexus ad imaginem respondere maternam. Id autem praevalet è duobus, quod fuerit uberius: alterum enim quodammodo amplectitur ac includit. Hinc plerumque fieri solet, ut unius tantum lineamenta prætendat. Si vero æqua fuerit ex pari semente permixtio, figuras quoque misceri, ut soboles illa communis aut neutrum referre videatur, quia totum ex altero non habet; aut utrumque, quia partem de singulis mutuata est. Nam in corporibus animalium videmus, aut confundi parentum colores, ac fieri tertium neutri generantium similem; aut utriusque sic exprimi, ut discoloribus membris per omne corpus concors mixtura varietur. All which is so exactly the Doctrine of Lucretius, that Dryden's Translation of this Passage of the Poet shall serve

to explain the Sense of that Father.

Now when the Woman's more prevailing Juice

Sucks in the Man's, the Mixture will produce

The Mother's Likeness; when the Man's prevails,

His own Resemblance in the Seed he seals.

But when we see the new begotten Race

Reflect the Features of each Parent's Face,

Then of the Father's and the Mother's Blood,

The justly temper'd Seed is understood:

When both conspire, with equal Ardour bent,

From ev'ry Limb the due Proportion sent,

When neither Party foils, when neither's foil'd,

This gives the blended Features of the Child.

Sometimes the Boy the Grandfire's Image bears;

Sometimes the more remote Progenitour he shares:

Because the genial Atoms of the Seed

Lie long conceal'd, e'er they exert the Breed:

And, after sundry Ages past, produce

The tardy Likeness of the latent Juice.

Hence Families such diff'rent Figures take,

And represent their Ancestours in Face, and Hair, and Make.

Because of the same Seed, the Voice, and Hair,

And Shape, and Face, and other Members are;

And the same antick Mould the Likeness does prepare.

Thus

- 1220 And oft with Joy indulgent FATHERS view'd
 The GRANDSIRE'S Image in their SONS renew'd:
 Because the little MASS of SEED remains
 Intire, and whole within the FATHER'S Veins,
 Which from the GRANDSIRE fell: this VENERABLE takes,
 1225 Of this a Likeness in the Shapes she makes;
 She imitates the GRANDSIRE'S Voice, or Hair,
 His Smile or some peculiar Grace, and Air:
 For these on proper SEEDS depend, and rise
 From proper SHAPES, as well as Hands or Eyes.
 1230 The MALE'S, and FEMALE'S SEED agree to make
 The tender YOUNG, of BOTH the YOUNG partake;

But

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Thus oft the Father's Likeness
 does prevail

In Females, and the Mother's in
 the Male.

For, since the Seed is of a double
 Kind,

From that whence we the most
 Resemblance find,

We must conclude the strongest
 Tincture sent,

And that was in Conception pre-
 valent,

Macrobius Saturnal. lib. 7. cap.
 16. defines the Seed of all Ani-
 mals in these Words: Semen ge-
 neratio est ad ejus ex quo est si-
 militudinem pergens.

1230. The Male's, &c.] The
 Words in Lucretius are,

Et muliebri oritur patrio de fe-
 mine sæclum,

Maternoque mares existunt cor-
 pore creti.

It is not so great a Paradox, says
 the Poet, that the Child should
 chiefly resemble in Face, Hair,
 Voice, &c. either its Father or
 its Mother, according as the
 Seed of either most prevails; as
 it is, that a Child of the Female
 Sex, should spring from the Seed
 of the Father, and a Male Child
 from that of the Mother: How-
 ever, he ascribes this Effect to
 the same Cause, viz. to the Pre-

valence of the Seed. But Lactan-
 tius, in the Place above-cited,
 gives another Reason of it; and
 after having describ'd the interi-
 our Parts of the Womb, and
 said, that the right Part is the
 Male, and the left the Female,
 he continues, That if the Seed of
 the Male happen to fall into the
 left Part of the Womb, then in-
 deed a male Child is Begot; but
 because it is conceiv'd in the Fe-
 male Part of the Womb, it will
 have something more womanish
 than the manly Comeliness re-
 quires; as a beautiful Face, too
 fair a Complexion, a weak shrill
 Voice, &c. In like manner, If
 the Seed of the Female flow into
 the right Part of the Womb, then
 indeed a female Child is begot;
 but because it is conceiv'd in the
 male Part, it will have some-
 thing manly in it, more than
 properly belongs to the Female
 Sex; as strong Limbs, a swarthy
 Complexion, a robust Voice, &c.
 But if the male Seed happens to
 lodge in the right, and the fe-
 male in the left, then the Fruit
 of either is brought forth as it
 ought to be; insomuch that the
 female Offspring will have all
 the Tenderness and Beauty that
 are natural to their Sex, and the
 Male all the Manliness and
 Strength both of Body and
 Mind. Dispare quoque Naturæ
 hoc

But yet that SEX the YOUNG resembles most,
That has more pow'rful SEED, more vig'rous Lust.

Nor do the GODS decree, nor Thoughts imploy,
1235 Which MORTAL shall, which shall not get a Boy,
As some believe; and therefore sacrifice,
While Clouds of Incense from the Altars rise;
Make Vows, and Pray'rs, Temples and Altars build,
To please the angry GODS, and beg a CHILD:
1240 Fond Fooling this, to court the POW'RS ABOVE!
They sit at Ease, and never mind our LOVE,

But

NOTES.

hoc modo fieri putantur: cum forte in lævam uteri partem masculinæ stirpis semen incidet, marem quidem gigni opinatio est: sed quia fit in foemininâ parte conceptus, aliquid in se habere foemineum, suprâ quam virile decus, patiatur: vel formam insignem, vel nimium candorem, vel corporis lævitatem, vel artus delicatos, vel staturam brevem, vel vocem gracilem, vel animum imbecillum, vel ex his plura. Item si in dextram partem semen foeminini sexûs influxerit, foeminam quidem procreari: sed quoniam in masculinâ parte concepta fit, habere in se aliquid virilitatis, ultrâ quam sexus ratio permittat; aut valida membra, aut immoderatam longitudinem, aut fuscum colorem, aut hispidam faciem, aut vultum indecorum, aut vocem robustam, aut animum audacem, aut ex his plura. Si vero masculinum in dexterum, foemininum in sinistram pervenerit, utrosque foetus rectè provenire, ut & foeminis per omnia naturæ suæ decus constet, & maribus, tam mente, quam corpore, robur virile servetur. Lact. de Opif. Dei, c. 12.

1234. Nor do, &c.] The Poet being now going to dispute of the Causes of Barrenness, he first in these 8. v. according to his usual Custom, falls foul upon the Gods, and tells us, it is to no

purpose to make Supplications to them to give us Children; because they never curse with Barrenness, either the Man or the Woman. Nor does it deserve our Admiration, that he excludes his Gods from concerning themselves with the Nuptial Bed, since according to the Doctrine of Epicurus, he places them in the Intermundia, the Spaces between his many Worlds, where they indulge themselves in uninterrupted Repose, and have no manner of Concern for the Affairs here below: It is in vain therefore to importune them with Prayers, to fly to their Oracles, or to have recourse to Magick Numbers; as if we believ'd that

—The vain Decrees of
Pow'rs above
Deny Production to the Act of
Love;
Or hinder Fathers of that happy
Name,
Or with a barren Womb the Ma-
tron shame;
As many think, who stain with
Victim's Blood
The mournful Altars, and with
Incense load,
To bless the show'ry Seed with
future Life,
And to impregnate the well-
labour'd Wife.

1242. But

- But MALE and FEMALE, tho' they oft embrace,
 In vain endeavour to increase their RACE,
 If either's SEED's too subtile, thin, and fine;
 1245 Or else too gross, and dull for that Design;
 For if too thin, the VESSELS ne'er retain
 The SEED receiv'd; it strait flows out again,
 And all the kind Endeavour is in vain.
 But if too gross and dull, it moves but slow,
 1250 And little Pores refuse to let it thro:
 Or it lies fullen there, unfit to breed,
 Nor kindly mixes with the Female SEED;
 For all not fit with all: Thus some do prove
 Unfruitful, after many Years of Love;
 1255 Tho' they have often prov'd the nuptial Joy,
 And strove, but all in vain, to get a Boy:
 Yet by a second Husband's apt Embrace,
 They quickly bear a fair and num'rous Race,
 And the decaying Families increase.
 1260 They see their Sons grow strong with youthful Rage,
 The Joy and Comfort of their feeble Age.
 [So much it does import, that Seed with Seed
 Should of the kindly Mixture made the Breed;

And

N O T E S.

1242. But Male, &c.] The Causes of Sterility, which Lucretius in these 26. v. ascribes to the Temperament and Quality of the Seed, are true, and related as modestly as the Nature of the Subject would permit. He tells us,

That Barrenness of Sexes will proceed
 Either from too condens'd, or wat'ry Seed:
 The wat'ry Juice too soon dissolves away,
 And in the Parts projected will not stay.
 The too condens'd, unsoul'd, unwieldy Mass,
 Drops short, nor carries to the destin'd Place,
 Nor pierces to the Parts; nor, tho' injected home,
 Will mingle with the kindly Moisture of the Womb;

Then he tells us, that this undue Quality and Difference of the Seed is the reason, why some Women, who were barren to a first Husband, have Children by a second; and on the contrary, why some Men, who had no Children by a first Wife, when they are marry'd to another, come to have many:

For Nuptials are unlike in their Success:
 Some Men with fruitful Seed some Women bless:
 And from some Men some Women fruitful are,
 Just as their Constitutions join or jar:
 And many seeming barren Wives have been,
 Who, after match'd with more prolific Men,

Have

And thick with thin, and thin with thick should join,
 1265 So to produce and propagate the Line.
 Of such Concernment too is Drink and Food,
 T' incrassate or attenuate the Blood.

Of like Importance is the POSTURE too,
 In which the genial FEAT of LOVE we do:
 1270 For as the FEMALES of the four-foot Kind
 Receive the Leapings of their MALES behind,
 So the good WIVES, with Loins uplifted high, (try:
 And leaning on their Hands, the fruitful STROKE may
 For in that POSTURE they will best conceive;

1275 Not when, supinely laid, they frisk and heave:
 For active Motions only break the Blow,
 And more of Strumpets than of Wives they show;
 When answ'ring Stroke with Stroke the mingled
 Liquors flow.

Endearments eager, and too brisk a Bound
 1280 Throw off the Plough-share from the furrow'd Ground:
 But common HARLOTS in Conjunction heave,
 Because 'tis less their Business to conceive,
 Than to delight, and to provoke the Deed;
 A Trick which honest WIVES but little need.

1285 Nor is it from the GODS, or CUPID's Dart,
 That many A HOMELY WOMAN takes the Heart;

But

NOTES.

Have fill'd a Family with prattling Boys:
 And many, not supply'd at home with Joys,
 Have found a Friend abroad to ease their Smart,
 And to perform the sapless Husband's Part.

1266. Of such, &c.] In these 2. v. he tells us, That what we eat and drink is of great Moment, either to promote or hinder Barrenness: because some sorts of Food produce Seed, while others diminish and waste it. And to this Opinion of the Poet our Physicians subscribe.

1268. Of like, &c.] The Cause of Sterility, alledg'd in these 17. v. from the wanton Motions of Females in the Act of Generati-

on, can neither be accus'd of Absurdity, nor of Chastity. Whoever would see this Passage of our Poet explain'd at large, may consult Donatus, ad Eunuchum Terentij, Act. 5. Scen. 1. Martial. lib. 10. Epig. 68. & Schioppius ad Priapeia Ep. 18.

1285. Nor is it, &c.] Lastly: Since Love is caus'd by Images; and since the Images, that flow from beautiful Persons, chiefly excite that Passion, How comes it to pass, that some Men doat on Dowdies and Deformity? Take care how you say that this comes from above; for the Proverb lies: No Marriages are made in Heaven, nor do the Gods any more concern themselves about them, than Men who have been long since Dead: No: but 'tis good Nature,

But WIVES, well-humour'd, dutiful, and chaste,
And clean, will hold their wand'ring Husbands fast;
Such are the Links of Love, and such a Love will last,

1290 For what remains, long HABITUDE and USE
Will Kindness in domestick Bands produce:
For CUSTOM will a strong Impression leave;
HARD BODIES, which the lightest Stroke receive,
In Length of Time will moulder and decay;
1295 And STONES with Drops of Rain are wash'd away.]

N O T E S.

Nature, easiness of Temper, Modesty, and Cleanliness, that render homely Women charming: and sometimes too a long Acquaintance and Familiarity beget Love. Epicurus to Herodotus: *ἡ συνουσία ὧντις μὲν εὐδέποισι, ἀγαπῆλόν ᾗ, εἰ τὲ μὴ ἐβλάψε.*

Cupid's Dart,] Cupid, the God of Love, so call'd à cupiendo. Some feign two of them: one Honest, the other Base. The Honest was born of Jupiter and Venus: But some assign Mercury for his Father: the Base was the Son of Erebus and Nox. Cupid is painted blind, and arm'd with two Darts or Arrows, one tipt with Gold, the other with Lead: That causes Love, and this drives it away. Ovid Metam. I. v. 568.

Eque sagittiferâ promsit duo tela pharetrâ

Diversorum operum: fugat hoc, facit illud amorem:

Quod facit, auratum est, & cus- pide fulget acutâ;

Quod fugat, obtusum est, & habet sub arundine plumbum.

Dryden, from the Knight's Tale of Chaucer, describing the Temple of Venus, says of Cupid,

Hard by his Mother stood an Infant Love;

With Wings display'd; his Eyes were banded o'er;

His Hands a Bow, his Back a Quiver bore,

Supply'd with Arrows bright and keen, a deadly Store.

1293. Hard Bodies, &c.] See the Note on Book I. v. 363. And thus Lucretius concludes his Discourse concerning the Nature of Love; some whole Passages of which I have purposely avoided to explain: not for the Reason which some perhaps may imagine; but rather, because I take the Subject itself to be of such a Nature, that scarce the dullest Capacity needs an Interpreter to understand it.





ANIMADVERSION,

By Way of

RECAPITULATION,

On the Fourth Book of

LUCRETIIUS.



IN this Book are contain'd but very few Assertions that a Philosopher will approve of: For, within the whole Extent of Philosophy, there is not a weaker, or more trifling Opinion than that of Epicurus concerning Images: For let it be granted, That such subtile Exuviae, or minute Membranes, are continually getting loose, and flying off from the Surface of Things, yet, while they fly to and fro on all Sides, they must of Necessity mutually break and tear one another, till at length they will be so mix'd and blended together, that we should not be able to see, or imagine any Thing, but Centaurs, Scyllas, and such like Monsters.

Nevertheless we must confess, That Lucretius has, to v. 480. disputed of these Spectres and Images with great Sharpness of Wit, and Elegancy of Style, and that he has adorn'd the Fable with all the Embellishments of Art.

From thence, to v. 536. the Poet treats the Scepticks with the Scorn, Severity, and Indignation, which they justly me-

rit; for those Animals ought to be contemn'd and suppress'd: Nor would I blame his great Indulgence for the Senses, had he not allotted them a more extensive Authority than they are well able to execute: I acknowledge the Senses not to be fallacious; but am I therefore to measure and determine the Magnitude of the Sun, Moon, and Stars, by my Eyes? This Opinion, to say no worse of it, favours too much of Rusticity.

What Lucretius urges to v. 722. That Sound, Savour, and Odour, are corporeal, and that all Sensation is made and perform'd by Bodies, none will offer to deny, except such only as are seduc'd into Errour by the Qualities, and other unwarrantable Opinions of brain-sick Aristotle.

In the next Place, as to what he asserts to v. 832. concerning Imagination, why need we give our Opinion, since there are no such Things as Images? And his foolish Assertion to v. 859. which teaches, That our several Members, which are so artfully, and with so great Wisdom compos'd, and compacted together, were not made to the End we might use them; but that when they were already made, they laid hold of that Office and Function, which first offer'd and presented itself to each of them, deserves no other Answer, than a most profound Laughter and Derision.

We may bear with what he advances to v. 877. concerning Hunger and Thirst; but from thence to v. 905. in which is contain'd the Epicurean Doctrine of the Motion of Animals, we discover nothing but what is weak and foolish. And since Sleep, according to Lucretius, is occasion'd by a Dispersion of the Soul, why do not we, who are endow'd with a Soul that is immortal, wake eternally? All that he says of Dreams, to v. 1036. is downright trifling. We have given our Thoughts of the rest of this Book in the Note on v. 1063.

The END of the Fourth Book.





T. LUCRETIVS CARUS

OF THE NATURE OF THINGS.

BOOK V.

The Argument of the Fifth Book.



THE Beginning of this Book, to v. 60. contains, I. the Praise of Epicurus, who, because he was the first that instructed mortal Men in the Art of true Wisdom, the Poet says, ought deservedly to be reckon'd among the Number of the Gods, rather than either Ceres, or Bacchus, or Hercules, whose Inventions were less beneficial to human Life, than that true and wise Philosophy which Epicurus taught. II. From v. 59. to v. 100. he proposes the Argument of this Book, and shews the Connexion between the Subjects he is now going to handle, and those of which he has already disputed in the four preceding Books: and being now about to treat of the first Rise, and future Dissolution of the World, he

he teaches, III. That the Earth, the Sea, the Heavens, the Stars, the Sun and the Moon, are mortal ; and that they are not animated, nor endow'd with a Divine Body, nor are Parts of God himself, as the Stoick Philosophers believ'd them to be: then he asserts, That neither the Heavens, as the general Opinion is, nor indeed any Part or Parts of the World, are the Mansions or Abodes of the Gods. IV. From v. 99. to v. 266. That none may believe, that the World was made by the Gods, and is therefore immortal, he heaps up several Reasons, drawn as well from the Nature of the Gods, as from the Defectiveness and ill Contrivance of this vast Frame of the Universe, by which he endeavours to prove, that it was not the Workmanship of a Deity. V. From v. 265. to v. 461. he argues, That the four Elements, Earth, Water, Air, and Fire, of which the World consists, are nevertheless generated and mortal ; and consequently, that the World itself once had a Beginning, and will have an End : And he confirms and proves by several other Arguments, that this universal Frame has not existed from all Eternity, nor will be immortal, and remain undissolv'd to all Futurity. VI. From v. 460. to v. 551. he treats of the first Beginning of the World, and of each of the different Parts that compose the Whole, and assigns them their proper and respective Seats and Places, according as they are more or less heavy or light. VII. From v. 550. to v. 655. he proposes many Difficulties concerning the Motions of the Heavens and of the Planets ; but determines nothing for certain : then he teaches, Why the whole Frame of the Earth, which is a heavy Body, hangs in the Air, without being supported by any Foundation : And at length takes the Dimensions of the Sun, the Moon, and the Stars, and pronounces them neither bigger nor less than they seem to us to be.

VIII.

VIII. From v. 654. to v. 824. he gives several Reasons of the Summer and Winter Solstices: tells what causes Night: Why Aurora, or the Morning, precedes the Sun: Why the Nights and Days mutually overcome and chase away each other by Turns: Why the Moon changes her Face and Figure; and why the Sun and Moon are sometimes eclips'd. IX. From v. 823. to v. 894. he descends from the Heavens, and describes the first Rise of Herbs, Trees, Birds, Beasts, and Man; and tells the Order in which each Kind of Things was produc'd out of the Earth, one after another, to wit, first the Grass, then the Trees, next the Birds, then Beasts, and last of all Man. X. From v. 890. to v. 979. he grants, That Monsters, certain maim'd and imperfect Animals, were born in the Beginning of the World: but asserts, that Nature gave them not the Power to propagate their Kinds: Hence he takes Occasion to deride and explode all Chimæra's, Centaurs, Scylla's, and the other fabulous and monstrous Productions, which the Poets feign that Nature brings forth; and asserts, That there never were, nor could be any such Prodigies of Nature, neither at the Beginning of the World, nor at any time since to this Day; and also, That no such Things can be produc'd hereafter. XI. From v. 978. to v. 1156. the Poet describes the Strength of the first Men, their robust Constitution of Body, their Poorness of Living, their Food, Wit, Manners, Houses, and Marriages. XII. From v. 1155. to v. 1223. he teaches, That, after Fire was thrown down upon Earth by Lightning, Men began to be more civiliz'd, and, having invented how to dress Meat, far'd more deliciously than before: That they then first establish'd Societies, enter'd into Leagues and Alliances, shar'd the Land among themselves, and chose Kings to govern them, who were either the most strong, the most beau-

beautiful, or the most witty among them; and were elected for one or more of those three Reasons: But that at length, Gold being found out, the richer commanded the poorer; and, Envy springing up among them, a Sedition arose, the Kings were depos'd, Republicks instituted, and Laws established, to secure every one in his Property. XIII. From v. 1232. to v. 1326, he treats of the Fear of the Gods, and of the first Rise of Religion; which he ascribes meerly to Ignorance of the Divine Nature, and of natural Causes. XIV. From v. 1325. to the End of the Book, he teaches how the several Metals, Gold, Silver, Brass, Iron and Lead came first to be discovered; mentions the first Arts of War, and the Weapons then us'd: and concludes with the Invention and Progress of Spinning, Weaving, Agriculture, Sailing, Musick, Poetry, and other Arts.



T. LUCRE-

Lucretius Carus, Titus

T. Lucretius Carus, Of The Nature Of Things In Six Books

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